

I Timothy 5, Sermon #1

I Timothy 5

- Theme: Sound doctrine for church conduct

Today we will enter the final section of this book.

The last 2 chapters - Chapters 5 – 6

- Different groups in the congregation (senior saints, youth group, shut-ins)
– sound doctrine regarding these segments in the assembly.
- Paul instructed Timothy how to minister to specific groups in the church.

In Chapter 5:1-2 – Our general behavior towards one another:

- Vs. 3-16e – Widows
- Vs. 3-10 Older widows
- Vs. 11-16 Younger widows

Preacher, some of these messages are not going to pertain to me:

- You may not be a widow – but there are many in God’s family who are.
- This chapter centers on the Church’s care and responsibility to widows.
- These principles and factors for widows can be used other places – in working with other people who are in need.

Vs. 17-25 Church’s response to the Elders

Chapter 6:

- **Vs.1-2** Servants
- **Vs. 3-16** Teachers
- **Vs. 17-19** The rich/wealthy – a series of messages on finances

So we have a variety of groups in the church

I have entitled today’s sermon “Loving and Living With Your Church Family”

I Timothy 5:1

Let us stand for the reading of God’s Holy Word.

I Timothy 5:1-2

Let us pray - You may be seated

Loving and Living With Your Church Family

Timothy was part of a spiritual family called the local Church.

In a family, there are all kinds of things going on – some good and some bad. In a family there are all kinds of people – some to honor God and some to dishonor.

God wants all His children to be vessels unto honor, sanctified, holy and fit for the Masters use. AMEN

- Some members of Timothy's church had abandoned truth and Godliness (1:5-6; 2:8).
- Others had shipwrecked their faith (1:19).
- Some women had abandoned their proper role and were trying to usurp authority over the man (2:9-15).
- Some of the men aspiring to leadership were not qualified, so Paul gave the qualifications necessary for elders and deacons.

Obviously, the condition of the spiritual family in Ephesus called for some correction and who is going to deliver it? -- The spiritual leader.

Just like a regular family – the father is to bring the loving correction, training, instruction and the discipline.

- Sin needed to be dealt with because it disrupts the harmony and peace in a family.
- Further, if left alone, sin spreads through the members of a family like the disease that it is.

That was the warning to the Corinthians who allowed sin – a little leaven leaveneth the whole lump – I Corinthians 5:6

God said – purge it out – I Corinthians 5:7

The church is a family:

Ephesians 2:19, *“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.”*

Galatians 6:10, *“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”*

The word “family” speaks of intimacy, care, openness, and love.

Jesus said in John 13:34-35, *“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”*

Unconditional love is the backbone of the family, and of the church.

And within the framework of the family is a very necessary and often overlooked element: **Confrontation**.

Confronting Sin in the Spiritual Family

- In the church, as in the family, disobedience must be dealt with.
- That is a mark of a loving family. Each person needs to understand that their decisions and actions affect everyone else in the family.

Because of that, leadership does not hesitate to confront sin.

God warned Timothy to minister to the various kinds of people in the church, and not to show favoritism.

1 Timothy 5:21c, *“without preferring one before another, doing nothing by partiality.”*

Since Timothy was a younger man, he might be tempted to ignore or to fear the older members; so God urged him to love and serve all of the people, regardless of their ages.

The church is a family, and God told Timothy to:

- Treat the older members like your father and mother, and the younger members like your brothers and sisters.

In this brief passage, God covers the important issue of how confrontation is to be handled in the Lord's family.

Vs. 1-2

Two verbs govern this passage.

The first verb, **rebuke**, is a strong term.

- The word used here for rebuke only occurs once and it is in this passage.
- It literally means to strike upon – to beat upon with verbal blows.

Believers are never to beat people verbally.

- It refers to harsh, violent, or sharp rebuke.
- Verbal violence is prohibited.

A sinning Christian is not to be hammered with harsh words.

This passage is saying that we are not to resort to verbal blows.

And the way it is written in the Greek, it says this is never once to happen.

So we are not to beat people up verbally.

But what are we supposed to do?

Don't rebuke – negative – but entreat – positive – be entreating – continuous action

Entreat means “to encourage, to admonish, to work gently, to rally the believer.

