

completely dedicated to the Law once, when converted he was just as committed to the Gospel. This same attitude of complete dedication he urged upon Timothy. Let us hold back nothing in the service of Christ. As the song writer has expressed it "give all thy being's ransomed powers."

In sustaining such an attitude there is great good to be done. Among those who need the Lord we serve, we set an example that makes it much easier to carry the message to them. The members of the congregation are watching, and more especially, the elders of the flock. Your exemplary conduct will not go unrewarded. Respect and interest are the natural fruit of a faithful, zealous, growing ministry.

Vs. 16. The little expression "take heed" is full of meaning: look carefully, keep a close watch. Three areas will bear such scrutiny: (1) *Yourself*—i.e. your own heart; (2) *Your teaching*—are you teaching God's word or human opinions? (3) *Your consistency*—or *constancy*. If Timothy will measure up on these three counts, he will save not only himself but those who watch and hear him. What a glorious opportunity and responsibility!

EXEGETICAL EXAMINATION OVER CHAPTER FOUR OF I TIMOTHY

1. Discuss as to origin and practice, "seducing spirits and doctrines of demons".
2. Who has a "seared conscience"? Why? What effect did such persons have on the Christians?
3. Why would anyone "command others to abstain from marriage and meats"?
4. Give the two reasons for rejecting the false teachings of certain men.
5. Specify some of "the old wives' fables".
6. Explain the two-fold advantage of exercising ourselves unto godliness.
7. To what end did Paul and others labor and strive?
8. In what sense shall we understand that, "God is the Saviour of all men"?
9. Explain Vs. 14.
10. What genuine advantage is there in continuing to teach and live for Christ?

V. THE CARE OF THE VARIOUS MEMBERS OF THE CHURCH 5:1—6:2

1. CARE OF YOUNG AND OLD. 1,2

Text 5:1,2

1 Rebuke not an elder, but exhort him as father; the younger men as brethren: **2** the elder women as mothers; the younger as sisters, in all purity.

Thought Questions 5:1,2

154. Is the "elder" here an older man, or an officer in the church?
 155. Just what is the meaning of the word "rebuke"?
 156. Why not rebuke an elder if he needs it?
 157. "Rebuke" is here contrasted with "exhort"; please explain what is involved.
 158. Are we to look on the older man as a father of the church, or as our own father?
 159. Is the thought of "do not rebuke" involved in our dealing with the rest of the group in verses 1, 2?
 160. Wouldn't the younger men lose their respect for the evangelist if he treated them as his equal? Explain.
 161. How can we develop the capacity to look upon the older women as mothers?
 162. Why mention "in all purity" in reference to the younger women? Was Timothy tempted in the moral realm?

Paraphrase 5:1,2

1 When reproof is necessary, do not severely rebuke an old man; but beseech him, as thou wouldest beseech thy father in the like case; and the young men who sin, as if they were thy own brothers.

2 The old women beseech, as if they were mothers to thee, and the young, as if they were thy sisters, observing the strictest chastity in speech and behaviour towards them.

Comment 5:1,2

Vs. 1. We move from the needs of Timothy as an individual to the needs of some of the members in the churches where he served. This advice or divine direction is given to help when problems arise. When an old man needs correction, how shall it be done? Do not go after him with "hammer and tongs". Because of the age and experience of such a one, the younger man would be tempted to lose patience with him; do not do so. Some grow older and wiser and some only grow older. Regardless of the attitude of the older man, the man of God should treat him with the same respect he would give his own father. The word "exhort" which is to replace the word "rebuke" means to bring comfort and encouragement.

How shall Timothy treat the younger men who need correction

or help? In the same manner as he would treat his own brother. Treat the older men with respect—the younger men as equals. **Vs. 2.** It would be natural in the light of what has been said about men to now consider the women. Our Lord's attitude toward those with whom He worked must be ours: "behold, my mother . . . and my sisters." (Matt. 12:49). We love the older women as we would our mother—the younger ones as our sisters. Does the little phrase "in all purity" refer only to proper moral conduct in association with the younger women? It surely has this meaning, but it could refer to the unhypocritical attitude of the man of God in his association with all ages and sex.

Fact Questions 5:1,2

124. Why did Paul give Timothy the advice of 5:1,2? Was Timothy lax in his proper attitude?
125. Is Paul contradicting himself in 5:1 and 5:20, or in 5:1 and II Tim. 4:2? Explain. (The answer is in the meaning of the word "rebuke".)
126. Why would a younger man lose patience with an older man, before he would with a younger man?
127. Where can we find an example from our Lord in our attitude toward those with whom we work?
128. How shall the phrase "in all purity" be applied?

