

1st Timothy Ch 5 Vs 1-25

“Ministry Mandates”

For those of you who have been with us throughout the duration of this letter you are very well acquainted with the fact that 1st Timothy deals with church order. Ch 1 dealing with the church and it's *message*, Ch's 2-3 dealing with the church and its *members*, Ch 4 which we looked at last week deals with the church and it's *minister*, and Ch's 5-6 deal primarily with the church and it's *ministry* 1st of all to itself in Ch 5 and then also as it pertains to others in ch 6.

Now if your memory allows it you recall that last week (regarding the minister) we spoke about the *good* minister, the *godly* minister and the *growing* minister. Obviously all-3 qualities necessary in any single man who oversees a congregation of believers, he needs to *preach* the Word, to *practice* the Word and to be *progressing* in the Word. and It's with this last category in mind that we approach ch 5. We always need to remember that just because there are ch breaks in the scriptures, that's not necessarily an indication of a breaking in the flow of thought. Paul has been speaking to Timothy about his personal life, making sure it's in order, safeguarding his integrity, being an example in word, and in conduct, in love, in spirit, in faith and in purity. That he would meditate on these things, absorb himself in them allow them to stir him up and change his life, give himself entirely to them that his progress might be made manifest to all. Having exhorted and encouraged Timothy regarding his personal life, Paul now segues into the topic of Timothy's role in the lives of others. But it's obviously essential that Paul deal with the details of Timothy's life 1st because you see, how can Timothy help facilitate godly order in the lives of others until his own life has been personally ordered by God 1st? *and Again* we're not talking here about sinless perfection, but rather blamelessness and godly integrity as it pertains to my personal life.

So concerning ch 5 we're calling it “Ministry Mandates” and for the sake of our outline we're going to break it down into 7 parts, if you want to etch in your margin the way that I've personally broke down and sort of highlighted this ch then # 1 concerning Vs 1-2 the emphasis is upon Discipline (that fact that it's to be done tactfully and respectfully). #2 In Vs 3-4 we're seeing Delegation, the church can't tend to every need that's out there and there are certain needs that should be met by the family of those in need rather than just pushed off on the church. and In such cases (such as dealing with widows as we're seeing here) we're to delegate those responsibilities to those who ought to be meeting those needs. #3 In Vs 5-10 we're talking about Discernment, Paul gives us keys where by we are to be discerning who the true widows are who qualify for the support of the church as opposed to those who would take advantage of the church or simply sponge off of the church. If there's family members who can tend to the widow that's the 1st priority, if there's not then if she meets certain godly criteria, then the church rightfully takes her under it's wing. # 4 Vs 11-16 Direction for younger widows, not everyone is 60yrs old or older before they become a widow, so what are *they* to do.

Now regarding the remainder of the ch it kind of breaks down just a little bit different as Paul sort of turns the page there (so to speak), and as I see it # 5 Vs 17-18 *Revenue for the ruling elder*, # 6 Vs 19-21 *Rebuking the rebellious elder*, and finally # 7 Vs 22-25 *Ratifying the righteous elder*.

Vs 1-2

Now you remember that Timothy was a relatively young pastor, 30 or so yrs old. So naturally in the course of his ministry he'd be confronted with issues that involved individuals who were older than him.

I think it's only natural regarding older individuals and the way that they view younger individuals that it can be difficult enough receiving *godly* direction from a younger person. But if there's need for correction, then the older person has a tendency to resent the direction of the younger. and Paul knew the reality of this and he tells Timothy, 'Listen, don't "rebuke" an older man', that is, don't beat him up and rail upon him verbally. But rather *entreat* or more literally *exhort* him, encourage him and admonish him as a father, in other words don't just go off on the guy, be respectful of his position as an individual who's older than you. The bible is very clear regarding the younger person's relationship to those who are older, Lev 19:32 says, "*You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.*" So it's not that he's to ignore or condone sin, but be tactful and delicate in his approach concerning the matter. Speak to him as if he were a father figure, a good father figure (unfortunately we have to qualify today) but don't lash out against the elderly. "*and Younger men as brothers*" the picture that's being painted here is that when it comes to church discipline, animosity and anger is never to be the fueling force. The bible says, "*The wrath of man does not produce the righteousness of God.*" James 1:20

The point being that 2 wrongs don't make a right, maybe they did something they shouldn't have, but an outburst of wrath is just as much sin as whatever they've done so how can you or I in the name of God seek to bring correction to a matter with the motive being anything less than love. Gal 6:1 "*Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.*" Concerning older women, respect them as your own mother, and younger women as sisters, and underline this guys, "*with all purity.*"

Again in vs 12 of ch 4 Paul speaks of purity, and now here again it's emphasized once more, be very careful regarding your relationship to younger women, in another place Paul tells Timothy to flee youthful lusts. Be pure regarding your relationship to people of the opposite gender. Be careful regarding your touch, be careful regarding what type of eye contact you make, don't go into their homes, use wisdom and be blameless, they're your sisters in the Lord and should be treated as such. and So often what starts out so innocent goes south because people don't conduct themselves with all purity, guys don't seek prayer partners in gals (unless she's your wife) gals don't confide in guys, that's what Paul is speaking about here.