It could perhaps best be translated “strengthen,” and has the idea of coming alongside to hold up one who is weak.

We can see this in Galatians 6:1

- Confronting sin in the church is not to be done by violently attacking fallen brothers and sisters.
- Rather, sinning saints must be lovingly confronted, strengthened, and encouraged toward holy living.
- It is to be a restorative, redemptive, remedial confrontation, one that must be done with an attitude of gentleness and care. Patience but firmness. (II Tim. 2:24-25).

These two verbs – **rebuke not** and **entreat** – are for everyone in the church.

What does this tell us about our dealings, our exhortations, our relationships in the family of God in the local church?

- We are to exhort people. We are to deal with people.
- We call them to the right position.
- We rally them to the right standard.

But when we exhort them, notice our viewpoint of them.

Look at the words that are used in 1 Tim. 5:1.

When we are dealing with an older man, our viewpoint is – he is our father.

- We view the older women as what? Our Mother.
- Younger men are to be viewed as a contemporary, and
- The younger women as? Sisters.

The viewpoint is these people are family.

When we minister to God's people, we don't pummel them as enemies.

- We rally them as family members. Like a father would to his family.
- This is a hard thing to remember in the church.

It is easy to view church members as your enemies.

We can be too soft with people.

We can be too hard with people – tension there

Even though our words may be strong and firm, we must remember they are our family.

Having set forth in general the principle for dealing with sin in the family, God applies it to four groups.

First, Confronting Older Men

The Word here is Elder.

- “Elder” does not refer to the leaders of the church, but to older men – context.

Timothy was a young man, and he needed to be very tactful in his relationship with these older men in the church.

In other words, he was not to take the position of a know-it-all or of a dictator over these older men.

An older man is to be treated with respect by being appealed to as a father.

Timothy was to confront older men with the same respect and deference he would show his own father.

- The Bible makes it quite clear that older men are to be treated with respect.
- Leviticus 19:32 commands, *“You shall rise up before the grayheaded, and honor the aged.”*
- We are to honor and respect those who are older
- We should seek their counsel and wisdom
- How we treat our elders is how we will be treated when we are old
- Impatience – especially when we are driving. Take no time for them – think they are incapable

Proverbs 16:31 says, *“The hoary head is a crown of glory, if it be found in the way of righteousness.”*

Confronting anyone in sin with gentleness is the responsibility of every believer.

When that sinning brother is an older man, however, it must be done with special respect.

Secondly, Confronting Younger Men

Confront the younger men as brothers, (5:1c)

- The key word for confronting younger men is to treat them as brothers.
- Viewing them as brothers assumes no air of superiority

The New Testament also commands believers to love each other as brothers.

The apostle John wrote (I John 2:9-11; 3:11-14).

Peter exhorted believers to “love the brotherhood” (I Peter 2:17), as did Paul: “*Be kindly affectionate one to another in brotherly love*” (Rom 12:10).

Hebrews commands believers to love each other: “*Let brotherly love continue*” (Heb. 13:1).

Such love does not preclude confrontation for sin.

As already noted, our Lord commanded such rebukes in Matthew 18:15, “*Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.*”

In Luke 17:3, Jesus said, “*Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.*”

The Apostle Paul confronted Peter to his face in Gal. 2:11-14.

To the Thessalonians he wrote (II Thess. 3:6, 14-15).

As the above verses indicate, brotherly confrontations are to be done in humility and love.

That is the spirit to be present when confronting a younger man.

Thirdly, Confronting Older Women

Older women are to be treated gently, as mothers.

The Bible commands respect for mothers. Exodus 20:12 says *Honor thy Father and thy Mother*

The Bible furnishes us with an example of how to treat older women.

- In Philippians 4:1-3, he gave advice on how to deal with two women who were causing trouble at Philippi. Phil. 4:1-3
- Even though those two women were harming the cause of Christ in Philippi, Paul nevertheless responded to their harm in a gracious, gentle manner.

While rebuking them, he included them among the people that he loved.

- He also noted their service to him in the cause of the gospel.
- Paul lovingly treated them as he would his own mother.

Fourthly, Confronting Younger Women

Notice in 1 Tim. 5:2, "*as sisters, with all purity...*"

Scripture is clear that the purity of younger women is to be protected.

