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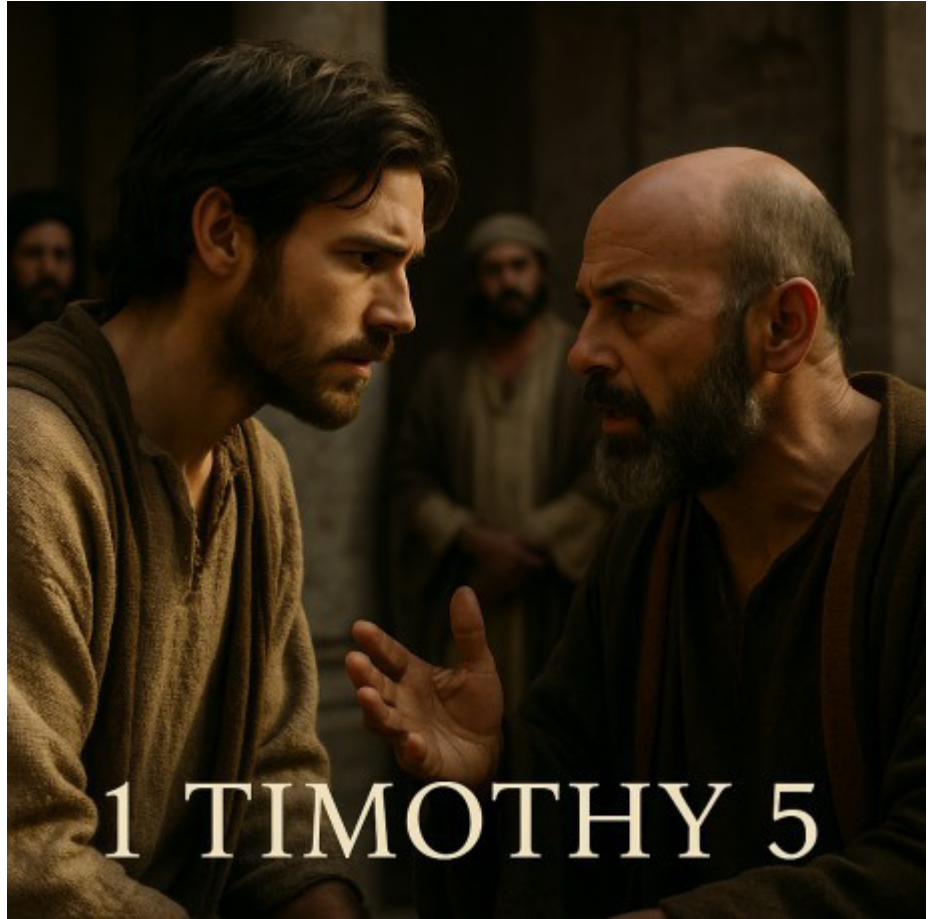
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**1 Timothy 5** This study has not been posted on facebook yet



By Dan Maines

## **1 Timothy 5**

### **1 Timothy 5:1-2**

Do not sharply rebuke an older man, but rather appeal to him as a father, and to the younger men as brothers, to the older women as mothers, and to the younger women as sisters, in all purity.

† Paul instructs Timothy on pastoral care with respect and purity.

† The church is a family, and relationships must reflect holiness

and honor.

† Philo (On the Special Laws 2.224) stressed honoring elders as family, echoing Paul's teaching.

### **1 Timothy 5:3-4**

Honor widows who are actually widows, but if any widow has children or grandchildren, they must first learn to practice godliness in regard to their own family and to make some return to their parents, for this is acceptable in the sight of God.

† The church must support true widows, but family has the first responsibility.

† Honoring parents includes caring for them in need.

### **1 Timothy 5:5-6**

Now she who is actually a widow and has been left alone has set her hope on God, and she continues in requests and prayers night and day. But she who indulges herself in luxury is dead, even while she lives.

† A true widow depends on God, living in prayer.

† Self-indulgence leads to spiritual death.

† Josephus (Antiquities 4.240) contrasted godly widows with those who wasted their lives in luxury.

### **1 Timothy 5:7-8**

Give these instructions as well, so that they may be above reproach. But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

† Neglecting family care is a denial of the faith.

† The gospel produces responsibility, not abandonment.

### **1 Timothy 5:9-10**

A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, having a reputation

for good works, and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work.

† Widows enrolled for church support were those proven in character.

† Their lives of service were qualifications for honor.

### **1 Timothy 5:11-13**

But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, thereby incurring condemnation, because they have ignored their previous pledge. At the same time they also learn to be idle, as they go around from house to house, and not merely idle, but also gossips and busybodies, talking about things not proper to mention.

† Younger widows are encouraged to remarry rather than risk idleness and gossip.

† Paul highlights the dangers of idleness for faith and reputation.

### **1 Timothy 5:14-15**

Therefore, I want younger widows to get married, have children, manage their households, and give the enemy no opportunity for reproach, for some have already turned away to follow Satan.

† Paul affirms the value of marriage and family responsibilities.

† Practical godliness protects against falling away.

### **1 Timothy 5:16**

If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are actually widows.

† Believers are called to personal responsibility before the church steps in.

† The church's resources must focus on those truly in need.

### **1 Timothy 5:17-18**

The elders who lead well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, "You shall not muzzle the ox while it is threshing," and "The laborer is worthy of his wages."

† Faithful elders are worthy of honor and support.

† Paul applies both Mosaic law and Jesus' words to establish the principle.

† Luke 10:7 records Jesus saying, "The laborer is worthy of his wages," showing Paul's use of early gospel tradition.

### **1 Timothy 5:19-20**

Do not accept an accusation against an elder except on the basis of two or three witnesses. Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful.

† Church discipline for leaders must be just and public when needed.

† Leaders are accountable, not untouchable.

### **1 Timothy 5:21-22**

I solemnly exhort you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality. Do not lay hands upon anyone too quickly and thereby share responsibility for the sins of others, keep yourself free from sin.

† Leadership appointments require careful discernment.

† Partiality corrupts the church, while haste risks unfit leaders.

### **1 Timothy 5:23**

Do not go on drinking only water, but use a little wine for the

sake of your stomach and your frequent ailments.

† Paul gives practical care advice, showing concern for Timothy's health.

† Even small instructions reveal pastoral love.

### **1 Timothy 5:24-25**

The sins of some people are quite evident, going before them to judgment, for others, their sins follow after. Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

† Paul closes with a reminder that time reveals all, both sins and good works.

† Patience and discernment are essential in leadership and judgment.

### **How it applies to us today**

† 1 Timothy 5 shows the church as a family, called to honor one another with purity.

† Responsibility for family care is essential, and the church must focus on those truly in need.

† Leaders must be honored, but also held accountable with fairness and transparency.

† Godly discernment, patience, and purity must guide the church in every generation.

**† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

### **Source Index**

† Philo, On the Special Laws 2.224 - honoring elders

† Josephus, Antiquities 4.240 - widows contrasted between godliness and luxury

† Luke 10:7 - laborer worthy of wages

† Clement of Rome, 1 Clement 42 - overseers and deacons

appointed with discernment

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