Read proverbs ch 7 sometime and you'll see very explicitly how a young man didn't use wisdom, looked at a young gal a certain way, allowed her to touch him in a persuasive manner, entered into her house and the results led to his destruction. Now he started out his day with out ill intention, but didn't conduct himself with all purity to his own demise.

Vs 3-4

Your bible may say "nephews" but it's accurately translated "grandchildren", but now Paul will begin to qualify who *genuinely* is a widow. and When he says to "honor" widows who are really widows (or "widows indeed"), that word "honor" is a word that speaks of placing value upon something and includes not only esteeming them but supporting them financially.

If an elderly lady is truly a widow by the biblical definition, than the church does well to make sure their needs are met, financially and other wise. Now these are obviously before the days of social security, or 401k, or life insurance, but even still if she meets these qualifications and is in need of help, we're to give it. You remember in Acts ch 6 the 1st dispute that arose in the church was concerning widows and how their needs were being neglected compared to the Hebrew widows. So the church is to tend to godly widows. (Vs4)

Paul will repeat this in vs 16, but what he's saying here is that before you run off and join the mission field, or try to focus all your time and energies to full time service to the Lord, and do something that seems real spiritual, 1st learn what it means to practice godliness in the home.

Remember we talked in ch 3 of how godliness starts 1st at home, and *if you can't* "Honor your mother or your father" and take care of your parents, or your mom or whatever in her day of need after she bathed you, fed you, clothed you, and gave you a place to sleep every night, then you really have nothing to offer the ministry or the mission field because *piety* or godliness needs to be learned to be shown at home 1st. Then out of the overflow of that God will begin to use you to bless and care for others, so there needs to be some research done by the deacons and such when a need arises in the church regarding an elderly lady, and the 1st thing we need to find out is does she have children or grandchildren who are capable of caring for her, and if so why aren't they? Because if they claim to be believers but just want the church to deal with it, than that's too bad and they need to stand up and be responsible with their God given responsibilities, if they're not believers that's a different story to be assessed at that time. But assuming she has no children or grandchildren who are able to care for her what next, does she immediately qualify for support from the church? No, even still she needs to meet very specific criteria, you guys I get calls all the time from people who have no intention of seeking the Lord, or lead lives as unto the Lord, they all have a sad story, they're all behind on their bills, and they're all looking to the church for a hand out. But how did things get like this? "Well I'm ½ strung out and an alcoholic, or I'm just flat lazy and my hands refuse to labor, and I've sown to the wind and I'm asking you to get me out of the whirlwind." I'm not going to do it, there's no way we can help every individual who comes along, we'd never pay our bills, and even if we could, I wouldn't because I believe the bible calls us to use discernment with the way we handle God's resources.

Satan has plenty of people that will take a hand out with no intention of serving the Lord, but seeking a 12 pack, so that God's resources aren't invested into things that bring Him glory and change people's lives. Paul says here regarding the elderly ladies that the church is to assist.

Vs5

So as Paul here begins to define who it is that qualifies as a widow that the church is to tend to, we see 2 things in the vs that need to be 1st and foremost in her life. #1 She needs to trust in God, and #2 she's a woman of prayer, God has a special place in His heart (if you will) for widows who trust in Him. (I know that He doesn't love them more, nor is He a respecter of persons, but He extends to them special care) Ex 22:22-24 says, "*You shall not afflict any widow or fatherless child. If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.*" God says, "Don't neglect the widow, tend to the needs of the widow" the widow who trusts in Him. Continues in prayers and supplications night and day, you see the widows that the church is to minister to is the one who in response ministers to the church. At night when she can't sleep because her pattern of life has been disrupted by the absence of her spouse, she doesn't turn on Letterman, or Conan O'Brian, or CNN's late night. She takes to her knees at the side of her bed, or steps out in the back yard, to commune with God and intercede for the saints and for the church and the work of the church that God has called her to. and Let me just tell you I am familiar with a few elderly women (not all of which can be here all the time) but that I am so thankful for because I know that night and day when they talk to God they're upholding the ministry of Calvary Chapel of Joplin. They're praying for you, and for me, and the work that God is doing through this place, and what an invaluable asset that is.

