

1 Timothy 5

Paul now gives Timothy more instructions for a minister's actions in his church.

V. 1, **elder** here means an older man, shown by the term *father*. (RWP) The minister is not to lord over the older men in his assembly, even in preaching to him against his sin. Rather, the older man is to be persuaded as one would try to persuade his father.

Brethren don't lord over them, but loving concern as with a brother.

V. 2, instructs how the minister should treat women for whom he is responsible – as mothers and sisters. We should have the same kind of loving concern.

Remember the patience we are inclined to exhibit toward our family members.

Vv. 3, 4, **widows** Paul defines who is a widow worthy of church support. This seemed to be a special class of people within the church, having special jobs.

Titus 2:3 lists the duty of widows in the church. The *widow indeed* in 1 Timothy 5:3, 4, could have been one who had no children, childless. (V. 10.) Though nothing is said in Timothy, the widow in Titus 2 is responsible to teach younger women how *to love their children*. Evidently, the responsibilities of the *widows indeed* in Timothy are to *trust in God, and continue in supplications and prayer night and day*. (See Anna, a prophetess, Lk. 2:36ff.) But the responsibilities of the widows in Titus are more involved.

Titus 2, the *widow* is to:

- 1) teach the younger women,
 - a) to be sober, serious
 - b) to love their husbands
 - c) to love their children
 - d) to be discreet
 - e) to *be chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed*. Thus we see that a Christian woman who does not do this blasphemes the word of God, *e.g.*, It does not work; it is of none effect, &c.

Notice that Paul's instructions are as opposed to modern thought as anything can possibly be. Women have started a group to work with women, as Promise Keepers works with men. (July 28, 1998) I heard a woman state that the movement is not about being in subjection to their husbands (as promoted by the Southern Baptist), but it was about empowering women. Such an idea is totally contrary to what is clearly spelled out in the word of God.

Concerning Titus 2:1, Matthew Henry (1662-1714, *Online Bible*) comments:

2. *To the aged women*. These also must be instructed and warned. Some by these aged women understand the deaconesses, who were mostly employed in looking after the poor and attending the sick; but it is rather to be taken (as we render it) of all aged women professing religion. They must *be in behaviour as becometh holiness*: both men and women must accommodate their behaviour to their profession. Those virtues before mentioned (*sobriety, gravity, temperance, soundness in the faith, charity, and patience*), recommended to aged men, are not proper to them only, but applicable to both sexes, and to be looked to by aged women as well as men. Women are to hear and learn their duty from the word, as well as the men: there is not one way of salvation for one sex or sort, and another for another; but both must learn and practise the same things, both as aged and as Christians; the virtues and duties are common. *That the aged women likewise* (as well as the men) *be in behaviour as becometh holiness*; or as beseems and is proper for holy persons, such as they profess to be and should be, keeping a pious decency and decorum in clothing and gesture, in looks and speech, and all their deportment, and this from an inward principle and habit of holiness, influencing and ordering the outward conduct at all times. Observe, Though express scripture do not occur,

or be not brought, for every word, or look, or fashion in particular, yet general rules there are according to which all must be ordered; as #1Co 10:31, *Whatever you do, do all to the glory of God.* And #Php 4:8, *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.* And here, whatsoever things are beseeming or unbeseeming holiness form a measure and rule of conduct to be looked to. *Not false accusers* [Greek word], no calumniators or sowers of discord, slandering and backbiting their neighbours, a great and too common fault; not only loving to speak, but to speak ill, of people, and to separate very friends. A slanderer is one *whose tongue is set on fire of hell*; so much, and so directly, do these do the devil's work, that for it the devil's name is given to such. This is a sin contrary to the great duties of love, justice, and equity between one another; it springs often from malice and hatred, or envy, and such like evil causes, to be shunned as well as the effect. *Not given to much wine*; the word denotes such addictions thereto as to be under the power and mastery of it. This is unseemly and evil in any, but especially in this sex and age, and was too much to be found among the Greeks of that time and place. How immodest and shameful, corrupting and destroying purity both of body and mind! Of what evil example and tendency, unfitting for the thing, which is a positive duty of aged matrons, namely, to be teachers of good things! Not public preachers, that is forbidden (#1Co 14:34, *I permit not a woman to speak in the church*), but otherwise teach they may and should, that is, by example and good life. Hence observe, Those whose actions and behaviour become holiness are thereby teachers of good things; and, besides this, they may and should also teach by doctrinal instruction at home, and in a private way. *The words of king Lemuel, the prophecy his mother taught him.* Such a woman is praised, *She openeth her mouth with wisdom, and in her tongue is the law of kindness,* #Pr 31:1,26. Teachers of good things are opposed to teachers of things corrupt, or to what is trifling and vain, of no good use or tendency, old wives' fables or superstitious sayings and observances; in opposition to these, their business is, and they may be called on to it, to be teachers of good things.