2. THE CARE OF WIDOWS 5:3-16

Text 5:3-16

3 Honor widows that are widows indeed. **4** But if any widow hath children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents: for this is acceptable in the sight of God. **5** Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day. **6** But she that giveth herself to pleasure is dead while she liveth. **7** These things also command, that they may be without reproach. **8** But if any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever. **9** Let none be enrolled as a widow under threescore years old having been the wife of one man, **10** well reported of for good works; if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work. **11** But younger widows refuse: for when they have waxed wanton against Christ, they desire to marry; **12** having condemnation, because they have

rejected their first pledge. 13 And withal they learn also to be idle, going about from house to house, and not only idle, but tattlers also and busy-bodies, speaking things which they ought not. 14 I desire therefore that the younger widows marry, bear children, rule the household, give no occasion to the adversary for reviling; 15 for already some are turned aside after Satan. 16 If any woman that believeth hath widows, let her relieve them, and let not the church be burdened; that it may relieve them that are widows indeed.

Thought Questions 5:3-16

163. Is not a widow always a widow until married again? What then is the meaning of the expression "a widow indeed"?
164. How shall we understand the use of the word "honor" in 5:3?
165. Explain the meaning of the word "piety" as used in Vs. 4.
166. Is it clear as to just who is "to show piety"? Prove your answer.
167. To our parents we owe a great debt—what is it?
168. Where has God spoken in His word concerning the responsibility of children and grandchildren toward their parents?
169. In what sense does the true widow "have her hope set on God"?
170. Is there some distinction in "supplications and prayers?"; if so, what?
171. Is the time of private prayer suggested by the expression "night and day"?
172. Why the sudden change in thought from Vs. 5 to Vs. 6?
173. What has died in the pleasure loving widow?
174. Just what is it that Timothy is "to charge" upon the congregation?
175. Who is to be "without reproach"? How does this relate to the subject of the care of widows?
176. Just what constitutes "providing for our relatives"? Would government support be included?
177. In what sense has a person "denied the faith" when he does not care for his own? In what sense is he "worse than an unbeliever"?
178. Widows were to be "enrolled" in something; what was it? Why the sixty year age limit?
179. Does the expression "the wife of one man" include the necessity of marriage, or simply refer to "a one man woman", —i.e. no polygamist? (Will you use the same logic on I

- Tim. 3:2 when referring to the elder?—the same words are used).
180. Who is going to bring the report of good works as stated in Vs. 10a? Specify some possible “good works”.
 181. Does 10b mean that every “enrolled” widow *must* have had children—or that *if* she did they should have been brought up in the right manner?
 182. These women were to be qualified long before they were widows—what is here said about them is said for the whole church, for any woman is a potential widow. Just what is involved in showing “hospitality” to strangers?
 183. Please do not avoid a discussion of “foot washing” just because some have abused it. Somebody washed feet—who was it? When was it? Why was it? Was it a church ordinance?
 184. Do not forget John 13:12-16.
 185. Can we say that hospitals, motels, and the “community chest” do the work of the widows today?
 186. Is it a sin for younger widows to marry? See Vs. 11 and Vs. 14.
 187. What is “the first pledge” of the younger widows?
 188. How would the advice in Vs. 14 solve the problems of Vs. 13?
 189. In what sense could a church become responsible for the actions of the younger widows described in Vs. 13? What is “a tattler”; a “busy-body”?
 190. In what sense are the women “to rule the house”?
 191. Paul sees a grave danger in being a widow, and a serious responsibility on the part of the church. How shall we explain the danger and assume the responsibility? Cf. vs. 15.

Paraphrase 5:3-16

3 With respect to widows who are to be maintained by the church as teachers, my command is, Employ and maintain those only who are really widows, or desolate.

4 But if any widow have children or grandchildren able to maintain her, let not the church employ her as a teacher; but let these relations learn first piously to take care of their own family, and, then to make a just return of maintenance to their aged parents for their care in bringing them up. For this attention to parents in poverty is good for society, and acceptable in the sight of God. See ver. 8, 16.

5 Now, to shew thee who the widows are of whom I speak, she who is really a widow and desolate, besides being poor and friend-

less, is of a pious disposition; she trusteth in God for her support, and continueth in deprecations and prayers night and day. Such a widow will take pleasure in instructing the young.

6 But the widow who liveth in gaiety and luxury is dead while she liveth in that manner, and should not be employed as a teacher of the young.