Vs6

So the widow, who trusts the Lord and assumes the ministry of intercessory prayer, is truly living, making the most of this life and an impact on the life to come.

But in contrast the one who simply lives to indulge her flesh, squander the life insurance on ungodly living (or what have you) is dead while she lives. She's having no eternal impact on anything, and being absolutely fruitless with the final yrs of her life, there's nothing of eternal value going on in her life.

Vs7

That is the widows and any family that they may have, make sure that the family members are aware of their responsibility before God so that they might be blameless. Make sure that those who are truly with out and in need know that they need to be women who trust in the Lord and standing in the gap for the ministry and people around them.

Now the last couple of weeks we've been looking at some of the necessities of a godly mans life, now ladies don't think that maybe because you're not 60 or older that this doesn't apply to you. Because when you reach the age whereby you come into consideration for these things, the overseers of the church are going to be looking at your track record, and the qualities found here are going to need to be the one's that have earmarked your life. We've considered what it means to be a godly man, this is what it means to be a godly woman, and Paul says that we're to command these things that you might learn what it means to be above reproach, and if the widow has family around, the care that they receive needs to 1st come from them.

Vs8

Another vs worthy of highlighting or underlining in your bible, and it may be that you don't think your parents did such a great job with you, or they did more harm than good. But the fact is, is that as a believer (if never another time) as they get older and need your support you have the opportunity to demonstrate to them the love and grace of Jesus Christ and If they *do* love the Lord how much more should you seek the opportunity to watch out for them in their latter yrs. If you don't provide for your own, your immediate family, your wife and kids, and then also your mom or dad in their hour of need, then you've denied the faith. You're to honor your mother and father, and if you don't honor them in this way, then you've denied the faith and you're worse than an infidel or a non-believer. You remember Jesus confronted this issue busting the Pharisees because of their greed they created a loophole so that they didn't have to support their elderly parents. (Turn to Mark Ch 7 Vs 6-13) Now the Pharisees have been confronting Jesus regarding the tradition of the elders and why His disciples don't uphold it. (Read)

You see they'd say, "I'd love to support you mom, or help you out dad, but I've already designated all of my life savings to the church when I die, so I'd be robbing God if I gave it to you instead." and Jesus is saying, "You guys are hypocrites, you put on this spiritual façade pretending to honor God, but in reality you've used your tradition as a cloak for your own greed, because God has said, "Help your folks out" and your neglecting their needs. So you're violating the Word of God in the name of God." and Paul is saying here that one of the basic tenancies of the faith is care for your mom or dad when they can no longer care for themselves. and Now as Paul exits this parenthetical thought that sort of ties together with vs 4, he continues to give us keys in discerning the true widow that we're to aid, now there are 10 of these qualities all together that are listed, 2 that are negative (which we're about to read) the other 8 are positive.

Vs 9

You see there's some research going on here, and it's not that you can't issue benevolence to other ladies when they need it, but regarding the "official status" of the widow, she needant necessarily be placed on the list if she's under 60 (basically of retirement age) and unless she's been the husband of one man. Now again that doesn't mean she's been married only once in her life (because Paul desires younger widow's to remarry).

But rather just as the godly man is to be a one woman man, this is the counterpart, the widow needs to have been a one man woman, that is, devoted faithfully and only to the one to whom she has been married to.

Vs10

Paul is saying this is the way the résumé of the woman who gets placed on the church's payroll needs to look. You see what's in view here is that when a woman lost her husband for whatever reason, these certain women who fit this description were put on the church payroll having dedicated the rest of their lives to the burden of intercessory prayer for the church and the work of it. There was almost an office ascribed to these elderly ladies who could just pray night and day unencumbered by the lusts of the flesh, the desire to remarry, and the burdens of being a wife. and We see this happening practically in Luke 2 where we read, "*Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four years, who did not depart from the temple, but served God with fastings and prayers night and day.*" Luke 2:36-37 and I've thought a bit about this and personally think that the church would do well to instigate this type of thing more often to day, so if you fit this description and desire to dedicate the rest of your life to God, just seeking Him in prayer on the behalf the ministry please see me, I'd love to give you a job.

But basically we see here that she needs to be a woman of integrity (known for good works) if she's had kids of her own, or adopted and raised them, she needs to have raised them in a godly manner. Has she shown hospitality when there was a need, is she given to opportunities to serve, "relieved the afflicted" has she fed the hungry, or tended to the sick, or comforted others who have been sorrowing. I love the way the women here rally around tragedies or when a baby is born or something and they offer to take meals to those in need, they relieve the afflicted, and are devoted to good deeds. You see what we're seeing is that not only do these elderly ladies need to be ministered to by the church, but are they need to be apart of the ministry of the church as well.