Observe:

First, Women are to hear and learn their duty from the word, as well as the men: there is not one way of salvation for one sex or sort, and another for another; but both must learn and practice the same things, both as aged and as Christians; the virtues and duties are common.

Second, it is evil and shameful for women to be public preachers, other than by their chaste actions and behaviour.

Third, they can teach by doctrinal instruction at home, and in a private way.

3. There are lessons for young women also, whom the aged women must teach, instructing and advising them in the duties of religion according to their years. For teaching such things aged women have often better access than the men, even than ministers have, which therefore they must improve in instructing the young women, especially the young wives; for he speaks of their duty to their husbands and children. These young women the more aged must teach,

(1.) To bear a good personal character: *To be sober and discreet*, contrary to the vanity and rashness which younger years are subject to: discreet in their judgments and sober in their affections and behaviour. *Discreet and chaste* stand well together; many expose themselves to fatal temptations by that which at first might be but indiscretion. #Pr 2:11, *Discretion shall preserve thee, understanding shall keep thee from the evil way.* *Chaste, and keepers at home*, are well joined too. Dinah, when she went to see the daughters of the land, lost her chastity. Those whose home is their prison, it is to be feared, feel that their chastity is their fetters. Not but there are occasions, and will be, of going abroad; but a gadding temper for merriment and company sake, to the neglect of domestic affairs, or from uneasiness at being in her place, is the opposite evil intended, which is commonly accompanied with, or draws after it, other evils. #1Ti 5:13-14, *They learn to be idle, wandering from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not.* Their business is *to guide the house*, and they should give no occasion to the enemy to speak reproachfully. *Good*, generally, in opposition to all vice; and specially, in her place, kind, helpful, and charitable; as Dorcas, *full of good works and almsdeeds*. It may also have, as some think, a more particular sense; one of a meek and yet cheerful spirit and temper, not sullen nor bitter; not taunting nor fretting and galling any; not of a trouble-some or jarring disposition, uneasy in herself and to those about her; but of a good nature and pleasing conversation, and likewise helpful by her advice and pains:

thus *building her house, and doing her husband good, and not evil, all her days*. Thus in their personal character *sober, discreet, chaste, keepers at home, and good*: and,

(2.) In their relative capacities: *To love their husbands, and to be obedient to them*: and where there is true love this will be no difficult command. God, in nature, and by his will, hath made this subordination: *I suffer not a woman to usurp authority over the man* (#1Ti 2:12); and the reason is added: *For Adam was first formed, then Eve. Adam was not deceived, but the woman, being deceived, was in the transgression*, #Tit 2:13-14. She fell first, and was the means of seducing the husband. She was given to be a helper, but proved a most grievous hinderer, even the instrument of his fall and ruin, on which the bond of subjection was confirmed, and tied faster on her (#Ge 3:16): *Thy desire shall be to thy husband, and he shall rule over thee*, with less easiness, it may be, than before. It is therefore doubly enjoined: *first in innocency*, when was settled a subordination of nature, Adam being first formed and then Eve, and the woman being taken out of the man; *and then upon the fall*, the woman being first in the transgression, and seducing the man; here now began to be a subjection not so easy and comfortable, being a part of the penalty in her case; yet through Christ is this nevertheless a sanctified state. #Eph 5:22-23, *Wives submit yourselves unto your own husbands, as unto the Lord, as owning Christ's authority in them, whose image they bear; for the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body*. God would have a resemblance of Christ's authority over the church held forth in the husband's over the wife. Christ is the head of the church, to protect and save it, to supply it with all good, and secure or deliver it from evil; and so the husband over the wife, to keep her from injuries, and to provide comfortably for her, according to his ability. Therefore, as the church is subject unto Christ, so let the *wives be unto their own husbands, as is fit in the Lord* (#Col 3:18), as comports with the law of Christ, and is for his and the Father's glory. It is not then an absolute, or unlimited, nor a slavish subjection that is required; but a loving subordination, to prevent disorder or confusion, and to further all the ends of the relation. Thus, in reference to the husbands, wives must be instructed in their duties of love and subjection to them. *And to love their children*, not with a natural affection only, but a spiritual, a love springing from a holy sanctified heart and regulated by the word; not a fond foolish love, indulging them in evil, neglecting due reproof and correction where necessary, but a regular Christian love, showing itself in their pious education, forming their life and manners aright, taking care of their souls as well as of their bodies, of their spiritual welfare as well as of their temporal, of the former chiefly and in the first place. The reason is added: *That the word of God may not be blasphemed*. Failures in such relative duties would be greatly to the reproach of Christianity.