7 Now, these things concerning the obligation lying on children to maintain their parents, charge the Ephesians to perform, that they may be blameless in that matter.

8 For if any one professing Christianity maintaineth not his own poor relations, and especially those with whom he hath lived in family, he hath renounced the faith of the gospel, and is worse than an infidel; many of whom would be ashamed of thus violating the obligations of nature and humanity.

9 Let not any widow be taken into the number of teachers of the younger under sixty years old, having neither been an harlot, nor a concubine, but the wife of one husband at a time; consequently, hath governed her passions properly in her youth.

10 Farther, she must be one who is borne witness to for good works; that she hath brought up children religiously and virtuously, that she hath formerly lodged strangers, even though heathens, that she hath washed the disciples' feet in their journeys, when they went about preaching the gospel, that she hath relieved the afflicted; in short that she hath diligently performed every charitable work.

11 But the younger widows reject as teachers, because, when they cannot endure that restraint to which they have subjected themselves for Christ's sake, they will marry, and, by encumbering themselves with a family, they will render themselves unfit for teaching:

12 Subjecting themselves to condemnation, both from God and men, because, by marrying, they have renounced their first engagement to serve Christ.

13 And at the same time also they learn to be idle, wandering about from house to house, on pretence of following the duties of their office: And not only idle, but tale-bearers also, and meddlers in other people's affairs, publishing the secrets of families, which they ought not to divulge.

14 I command, therefore, young widows to marry, if a fit opportunity offers, to bear children, to govern the house with prudence, and, by behaving in all respects properly, to give no occasion to the adversaries of our religion to reproach the gospel, on account

of the bad behaviour of those who profess it.

15 I am anxious to have these rules observed, because already some widows, whom the church hath employed as teachers, by marrying, are turned aside from the work to follow after Satan.

16 If any Christian man or Christian woman have poor widows nearly related to them, let them relieve them, if they are able, and let not the church be burdened with maintaining such as teachers, that it may relieve those who are really desolate, by employing and maintaining them as teachers of the younger women.

Comment 5:3-16

It does seem because of the length of this section, we should offer some subdivision of the passage. The following from *Edmond Hiebert* is good:

1. The duty of supporting widows, V. 3-8.
 - a) The command to honor genuine widows, V. 3
 - b) The definitive classification of widows, V. 4-5.
 - (1) The widow having children, V. 4
 - (2) The widow who is a genuine widow, V. 5
 - (3) The widow living in pleasure, V. 6
2. The instructions concerning the enrollment of widows, V. 9-15
 - a) The qualifications of those enrolled, V. 9, 10
 - b) The rejection of young widows, V. 11-13.
 - (1) The command to reject the young widows, V. 11a
 - (2) The reason for the rejection, V. 11b-13.
 - c) The apostolic directive for young widows, V. 14, 15
3. The duty of a believing woman, V. 16

We shall now take up a verse by verse comment, but please keep the outline before you so as to be able to analyze the entire passage.

Vs. 3. The word "honor" carries the thought of very definite assistance as well as respect. The word "widow" means "bereft" or left alone. There are two widows who do not live up to their name: those who have children or grandchildren to support them, and those who give themselves to pleasure. We cannot say that here in Vs. 3 alone, we have reference to regular financial help by the church for widows who are "widows indeed".

Vs. 4. A "widow indeed" is one who does not have help from children. In fulfillment of the fifth of the ten commandments, children are to care for their parents. Our religion is little more than a pretense if it does not enter our family relationship. Paul does not mention whether we consider our mother or grand-

mother worthy of support, he states that God considers her worthy; for the Christian this should settle the matter. Care for parents in their declining years is but small payment for the many years they cared for us. We were helped in every way by them when we could not help ourselves. Can we not return in kind such care? It is good to know that God sees and appreciates our efforts if no one else does.

Vs. 5. In sharp contrast, two kinds of women are described in V. 5, 6. Three qualities are given concerning the first: (1) "desolate" or utterly alone. Our hearts should go out to aged women who are too old to work, and have no children or grandchildren to help them. (2) "hath her hope set on God". If widows of Paul's day and time could hope in God, who are we to lack in faith today? We think of the widow of Zarephath (I Kings 17:8-12) who said, "as Jehovah liveth" she and her son were going to starve to death. The hope of such widows is not for food but for heaven. If God does not supply physical sustenance then He will provide something far better. We are not suggesting God does not provide food, for He does, but such hope is not some type of divine social security benefit. (3) She lays before God all of her specific needs (supplications) and does not forget the needs of others (prayers); this she does in the hours of the night, as well as when cares and concern come during the day.