There are few things as evil as sensual sin with in the family of God.

That is nothing less than incest in the spiritual family.

For that reason, God adds the phrase "*in all purity*".

Nothing so easily makes or breaks a spiritual leader as his conduct with women.

- Thoughtlessness or indiscretion, as well as outright immorality, violate his calling to lead the flock to purity.

Younger women must be confronted with their sin and encouraged to Godliness.

- They must, however, never be led into sin, but be treated as beloved spiritual sisters whose purity is the highest consideration.

The Bible gives some very practical advice on how to maintain purity in relationships with younger women.

- First, avoid the look – Jesus said if a man looks on a woman and lusts after her in his heart he has committed adultery.

Job 31:1, *“I made a covenant with mine eyes; why then should I think upon a maid?”*

The word “maid” means “young woman, a virgin, new and unused.”

II Timothy 2:22, *“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”*

- Second, avoid the rendezvous – Proverbs 7 tells us not to be in places that would lead us into temptation

I Corinthians 7:1, *“It is good for a man not to touch a woman.”* Men need to keep their hands to themselves.

What are we to regard younger ladies with? With purity.

What does that mean?

That means in situations involving a younger woman, there must not be in any way, shape or form a compromising of holiness.

- Practically, we must be careful where we meet.
- We must be careful under what circumstances we meet with those people.
- We must be very careful to avoid all appearances of evil.

We just don't meet with younger women individually or in a secluded or dark place.

We don't go to a younger woman's home late at night

Dr. Garlock said, you are responsible not only for what you are but you are responsible for what other people think you are.

The point he was making was this - You can excuse yourself for your motives are pure. But you must be careful of what people think is going on. That's true isn't it?

Take real care!

Nothing hurts a church more or has more frequently wrecked the ministry of a church than sin in this area.

When this command is broken, the spiritual deadness in the church is very noticeable. It takes the life and wind right out of a church.

Nothing can destroy the spiritual life of a church more than this kind of failure.

Folks, we can see and experience the wonderful atmosphere created in the local church when the people have the right viewpoint of one another.

This is a family. These are my fathers, mothers, brothers, and sisters in the Lord. There should be a close bond.

This is demonstrated first of all by the leaders and then this funnels down so that the people practice this too.

- We are to be knit together in the bond of love.
- This will override many divisive factors because we realize we are family.
- We can set aside personal preferences for the good of the whole family.

“Loving and Living with Your Church Family”

Let us stand for closing invitation.

The folks in this church are family.

As God is our witness – have we treated each other as we should?

Is there any faces, any person that we have wronged or sinned against or mistreated – maybe mishandled, that we need to ask God to forgive us?

We need to go and make it right.

Jesus said in Matthew 5:23-24, *“if ye have ought against thy brother, leave here thy gift and go. First be reconciled to thy brother and then come and offer thy gift.”*

The Bible and Jesus make numerous points in regards of our treatment of one another. Are we loving and living with our church family biblically?

Secondly, are you a part of the church family? You cannot be a part by Baptism or church attendance.

1st Birth was physical.

2nd Birth is spiritual. And we are born again when we believe in who Jesus is and what Jesus has done.

Are you a part of the family, the Household of God?

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Such rebukes may need to be severe (Titus 1:13).

Finally, rebuking of sin must be done with “great patience” (2 Tim. 4:2).

He was to handle people as he would his own family members.

As the Word of God and the Spirit of God strengthen believers, so must we come to their aid when they sin.

Perhaps the most definitive passage on the importance of discipline in the church family is found in Matthew 18:15-18.

What do you do when you have real church problems?

Opposition – does not mean we don’t oppose another – Paul withstood Peter

Another illustration is found in Paul’s rebuke of Peter in Galatians 2:11-14

While he confronted Peter for his wrongdoing, Paul nevertheless did so with respect and deference.

He didn’t make an accusatory declaration, but gently asked him a question.

It is a necessary part of ministry to deal with the sins of older men, younger men, older women, and younger women.

In the corrective process, each of those groups must be treated in the proper way.

Paul’s instructions to Timothy sent a clear message to all believers on how to confront sin in the spiritual family.