What are these the better for this their new religion?

would the infidels be ready to say. The word of God and the gospel of Christ are pure, excellent, and glorious, in themselves; and their excellency should be expressed and shown in the lives and conduct of their professors, especially in relative duties; failures here being disgrace. #Ro 2:24, *The name of God is blasphemed among the Gentiles through you*.

Judge what a God he is,

would they be ready to say,

by these his servants; and what his word, and doctrine, and religion, are by these his followers.

Thus would Christ *be wounded in the house of his friends*. Thus of the duties of the younger women.

Observe:

First, those women who view their homes as a prison are in danger of losing their chastity.

Second, wives are commanded *To love their husbands, and to be obedient to them*... The modern woman sees this as a very difficult, oppressive and restrictive command. However, where there is true love this will be no difficult command for the wife

Third, God, in his divine providence and for his own good pleasure alone, is the one who placed women in his order of things. Fallen men and women are the ones who are intent in overthrowing God's order; the women's empowerment movements over the ages have been rebellion against God's natural order. Note men and

women rebel against nature, and nature rebels against men and women.

Fourth, since Eve's sin, women have found it very hard and uncomfortable to be in subjection to men—her father or her husband. However, her subjection is part of her penalty for Eve's sin, just as is man's required hard, and many times futile labour for his living, part of his penalty for Adam's sin. Sin caused the man's hard labour to many times fail, just as sin caused a woman to be in subjection to the man. In both cases, the fallen nature seeks ways to avoid the results of the fall apart from the work of Christ.

Fifth, the husband's proper love to his wife and the wife's proper love for her husband and subjection to him prevents disorder and confusion in the family, in the church and in society. (All parts of society are in a great confusion today.)

Sixth, proper love toward children is something that must be learned from those who have learned it; it is something that must be taught from the word of God. Wives must be instructed in their proper duties (love) toward their husbands and their children—it is not something that comes naturally. Pastors are unqualified to provide this instruction. *The godly aged women are to teach the young women.* They are to pass on what they have learned from practical experience; they are to pass on how they learned to apply God's word. *The aged women* appear to be those over 60 (cf. 1 Tim. 5:9).

A wife could tell the pastor, "You do not know what I have to go through," and she would be right. However, she could not say that to the *aged women* who have been through and/or seen about every imaginable situation a wife could go through.

Seventh, the Christian God, the Lord Jesus Christ, is judged by the pagans by the actions of professing Christians. Thus when Christians fail in Christianity as outlined by the Spirit, they wound Christ.

I realize Gill (1696-1771) is quite old fashion, but his comments at Titus 2:5 are worth looking at (Online Bible): *To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.*

Ver. 5. *To be discreet, &c.*] Or temperate in eating and drinking, so the word is rendered in Tit 2:2 or to be sober both in body and mind; or to be wise and prudent in the whole of their conduct, both at home and abroad:

chaste; in body, in affection, words and actions, having their love pure and single to their own husbands, keeping their marriage bed undefiled.

Keepers at home: minding their own family affairs, not gadding abroad; and inspecting into, and busying themselves about other people's matters. This is said in opposition to what women are prone unto. It is reckoned among the properties of women, by the Jews, that they are [Hebrew word], "gadders abroad" {x}: they have some rules about women's keeping at home; they say {y},

a woman may go to her father's house to visit him, and to the house of mourning, and to the house of feasting, to return a kindness to her friends, or to her near relations--but it is a reproach to a woman to go out daily; now she is without, now she is in the streets; and a husband ought to restrain his wife from it, and not suffer her to go abroad but about once a month, or twice a month, upon necessity; for there is nothing more beautiful for a woman, than to abide in the corner of her house; for so it is written, #Ps 45:13 the king's daughter is all glorious within .

And this they say {z} is what is meant by the woman's being an helpmeet for man, that while he is abroad about his business, she is [Hebrew word], "sitting at home", and keeping his house; and this they observe is the glory and honour of the woman. The passage in #Isa 44:13 concerning an image being made "after the figure of a man, according to the beauty of a man, that it may remain in the house" is by the Targum thus paraphrased:

according to the likeness of a man, according to the praise of a woman, to abide in the house.

Upon which Kimchi, has this note.

it is the glory of a woman to continue at home, and not go abroad.

The tortoise, which carries its house upon its back, and very rarely shows its head, or looks out of it, was, with the ancients, an emblem of a good housewife. These also should be instructed to be good or kind to their servants, and beneficent to the poor, and to strangers, towards whom, very often, women are apt to be strait handed, and not so generous and liberal as they should be:

obedient to their own husbands; see Gill on Eph 5:22", see Gill on Eph 5:24".

that the word of God be not blasphemed; by unbelieving husbands, who, by the ill conduct of their wives, would be provoked to speak ill of the Gospel, as if that taught disaffection and disobedience to them.