Vs. 6. In the luxurious city of Ephesus there would be temptations to "give oneself to pleasure"; what would seem to be "life" was in fact "death". "To live after the flesh is to die" Rom. 8:13.

Sin of any kind is a disappointment. Such disappointment is especially keen as it relates to the sins of the flesh. God is disappointed because we have abused a high and holy relationship, not only between a loving heavenly Father and his disobedient child, but between children. Christ is disappointed because we have rejected His Lordship, the one thing above all else He deserves in our lives. The Holy Spirit is grieved and quenched in His holy work. Others who trusted us are sad and confused by our actions. Little ones might be caused to stumble and be lost. We are disappointed because we did not find what we expected—because we failed to read all the price tag. All of this spells *spiritual death*, the cost of lustful living. The "gay young widow" is anything but "gay" when she awakens to the reality we have just described.

Vs. 7. The world is watching the Christian. When we fail to

care for our own, we are bringing reproach upon the name and cause of Christ. Timothy was to recognize the seriousness of such a condition. To avert it he was to give careful instruction, with the note of divine authority behind it, to all those described in Vs. 1-6: Let the older and younger men and women, all types and ages of widows, children and grandchildren take heed to such instruction.

Vs. 8. This verse is almost a conclusion to the one preceding it. If we do not care for our own, it will be because the command and lesson have not been heeded. The terrible seriousness of failure is emphasized: "denied the faith". The principle involved is so basic, that to fail in this is to fail in all. Please note that the body of Truth was so well defined at the time as to be called "The Faith". If we will not support our own family, we are failing where some of the world succeeds; thus we are worse than an unbeliever. No Christian man or woman is exempt from this responsibility; such care is for every mother or grandmother who might be in need. Just how such care is to be given is not specified; there is a need to be met, and meet it we must or give up our pretense of being a Christian.

Vs. 9. The church at Ephesus was well acquainted with the meaning and use of the term "enrollment", but we are not. We know the verb means to be "elected" and thus "to be enrolled" or "entered on a list." Did the congregation vote on certain widows as to whether they would be supported by the church or not? We believe the enrollment here does refer to the support of certain widows by the church. Just how such support was carried out is a matter of opinion. The two qualifications in this verse refer at the same time to age and moral conduct. As to why a widow must be older than sixty years of age, please read Paul's comment concerning the desires and actions of certain younger widows, who if enrolled would feel obligated to the church, but who would be not at all satisfied when the opportunity for marriage presented itself. Let none appear on the list for support who is not a "one man woman". The obvious meaning is that the widow should not have been the wife of more than one man. It would be ridiculous to say the necessity of marriage is included here, for such is not the point of the expression "the wife of one man". But, what of the insistence of some in forcing the necessity of marriage into the expression "the husband of one wife" (3:2)? It seems to the writer the same thought is discussed in both passages, i.e. an attitude of heart, both the prospective enrolled

widow and the prospective elder must be joined to but one partner in heart and life.

Vs. 10. Certain questions must be answered in the mind of the congregation before they can offer the use of the church treasury to a widow. Look at the list: (1) Is she past sixty years old? (2) Is she a "one man woman"? (3) Who knows of the good works performed by her? What are these good works? (4) Has she been able to rear children who are a credit to the community and the church? (5) How has she treated strangers in need of hospitality? (6) What of the care of the saints?; has she washed their feet? (7) How did she care for the sick? (8) Has she been an energetic worker for good?

We do not believe a formal interrogation took place, these are but qualities one would expect to find in any faithful sister. We are not suggesting you would find them today, for you would examine many before one would appear who exemplified such virtues. As to the subject of "foot washing" we like very much the words of Lenski:

"Closely allied are the next two questions: 'whether she washed saints' feet, whether she relieved afflicted ones.' We think of John 13:15 and Luke 7:44. Travelers and guests who were received into the house had their sandals untied and their feet laved. This was the task of lowly servants, and when guests were to be honored, the host attended to it. But the matter of hospitality has already been named, and this new question cannot refer to one feature of that hospitality, to its cordiality as some think. Nor would the housewife of the Orient wash a guest's feet unless it be a woman guest's. The expression is figurative for rendering menial service, being not too proud to stoop. So also these 'saints' are not house guests but fellow Christians in the congregation who need lowly service and assistance. Thus hospitality in the woman's own home, and then helpful lowly service in the homes of destitute fellow Christians are referred to." (pp. 669, 670)