Vs11-12

The word in vs 12 is "condemnation" not "damnation" as your KJV reads it, and what this is saying is that when the younger ladies lose their husbands, or their husbands leave them for whatever reason, they decide, "I'm just going to lead the rest of my life exclusively for Christ, put me on the list and on the payroll, I'm just going to stay at the church." But then over time they start missing the married life, and the relationship of a husband and so when they want to pull out of this ministry of prayer and intercession they get all condemned having cast off their commitment to Christ in this way. So Paul says, "Don't even let them commit to the church this way because they're only going to wind up bringing guilt and condemnation upon themselves and that's just not healthy for them."

Vs13

There's a tendency to become busy about other people's business and intruding in on other people's lives rather than getting a life of their own, and we all know the damage gossips can cause, well then what should they do? What's the direction for the younger widows?

Vs14-15

Get married, have kids, have a life of your own, now here where it says, "manage the house" this speaks of guiding the house or ruling the house, and keeping the home in a godly order. Are you saying a woman's place is in the home? No, but the bible is saying that the primary ministry of the woman is to the home, managing the affairs of the home, tending to the resources that the husband provides. (Now Paul re-emphasizes vs 4)

Vs16-18

Now obviously this is a bit awkward for me to tread on, but what Paul is referring to here is "revenue for the ruling elders" or pastor's, overseers of the body, there in vs 17 where it says "double honor" that word honor is the Greek word "time" (tee-may') and it's the word from which we get our word "honorarium" he's talking about money. and He says that if they do their job well of laboring in the word and in doctrine than compensate them well. There's nothing spiritual about having a poverty stricken pastor, (now I believe God has blessed me). But even as when an ox is treading out grain they allowed the ox to eat of the grain it was treading to keep him going strong and working hard, so the diligent pastor needant worry about where his next meal is coming from if at all possible. (and Notice in quoting Luke, his contemporary, Paul refers to Luke's writings as scripture) Dr. Luke traveled with Paul and so that's no doubt why he was familiar with his writings, now.

Vs19-21

What a charge! "Rebuking the sinning elder" before an accusation is even entertained against an elder, there needs to be at least 2-3 "witnesses" not people who have just heard something, but *witnessed* the accusation, who are willing to go on record and place their name in writing next to the charges. and If they're not willing to do that, (even still that doesn't mean they're guilty) but if people aren't willing to even go that far, then there's no need to even consider it, why? Because the enemy seeks to destroy lives and if by rumors and accusations he can take out overseers of the body of Christ he'll do it every time. So God places this safeguard around the overseers so as to weed out malicious intent, because accusations come, but the hugest % of the time they're just from bitter people who want to destroy men's lives seeking some kind of vengeance or retribution over something they know nothing about. Now if the accusation comes to be legit, then maintain the integrity of the ministry, let the people know you're aware of it that it's been dealt with so that everyone knows you mean business when it comes to the things of God. Show no prejudice, nor partiality, doesn't matter if they're rich, if they get on your nerves, you're to handle every issue with out prejudice or partiality.

Vs 22-25

“Ratifying the righteous elder” (vs 22) the point here is that God’s in no hurry. We’re to take our time, give people an opportunity to prove themselves before we establish them in an office of the church. The laying on of hands being a symbol of identification saying, “I’m identifying myself with this person, I’m ratifying or affirming the fact that I’m seeing God work in this man’s life in this manner.” and Paul is saying, “Don’t be too quick to do that.” Because you don’t know what’s happening in everyone’s life and when you affirm their lives, not knowing what’s going on in their lives, you may be approving of sin in their life. Now sometimes sin is obvious, other times it’s not, so just wait and let the Lord approve of people’s lives before you affirm something. Not saying that there’s never a mistake, but it’s much easier to place people into an office than it is to get them out when you’ve goofed. and Again with vs 23 Luke was around Paul a lot and being a physician, he probably told Paul to prescribe to Luke a little wine so that the alcohol might kill the bacteria’s that was so prevalent in the water that was making him sick all the time. Obviously Timothy was avoiding alcohol because he was an elder, but Paul is saying, God knows your heart, you’re not seeking to justify a social drink or looking for an excuse to sin, so go ahead and have some Nyquil so you can sleep at night instead of being up sick that your body might heal. But everything done in the secret will be brought into the light (vs 24-25) eventually what you do be it good or be it bad will be revealed. *“All things are naked and open to the eyes of Him to whom we must give account.”* Heb 4:13 How important it is that we be living lives of godly integrity, even in the secret.