{x} Bereshit Rabba, sect. 45. fol. 40. 3.

{y} Maimon. Hilchot Ishot, c. 13. sect. 11.

{z} Tzeror Hammor, fol. 5. 4.

Though it is totally contrary to the fallen nature that is in so much control today, the glory and honour of the woman is to be content in the place God has given her in his order of things that is, in the home. Her business is not to be out and about, but to be *keepers at home*. On the other hand, the glory and honour of the man is to be out and about the Master's business, expanding the Kingdom of God into every corner of the world. Every area of modern society, including the church, is violently militating against God's word that the woman was made for the man. (1 Cor. 11:8, 9. However, both are on equal footing before the Lord, vv. 10-12.)

We must admit, however, that because of sin's effects in men today, many godly women are left to make it on their own in a very corrupt and evil world.

We will not cover it at this time, but Paul did not place all the responsibility on young women. Everything he placed upon women is *likewise* applicable to men:

Young men likewise exhort to be sober minded. (Tit. 2:6.)

Ver. 6. *Young men likewise exhort to be sober minded.*] Temperate, chaste, modest, moderate, wise, and prudent in all things: this is said to Titus, as being his province to instruct and exhort the young men; as it were proper and convenient for aged women to teach the young women how they should behave and conduct themselves. (Gill)

1 Timothy 5:3, Honour widows that are widows indeed.

Honor widows; the honor here referred to, as the context shows, was that of a reception to the list of those who were to have public maintenance from the congregation, and were employed in useful Christian labors. Widows indeed; worthy of the name of widows. (Family, Online Bible)

Paul defines who is a *widow indeed*

1) *nephews* direct descendant such as a child, grandchild; only those in a direct line. The child or *nephew* was to meet the obligation first of the caring for their parents or grandparents, the now dependent female. This widow was not to go on the church role as a dependent woman, but her children and grandchildren were to provide for her.

2) *require* they were to repay their parents (thus the father is also included in the teaching here) as much as possible. If they were unable to support themselves, the children and *nephews* were to support them: *that is good and acceptable before God.*

Remember, Paul is here instructing Timothy on what to do and the church's obligations in these areas because Timothy did not know yet how to apply the Old Testament laws concerning the family into the Christian context.

V. 5, *a widow indeed* this goes with v. 3. Paul establishes the qualifications of a widow that make her the responsibility of the church.

1) no living children or family members to take care of her. She has no one to whom she can look to for support except God. One should be able to see that the *widow* is trusting God.

2) *continually in supplications and prayer.* (Anna, Lk. 2:36, 37.)

Exclusions: Living in luxury, not necessarily sinful pleasure, but one might say, enjoying life; living it up. She is dead. If she is looking for happiness in doing the things she was never able to do, eating, drinking and being merry, then she is dead. She (nor anyone else) does not know what happiness is, so she might as well be dead.

Vv. 7, 8. The preacher, Timothy, as he sets up these churches and watches over them, is to teach the children or see that it is taught to them.

Paul now comes on strong. Timothy, you tell them that any person who won't accept his responsibility toward his or her parents (v. 4) or to members within his own family is worse than the pagans.

Paul is also setting up the churches, explaining each office and duty of each office. Thus the leadership office holder (bishop, elder, pastor) who will not take the responsibility for the *widows indeed* within the church is worse than an infidel.

V. 8.

The *infidel* has denied the faith. It is possible to deny the faith by one's own conduct, as well as with words. Neglecting our duty is just as sure a denial as openly renouncing Christ. (See Titus 2:5.)

Even the infidels know enough to care for their parents. So how much more (*worse than*) should believers care for those for whom he or she is responsible?

It is the pastor's duty to teach the young people in his church this responsibility, as it was Timothy's here in this church.

V. 9

Paul goes on to explain who is to be taken into this *number*, to be cared for by the church. Remember the first dispute in the church was over this point, Acts 6. The people chose men to carry out Paul's instructions to Timothy given here.

A *widow* under 60 was not to be included in this *number* of widows whose job it was to teach and to continue in prayers and supplications.

Why not under 60?

V. 11.

They will get tired of the jobs given to them, of the restraint imposed upon them by this office of service in the church, or in the rank of widows.

They will marry. There is no vow not to remarry, so they are free to, but if their mind is set upon marriage and care for a husband, they cannot very well give themselves to this service of the church. Those under 60 may well have these things on their minds.

V. 12.

Their conscience will be defiled they entered into the class of *widows indeed* and left to marry. It might give an occasion for scandal. It might show indirectly others that she lost her trust, faith in God, v. 5, because this was one of the qualifications to those of this class, widows. I trust in God that all could see. She got married; what happened? Can't God take care of her any more?

Note that when a church fails in its responsibility to the *widow indeed*, it can force her to seek marriage when

she should not have to.