Vs. 11. In what sense shall we understand the word "refuse" as here used? It must have reference to enrollment of widows for support. There is both a general principle and specific instance to consider in this case. The general rule is: "do not enroll for full support, widows under sixty years of age." The specific instance is in reference to some younger widows: whereas they once were bereft of support and gladly received enrollment for support by the church, they now have found a prospective husband,

and that among unbelievers. The problem is that the widow has pledged herself to work for Christ and remain a widow, now she is sorely tempted to do neither one. Her desire for a husband is natural, but when it is set over against a promise to the church (and Christ) that she will remain a widow, almost inevitably the result will be that she will "exercise youthful vigor against Christ". All younger widows would not conduct themselves in such a manner, but the temptation would be present for all. Remove the circumstances by ignoring applications from younger widows for enrollment.

Vs. 12. The question as to "what is the pledge" has been cleared up, if we accept the interpretation we have just given of Vss. 10, 11. The "condemnation" is the judgment of the Lord against those who made the promise to the church and Christ that was not kept. It is more important than a breach of contract for material support. Because of the moral issue involved, she has rejected her pledge of love to Christ her Lord and Saviour. She is now about to pledge herself to a pagan husband, in doing so she rejects Christ.

Vs. 13. We are now introduced to the circumstances out of which this problem grew. *If* younger widows are enrolled to serve the church in visitation work, some of them will be tempted to become the idle tattlers and busy-bodies here described. Refuse to enroll them and you will not have the reproach against the church. It is not that some women (even church members) will not fall into such sins as here described—but at least they will not be to the mind of the unbeliever, official representatives of the body of Christ.

The "house to house" phrase could be understood in connection with the work given such widows. Idleness would develop because many would have more time and energy than work.

Vs. 14. Here are the positive instructions for younger widows: please note how perfectly the directions meet the need. What is the need?: to care for the younger women who, because of time and energy, to say nothing of more freedom, are tempted to "give themselves to pleasure". What is the answer to such a problem? "Let them marry, bear children, rule their household"; all time and energy will be taken up in the high and holy task of wife and motherhood. Such instructions are given to Christian women; no more idle visiting, no more tale bearing, no more meddling in other matters, when we give ourselves to our home and family. Paul is vitally concerned for the good name of the church in Ephesus, and in all places. To carry out the above instructions,

is to stop the mouths of those who would criticize the Lord's work because of certain feminine conduct. We do not understand "the adversary" in V. 14 to refer to the devil, but rather to be used generically in reference to anyone who might oppose Christ's work.

Vs. 15. Paul's advice is urgent! Some have already fallen—some have already left the path. There is no hesitancy in saying that such are following Satan. Timothy is to urgently instruct the elders that they might instruct the church, or he is to instruct directly the assembly. Paul speaks out of sad experience, to offer a safeguard for those who are being tempted to turn aside.

Vs. 16. There yet remains a circumstance in which some widows might find themselves. What of widows who live in the homes of wealthy church members? Perhaps their husbands, who had formerly been employed by this family, died. For whatever cause, some widows find themselves in the home of well-to-do Christians. Perhaps the widows are employed in such homes. Paul is very plain in his word to such circumstance. Let the "women", or "believer"—for so the word indicates, support such widows, that the Church might assist those who are truly "bereft" or widows. We have suggested a situation by which to explain the little phrase "hath widows", we are sure there are other ways of explaining it, e.g. "If any woman believer had widowed relatives who were in need, she should care for them . . ." (Russell Bradley Jones).

Fact Questions 5:3-16

129. How shall we understand the word "honor" as used in Verse 3?
130. How is the word "widow" used in verse 3?
131. What if our parents are not worthy of support; should we follow Paul's instructions in verse 4?
132. Give the three qualities of a "widow indeed".
133. Give an example of a widow who had her hope set on "the living God", and yet planned on starving to death.
134. Explain "prayers and supplications".
135. Show how sin is a disappointment.
136. Why the urgency as in verse 7?
137. Show just how we deny "the faith" by failing to care for our own.
138. Explain the use of the term "enrollment" as in verse 9.

139. What is the meaning of the expression "the wife of one man", or "the husband of one wife". (Cf. 3:2)
140. Give from memory four of the eight questions related to the qualifications of the enrolled widows.
141. Explain "foot washing" as related to the qualified widow.
142. In what sense shall we understand the word "refuse" as in verse 11?
143. What is "their first pledge"?
144. Why did some women become "idle tattlers and busy bodies"- Who is at fault?
145. Show how Paul's instructions in verse 14 meet the need described in verses 11-13.
146. Who is "the adversary" of verse 14?
147. Show how Paul was speaking out of sad experience, as in verse 15. Just how did Satan enter the picture?
148. Who is "the woman that believeth (who) hath widows" in verse 16?

3. CARE OF ELDERS. 17-25

Text 5:17-25

17 Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. **18** For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, the laborer is worthy of his hire. **19** Against an elder receive not an accusation, except at the mouth of two or three witnesses. **20** Them that sin reprove in the sight of all, that the rest also may be in fear. **21** I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality. **22** Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. **23** Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities. **24** Some men's sins are evident, going before unto judgment; and some men also they follow after. **25** In like manner there are good works that are evident; and such as are otherwise cannot be hid.

Thought Questions 5:17-25

193. Are we to assume from vs. 17 that there are some elders who "rule" or that there are some elders "who do not rule *well*"?
194. Can we infer from these verses that some elders ruled and

some taught, and that such were separate responsibilities? Explain.

195. What is the "double honor"? You are called upon to *think* and advance an opinion.
196. Who is "the ox" in the figure of speech as given from Deut. 25:4?
197. Who said: "the laborer is worthy of his hire" (Cf. Luke 10:7) Paul says "the *Scripture* saith"—are we to infer that the Gospel of Luke is here called "Scripture", and placed on an equal level with the O. T. reference from Deut.?²; of what importance is it if this is true?
198. Who is "the elder" of vs. 19? Is this in reference to an officer in the church or just an older man? Explain.
199. Is the mention of "two or three witnesses" hinting at a formal meeting in which accusations are made and supported?
200. In what manner are we to understand the word "sin" as in vs. 20? Just how is this to be done? Is it to be a part of our responsibility today? Who are "the rest" of vs. 20?
201. Why the strong exhortation of vs. 21? Please explain the context.
202. Why would Timothy be tempted to be partial or prejudiced? Please be practical.
203. Are we introduced to an ordination service in vs. 22? How connect laying on of hands with "other men's sins"?
204. What type of purity is suggested in vs. 22? How is this related to the context?
205. No one seems to know how vs. 23 relates to what is said in vs. 22 or vs. 24; do you? Attempt it.
206. Is Paul recommending moderate drinking of wine? If not, what is the suggestion?
207. Why didn't Paul recommend prayer and faith for Timothy's infirmities?
208. Is Paul telling Timothy to allow for a lapse of time before the selection of candidates for the eldership? Read vs. 24, 25 with this thought in mind: time will reveal character and thus indicate the disqualified and the qualified. Are we fair with the text to infer such?
209. What is the most important point of emphasis in this section as it relates to our present need for elders?

Paraphrase 5:17-25

11 Let the elders who preside prudently in your religious meetings be counted worthy of double honour; let them have a liberal maintenance from the funds of the church; especially those who, besides presiding, labour in preaching and teaching.

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. For the law saith to the Jews, Thou shall not muzzle the ox while treading out the corn, but allow him to eat of that which he treadeth as a recompense for his labour; and in the gospel Christ enjoins the same duty, for this reason, that the labourer is worthy of his hire.

19 Against an elder, whether he be a bishop, a president, or a deacon, receive not an accusation, unless it is offered to be proved by two or three creditable witnesses.

20 Those who, by the testimony of credible witnesses, are found in sin, rebuke before the whole church, that other elders also may be afraid to commit the like offences.

21 I charge thee, in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, without being prejudiced against any person; and doing nothing from favour.

22 Appoint no one to any sacred office hastily, without inquiring into his character and qualifications: Neither, by conferring these offices on unworthy persons, partake of other men's sins. In the whole of thy conduct, keep thyself blameless.

23 Thy health being of great importance to the church, no longer drink pure water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities.

24 In judging of those who desire sacred offices, consider, that of some men the sins are very manifest, leading before inquiry to condemnation. Such reject. But in others especially, their sins are so concealed that the knowledge of them follows after inquiry. For which reason no one ought to be appointed to sacred offices hastily.

25 In like manner also, the good works and good qualities of some men are very manifest: Such may be admitted to sacred offices without any particular inquiry. And those which are not manifest cannot be long hidden, if an accurate inquiry be made.