We should also note that the state has become the church in caring for the widows and orphans.

Paul goes on to point out some more dangers of accepting widows into the group to be supported by the church, women who are under 60, and lack the maturity of age.

1. Remarry.

2. Idle become sure with their guaranteed income and become lazy without the maturity of age.

3. Will go from house to house of these ladies who they are to be teaching. Under 60, still thinking about their families and identifying with those who still have a family, having nothing to do (#2).

a) go house to house bearing old wives tales, tattlers, gossips.

b) busy-bodies, meddlers in other people s business (from #2).

c) speaking, telling secrets they should not even know (makes them feel needed? To keep everyone posted? A problem with younger widows who have been accepted into this group, and do not understand the need to teach.)

5:9, cont.

The widow under 60 cannot be accepted into this number. The qualifications of the ones over 60, in addition to the ones listed in vv. 4,5 .

1) wife of one man.

a) Paul seems to exclude any widow who has been married more than once. A person who was married only one time shows her high regard for marriage (and is greatly respected, Lk. 2:36, 37). Might keep in mind this widow is to be teaching the younger women the importance of loving their husbands and what better way to teach this than by not remarrying? Paul is not teaching against remarriage because he told the younger to remarry. But here we are seeing a widow more concerned in her service to God and others than she is in service to herself, remarriage. (Cf. Anna, Lk. 2:36, 37.)

So then the widow who could enter into this teaching and ministering post seems to be someone over 60 and only married one time with no living children nor grandchildren to provide for her.

5:10

1) others speak well of her.

2) did a good job bringing up and caring for children, hers or others (remember, she is to teach younger women to love their children and their husbands)

3) has she taken in strangers; is she known for hospitality?

4) has she (*washed... feet*) shown a spirit of humility, servitude toward others, as Christ gave the example in John?

5) has she worked to meet the needs of those who have needs, *afflicted*?

6) has she helped with worthy causes?

5:11

See notes above. I have already covered who should not be taken into this number, and why.

5:14

He is not speaking by commandment, but telling Timothy what will work best. He sais here it is better for the younger widows to remarry, and care for a husband, children and a household. (Note that this is the woman s calling under God.)

Speaking of young widows, some of them, instead of remarrying and getting involved in their own affairs have been running from house to house as idle, tattlers and busy bodies (v. 130).

V. 15

Paul identifies such action (v. 13) as Satanic.

V. 16

If any person has a widowed family member (immediate family member), they are to see they have support so she will not require support of the church, so the church can support the *widows indeed* (v. 3). In order for the church to support those who are not *widows indeed*, it must take from those who are, and those who shirk their duties rob from the *widows indeed*. God had a curse against such robbery. (Malachi 3:5, &c.)

The *widow indeed* is to receive special care by the church (as she did by the congregation of the Lord in the OT), but she is to make herself useful in teaching *piety* to the younger women.

I might mention here that this does not forbid nursing homes.

PRAYER: Might the Spirit see fit to raise up godly aged women to teach the younger women.

Vv. 17-25.

Vv. 17, 18, support of the elder (see 2 Timothy 2:6)

Paul has covered the duty of the church toward the widow indeed, and now he covers the duty of the church to the pastor, elder.

This passage implies more than one man in the elder's office. Paul here is dealing with many small congregations under the authority of one man, Timothy. Evidently, Timothy was placed in charge of them all at this particular location, and he was to see that proper men were in the many offices and that they were paid properly. I really do not believe that the setup of many local congregations under one man, Timothy, is required today. Nor do I think the elders established in the several local congregations were accountable to Timothy once he got them established. However, the church at Jerusalem held Paul accountable in the book of Acts. But then again, did not it send out Paul, so it had the authority over him.

As the church outgrew a local location, a home, it split into smaller groups. Apparently, the man who had the one would now have two, and he was responsible to carefully watch the second group to see that one of the wolves (Acts 20) did not get in. This made him a ruling elder, as he cared for the second group also.

The conditions of Timothy here in Ephesus are completely different than we think of today. By the one church being separated into many smaller groups, there were many elders in it. I have heard the elders compared to the staff members of a large church, but I do not believe that old dog will hunt. The people, generally, for they do not have the final authority of elders. There are groups who use plurality of elders, but I do not see how that can be justified from Scripture, for who is responsible in the final analysis?

Gill points out that deacons are never called elders in Scripture; therefore, they have no ruling authority.

V. 17, seems to imply more than one elder in a congregation. Geneva breaks it down thusly:

(14) Now he gives rules, and shows how he ought to behave himself with the elders, that is to say, with the pastors, and those who have the governance in the discipline of the church, who is president of their company. The first rule: let the church or congregation see to this especially, as God himself has commanded, that the elders that do their duty well, are honestly supported. (e) We must be more concerned for them, than for the rest. (f) There were two types of elders: the one dealt with the government only, and looked to the behaviour of the congregation; the other in addition to that, dealt with both preaching and prayers, to and for the congregation.