Comment 5:17-25

Vs. 17. The "honor" due widows was discussed in the last section, we have here a discussion of the "honor" due elders. All elders are to be held in high regard, but some are to be given "double honor". Just what is this "double honor"? We have read many and varied comments upon possible meanings: (1) Double pay (2) Honor plus salary (3) Twice the pay of the sixty year old widows (4) Twice the pay of the deacons (5) Honor as an older man and honor as an elder (6) Honor as a brother and honor as an elder (7) Special regard because of position and work—which would include remuneration. This last view seems most tenable. Those elders who do an outstanding job should receive special recognition from the congregation, both by word and by pay, or financial help. The particular men to receive such distinction are specified: ". . . those who wear themselves out teaching and preaching the Word". (We would look for a long while before we found such a one today). This does *not* mean that only some elders were to teach and others were not to teach, for their qualifications indicated *all* were to be able to teach, (3:2). Those who thus serve with special distinction, should be recognized by and before the congregation.

Vs. 18. This verse is an explanation of the preceding one. The word "for" would indicate its connective quality. The scriptures teach us of the responsibility of honoring such men; we are taught such from both the old and the new covenant—i.e., Deut. 25:4 and Luke 10:7. Such seems to be the thought of Paul's purpose. What did the ox receive for his work?: a part of the grain he helped to thresh; this was lawful and right. What does a laborer receive from his work?: pay. What then should a faithful man of God receive from his efforts? Can we pay the ox and the workman but not the man of God? It is important as well as imperative that elders be recognized in this light, both as to their work and their honor.

Vs. 19. Elders should be safeguarded from malicious gossip. Any overseer worthy of the name, will receive criticism in his work for Christ. Such criticism will come to the ears of the evangelist; what shall he do when he hears it? The Old Testament required two or three witnesses in the establishment of an accusation, Cf. Deut. 19:15; and so did our Lord, Cf. Mt. 18:16; and so did Paul elsewhere, Cf. II Cor. 13:1. Men or women who will not sign

their name to an accusation should be rebuked for making it. We are not told just where and when and how such accusations are to be made. Are we to think of a public meeting in which accusers and accused face each other? or are we to understand this as only an informal, personal matter? This is best left up to the grace and wisdom of those involved.

Vs. 20. When an accusation is established against an elder or elders, something *must* be done. The guilty elder or elders are to be "rebuked" in the sight of all". Where and when is this to take place? The answer depends upon who is involved in the word "all"—Are we to understand this to mean the rest of the elders, or the congregation? We prefer the latter inasmuch as the congregation selected the elders, the elders oversee the local congregation, and to them they are responsible. It only seems logical that where certain elders have proved themselves unworthy, all the congregation should know about it. This rebuke "in the sight of all" presupposes that the attempts of restoration described by our Lord have been made without success. Such a rebuke or discipline is the last effort to save such men and warn the church. There should be an effect for good on the rest of the eldership as well as the community. The "rest durst not join themselves to them: howbeit the people magnified them." So said Luke of the results of the discipline of the church in Jerusalem, (Cf. Acts 5:13). A holy respect for the purity of life required by God for the officers of His church, should be the response of those who are participators and spectators in this experience.

Vs. 21. The exalted and strong words of Paul in this verse come as somewhat of a surprise. Why would it be necessary to say what he did? and how does it fit the context? Perhaps a vision of all the dear ones in the church at Ephesus, as well as those of the seven churches of Asia, came up before the eyes of his heart, as he thought of how vastly important good leadership is, and so he was prompted to say what he did. Could it be that he felt the limitation of paper and ink to communicate the depth of feelings he had about the matter of faithful shepherds, and injected this strong expression to impress upon Timothy his deep and true concern? We much prefer these thoughts to the opinion that Timothy was weak and variable in his attitude and work. If he was, why did Paul call him to the work? There were many others to whom he could have given the task.

It is more than a sobering thought that God, Christ and elect angels are all watching our actions and reading our thoughts. Remember, the all-seeing and all-knowing God is a witness to your work among men. If we are prejudiced or partial, we shall finally give an account for it. How easy it is to allow friendship and personality to turn our heads and hearts. Prejudice is preference by pre-judgment; partiality is choice because of personal advantage.

Vs. 22. Continuing the thought broken by the charge of vs. 21, Paul speaks of the ordination of elders. The laying on of hands for setting men into office was a common practice in the early church: Cf. Acts 13:1-3; II Tim. 1-6; I Tim. 4:14; Acts 6:1-6. Titus 1:5 would be a companion reference as to the responsibility of the evangelist in this work. We are not to understand that the total service is up to the evangelist; the selection according to Acts 6:3 was the responsibility of the congregation. Acts 14:23 supports this thought: the word "appointed" means "to elect with an outstretched hand". The only detailed method of selection is the reference in Acts 6:1-6. The qualifications for the office are made known by the evangelist. The congregation looks out men qualified for the office, and decides such by vote. After they have been selected they are set into the office by the laying on of the hands of the evangelist; (or the elders and evangelist). Paul's warning that this should not be done in haste is very, very important. To ordain in haste is to be "a partaker in other men's sins." Is it a sin to have a man in office who is not qualified for the work? So it would seem from this verse. To be over-influenced by personal considerations, and for such reasons to lay hands on a candidate in the sacred service of ordination, is indeed a sin of giant magnitude.