I do not know if I agree with that or not, but it is worth considering. As a pastor, I must admit that having someone take care of the church's government and the congregation so I could work in the word and doctrine. I am more inclined to agree with Matthew Henry:

I. Concerning the supporting of ministers. Care must be taken that they be honourably maintained (1Ti 5:17): Let the elders that rule well be counted worthy of double honour (that is, of double maintenance, double to what they have had, or to what others have), especially those who labour in the word and doctrine, those who are more laborious than others. Observe, The presbytery ruled, and the same that ruled were those who laboured in the word and doctrine: they had not one to preach to them and another to rule

them, but the work was done by one and the same person. Some have imagined that by the elders that rule well the apostle means lay-elders, who were employed in ruling but not in teaching, who were concerned in church-government, but did not meddle with the administration of the word and sacraments; and I confess this is the plainest text of scripture that can be found to countenance such an opinion. But it seem a little strange that mere ruling elders should be accounted worthy of double honour, when the apostle preferred preaching to baptizing, and much more would he prefer it to ruling the church; and it is more strange that the apostle should take no notice of them when he treats of church-officers; but, as it is hinted before, they had not, in the primitive church, one to preach to them and another to rule them, but ruling and teaching were performed by the same persons, only some might labour more in the word and doctrine than others. (MH, Online Bible.)

Paul says that the elders are worthy of double honour, both in worldly honour and respect, and in pay, especially those who spend their time in the word and doctrine.

V. 18, the Spirit uses the Old Testament law to illustrate what he is talking about. Again, Matthew Henry:

(1.) God, both under the law, and now under the gospel, has taken care that his ministers be well provided for. Does God take care for oxen, and will he not take care of his own servants? The ox only treads out the corn of which they make the bread that perishes; but ministers break the bread of life which endures for ever.

Here we see God supplying the needs of his men who are trying to faithfully do v. 17. He continues:

(2.) The comfortable subsistence of ministers, as it is God's appointment that those who preach the gospel should live of the gospel (#1Co 9:14), so it is their just due, as much as the reward of the labourer; and those who would have ministers starved, or not comfortably provided for, God will require it of them another day.

There are those who would have the minister live on the border of starvation, just so he can prove that the Lord called him and that he is not in the ministry for the money. Matthew Henry has their number. When ministers, and there are many, must work outside to make ends meet, the people suffer. His job is not to build numbers, but to build people through sound doctrine and prayer.

Vv. 19, 20, protection of the elder

It takes 3 people to bring an accusation against an elder. (See blameless above.) But it only takes two against a member of the flock.

If the elder is wrong and sinned, his rebuke should be made public.. If the man ran off with the money or secretary, then he should have his ordination removed, and let him sell insurance or cars. Rather than an *elder's* sin being covered, as is so often the case today, he is to be rebuked publicly, and defrocked. He must be dealt with in the most public manner. He desired to have public power and responsibility above the average man, so now he must face above average public responsibility for flagrant and continued sin.

He does not have the privilege of sin and repent that others might have. He gets messed up with a young girl, then expose him, and deal with it. Certainly, he can continue to serve the Lord if he repents and forsakes, but not as a pastor, elder, bishop. The bishop must be blameless. And thus the Old Testament law is applied to the New Testament Gospel Church. (Dt. 13:11 *And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.* & 7:13 *And all the people shall hear, and fear, and do no more presumptuously.*)

How many problems with pastors do churches bring upon themselves by not abiding by the qualifications Paul laid out above? (See v. 22 below.) Rather than a blameless man who meets the qualifications, they look for one to fulfill their own expectations, one who appeals to the flesh. Then they complain when the man yields to the flesh.

If an *elder's* sin is to be rebuked before all, then how much more the sins of the congregation?

(1.) Public scandalous sinners must be rebuked publicly: as their sin has been public, and committed before many, or at least come to the hearing of all, so their reproof must be public, and before all.

(2.) Public rebuke is designed for the good of others, that they may fear, as well as for the good of the party rebuked; hence it was ordered under the law that public offenders should receive public punishment, that all Israel might hear, and fear, and do no more wickedly. (MH.)

V. 21 contains a very strange statement *elect angles*. Obviously, some angels were elect by God not to fall, while others followed Satan. Notice how nothing takes place apart from God's divine, electing providence. Everything, even the fall of Satan and the angels, fits into his perfect plan. Things like this are mysteries that we will not understand until we get to heaven, if even then.

The elect angels. For this triad of God, Christ, angels, see #Lu 9:26. "Elect" in the sense of the "holy" angels who kept their own principality (#Jude 1:6) and who did not sin(#2Pe 2:4). Paul shows his interest in angels in #1Co 4:9;11:10. (RWP, Online Bible.)

Everything was planned out in the mind of God even before he created all things, even the fall of Satan and the angels. The natural mind resists the ideal of election unto eternal life, but here we see election even among the angels of God. I cannot explain it at all; all I know is what it says.

Vv. 21-22, *I charge thee* ... This is quite a charge:

- A) *before God*
- B) *before the Lord Jesus Christ*
- C) *before the elect angels*

What is so important for Paul to call these three into witness to his words? Notice Paul is fulfilling his instructions of v. 19. Paul calls forward his three witnesses to his commands to the spiritual elder, Timothy, as he explains to him the things of great importance.

Paul wants Timothy to do these things without partiality, without exalting one over another, without personal feelings and preference entering into the picture. Timothy is setting up many churches, establishing the offices of bishop, deacon and widow. He is applying the Scriptural qualifications for each while trying to avoid the wolves seeking to get in and filling these offices.

Paul has given all kinds of instructions for filling these offices with godly men, so now notice what Paul tells Timothy: As you try to fill these offices, DON'T LET PERSONAL OPINIONS INFLUENCE YOU. Don't pick or place people in these offices without checking them out very carefully. 3:2, this has been a very weak point with far too many churches, and they get into much trouble as they fill these offices: Well, we need so many men to be deacons, so let's lay aside the qualification, so we can fill the office. Or, That person has been good in the business field, so he is qualified (the qualification I have encountered in churches many times). The church then ends up with some ungodly men in these offices, and then wonder what happened.

To choose an unqualified person for a Scriptural office in the church is to be partaker in that man's sins. If he is unfaithful, then we become unfaithful with him. If he is a thief, we become a thief with him. If he does not have his family under proper control, we become partaker of that sin. Any of the things listed in chapter three that does not line up and he is placed in a church office, the ones doing the placing become partaker with him. His life must prove his qualification.

As Timothy looked for godly men to fill these offices, he was to keep himself pure. He was not to establish any man for any personal reason, but strictly because that man fulfilled the qualifications for his office.

V. 23.

Paul seems to have placed an unrelated topic here, having nothing to do with vv. 22 nor 24. This is like some personal letters we might write: Oh yes, I happened to think about this, so I will write it down before I forget. Notice how wine as a drink was forbidden to the priests (Lev. 10:9, 10), but Paul urges Timothy to use some for his health's sake. Timothy was urged to take care of his health.

Remember, one qualification for a leader was, *not given to wine*.

Gill:

Ver. 23. Drink no longer water, &c.] Though it was commendable in him to keep under his body, as the apostle did, by abstemious living, and not pamper the flesh and encourage the lusts of it, and so preserve purity and chastity; yet it was proper that he should take care of his health, that it was not impaired by too much severity, and so he be incapable of doing the work of the Lord. And it seems by this, that his long and only use of water for his drink had been prejudicial to his health: wherefore the following advice was judged proper:

but use a little wine; some, by "a little wine", understand not the quantity, but the quality of the wine; a thin, small, weak wine, or wine mixed with water; and so the Ethiopic version renders the words, "drink no more simple water", (or water only,) "but mix a little wine"; though rather the quantity is intended, and which is mentioned. Not as though there was any danger of Timothy's running into an excess of drinking; but for the sake of others, lest they should abuse such a direction, to indulge themselves in an excessive way; and chiefly to prevent the scoffs of profane persons; who otherwise would have insinuated that the apostle indulged intemperance and excess: whereas this advice to the use of wine, was not for pleasure, and for the satisfying of the flesh, but for health,

for thy stomach's sake; to help digestion, and to remove the disorders which might attend it: the Ethiopic version renders it, "for the pain of the liver", and "for thy perpetual disease"; which last might be a pain in his head, arising from the disorder of his stomach: the last clause we render,

and thine often infirmities; or weaknesses of body, occasioned by hard studies, frequent ministrations, and indefatigable pains and labours he endured in spreading the Gospel of Christ.

V. 24.

Paul gets back on the topic of v. 22. He speaks of secret and open sins, and those who fill the offices of the church are to avoid being partakers in other s sins. But no matter how close we might check another s religion, and he passes with flying colors, if he is not what he appeared to be, the truth will come out. Every precaution must be taken, v. 22, yet with every precaution, the wrong men will get in places of leadership in the church. His true character may come out soon or it may not, but it will come out, even if it must be in the final judgment. (Cf. Rev. 2.)

V. 25.

Paul sais if a man has good works, however, they cannot be hid.

Of sone is added to the text; therefore, *Likewise also the good works are manifest beforehand.* (Good works will be made known this side of death.)

Conclusion:

Timothy is looking for people to fill these offices of the church: A) bishops, B) deacons C) widows indeed.