"Keep thyself pure" must be an emphasis of what has just been said: keep your motives clean and holy in your part of appointing elders.

Vs. 23. Commentators have been at an almost complete loss to show the connection of this verse to the context. The directions for the honoring, correcting and selecting of elders surely has little to do with Paul's advice to "take a little wine for your stomach's sake and thine often infirmities." Simpson suggests: "It may be that having exhorted Timothy to 'keep himself pure' Paul's mind reverts to the consecration of the Nazirite in Numbers 6 where

both words for 'pure' occur (in the LXX), with its solemn abjuration of wine. Now Timothy, conversant from childhood with the Old Testament Scriptures, may have regarded this vow of abstinence as a precedent binding on himself; and so it may have been meant to remind him that wine was one of the Lord's good gifts to man, at least medicinally beneficial, and that he lay under no embargo to taboo it." (Ibid. p. 80). Lenski suggests that Paul was aware of the close relationship between the body and the mind, and wanted Timothy in the best physical condition possible so as to be able to make the wisest choices in the spiritual realm. Either of these positions seems as fair an explanation as we might advance. As to the use of the expression "a little wine" as an excuse for moderate drinking, we have nothing but contempt! The passage speaks of the use of wine for medicinal purposes and this is *all* it says about the use of wine. A complete study of the subject of "wine" as used in the Bible will be found in the *Special Study* section of this book.

Vs. 24. Once again we are back to the general subject of this section—the eldership. Do not be in a hurry to set men into this holy responsibility. If you but wait you will be able to observe their conduct and know if they are fit material for the work. In some of their lives sin will be most obvious. Such men are, as it were, led by their sins on to the judgment. It is not so with some others—you must wait awhile—but, by and by their general demeanor gives them away, and they follow where their evil desires lead them. None of this could be known if hasty judgment was made upon first impressions. This we believe is the meaning of verse 24.

Vs. 25. The opposite is also true—for which we are thankful. The good works of some men are known by all. We should always be grateful that society as a rule has a sense of right and wrong, (whether the majority practice it or not), and good is recognized by all men for what it is. No man can continue in "good works" for a period of time without being identified as the source of such. The general admonition of Vs. 24, 25 is to "wait awhile" before appointment of elders—in this period of proving, the character of men will be made known.

Fact Questions 5:17-25

149. What is "the double honor" due some elders? Please remember you are under no obligation to accept our opinion.

150. Should some elders be paid for their work? Explain.
151. When an elder is accused of sin, what is the procedure?
152. Before whom should sinning elders be rebuked? Explain.
153. What should be the good effect of such a rebuke? Explain.
Why is it often the reverse?
154. Explain the place and purpose of vs. 21.
155. Explain the total ordination process.
156. Why is it so important that we do not ordain in haste?
157. How are we to understand the little phrase "keep thyself pure"?
158. Attempt to show the connection of vs. 23 with the context.
159. Is there a thought here for the moderate use of wine?
160. How could sins go before unto judgment?
161. Who is doing the "following" in vs. 24?
162. In verse 25 what "cannot be hid", and why?

EXEGETICAL EXAMINATION OVER CHAPTER FIVE OF I TIMOTHY

1. Why would Timothy be tempted to "rebuke an elder"?
Explain the proper treatment of the older man.
2. Explain the proper treatment of younger women.
3. Discuss two classes of widows that cannot be enrolled by the church.
4. Give your exegesis of vs. 5.
5. Why would a Christian be worse than an unbeliever if he did not care for "his own"? Explain.
6. Discuss briefly the five qualifications of the enrolled widow.
7. Explain: "washed the saints' feet".
8. What is "the first pledge" of the younger widows?
9. Discuss "the double honor" of certain elders.
10. Give your exegesis of vs. 23.

4. CARE OF SLAVES 6:1,2

Text 6:1,2

1 Let as many as are servants under the yoke count their own masters worthy of all honor, that the name of God and the doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but let them serve them the rather, because they that partake of the benefit are believing and beloved. These things teach and exhort.