- 1) Some have open sins, disqualified churches fault for placing these persons in the offices.
- 2) Some have secret sins, disqualified but we do not know that. When these sins are exposed, the persons must be removed, or we become partakers of that sin.

If it is revealed that person is a thief, whoremonger, liar, cheat, &c., he must be confronted according to Matthew 18:15-17 (if a bishop, elder, then 1 Tim. 5:19 with 2 or more witnesses), and if he refuses to repent and make it right, his ordination needs to be removed, and he becomes as a heathen and a publican. (Mt. 18:17.) It is the churches fault if they leave this man in the office. (2 Thes. 3:1 lff.) So then, #2 has secret sins, but his works qualify him, so he is placed in the office until they are exposed, and they will be some day.

- 3) Here we have the ideal person: a godly man qualified for the office, and if he is qualified, ***his works will show it***, v. 25. His good works ***are manifest***.

The man who got in otherwise will be exposed. How? Circumstances will expose him. (Mt. 18:7.) Offences will come. The offence will expose who is for and who is against *us*, 1 John 2:19. When God uses circumstances to expose the wolves of Acts 20, and the church does not take steps to remove them, then those in the church have become partakers of that person's sins.

How do we know whether the one causing the contention is right or wrong? Paul tells us that men may appear to be very good men, sincere in every way, and even totally convinced they are right, but that does not mean they are right. See 1 Timothy 4:1, 2. Only a serious examination and consistent application of the word of God over personalities and teachings will reveal the truth, 2 Timothy 3:16, 17 (e.g., 1 Tim. 1:20). The Mormons are good people, and convinced they are right, as are many other groups, but the word of God must be the plumb line.

Paul is clearly instructing Timothy as Timothy establishes local congregations and their readerships:

1. Examine the candidate's qualifications closely.
2. If you put an unqualified person in, you are a partaker of his sins; therefore, keep yourself pure.

Timothy has three classes of people to work with to fill these offices:

First, the man who has open sin—obviously, he is unqualified for the office. If you place him in, you are no better than he is. You are supporting sin in the church. You have become a partaker in his sins, as surely as if you had done them with him.

Second, this man looks fine. As he has been examined, he seems to fulfill all the qualifications, so he is placed into the office. However, over time and circumstances, the truth is revealed according to the word of God. The office holder is to be confronted with the truth with the proper number of witnesses. If he refuses to be corrected by the word of God, he must be removed from the office, and from the church if serious enough.

Those who refuse to confront the sin for whatever reason, become partaker in that sin with the office holder.

Third, the candidate cannot hide his *good works*. They are manifested for all to see the person's gifts, callings and qualifications. The man has proven faithful in the small things, so he is placed in the office (*bishop* or *deacon*), and the office and church prospers. Rather than the church partaking in the man's sins, it partakes in his purity.

Why so many problems in the church?

Unqualified people are placed in the office of *bishop* or *deacon*. The office of *widow* indeed has pretty much disappeared. There is no investigation into their lives, and hands are laid suddenly upon them. It seemed like the right thing at the time or the only thing to do at the time. The church then becomes partaker in the man's sins that should have disqualified him.

One of the weakest areas I have noticed, or the most overlooked, is the *bishop's* family relationship. A) he becomes very defensive over this area—if it is wrong and he is approached about it, he reacts in a very unscriptural way. B) the people in the church are so uncontrolled in this area, they have no moral grounds to challenge the *bishop* over his error. So this uncontrolled area is allowed to continue totally contrary to the word of God, and no one is able to do anything about it. The church pays the price.

Sin cannot be hid (v. 25).

The judgment cannot be avoided (v. 24).

The purity cannot be compromised without compromising the office (v. 22).

The above points are the foundation of the church—either there will be purity or there will be judgment.

Note the importance Paul placed upon this point by the witnesses he called to witness the charge to Timothy and the following local churches:

V. 21:

Paul called God himself
Paul called the Lord Jesus Christ himself
Paul called the holy angles

Paul called all that is holy as a witness that Timothy do these things properly. Without purity in these offices, the church loses its purity. The church will be no more pure than what the people are in these offices of *bishop*, *deacon* and *widow indeed*. The church cannot rise above its leadership.

The church today wants to substitute all kinds of men's ideas for what God said would work; the church increases in worldly wealth and numbers, and the devil convinces the onlookers that they are doing it right. (See Rev. 3:14ff.) The result is that the church becomes partaker in the sins of its leaders, and loses its power against sin. The community and society goes to the devil, and the church is powerless to do anything about it.

The early church that followed the laws given by the Spirit here concerning its office holders turned the world upside down for Christ without schools nor denominations.

Today, the world has turned the church upside down with the way man thinks is better.

All we need to do is look around to see that God's way is better.