

1 Timothy #16

August 10, 2025

Series: Body Essentials: Imperatives for Church and Leaders

Today's Message: Provide Appropriate Care for One Another, 1 Timothy 5:1-6:2

We call this gathering of believers the gathering of the Church. The Church, the true church, is the body of Christ on earth; Christ Jesus is the head and born-again people His body (Eph. 4:15-16). This body of believers is a spiritual family and is unique to any family on the face of the earth. So, here in 1 Timothy 5:1- 6:2 we learn that it is essential that the church and leaders commit themselves to caring for one another in the appropriate way. And Paul lays out to Timothy the appropriate way he, and the church, is to care for the various groups that comprise the body of Christ.

I think you'll find in our text that what it means to care for one another in the appropriate way is at odds with our perception of how we think the church should go about caring for the needs of others. Here in 1 Timothy 5:1-6:2 we see that to appropriately care for members of the body of Christ often requires gentle confrontations (5:1-2), reasonable expectations (5:3-8), difficult exclusions (5:9-16), wise evaluations (5:17-25), and challenging inclusions (6:1-2).

There are four primary groups mentioned in 1 Timothy 5:1-6:2: Everyone of all ages (5:1-2); Widows and Women (5:3-16); Elders (5:17-25) and slaves and masters (6:1-2). Our outline will cover these four groups and how to care for each group.

- I) **(5:1-2) Everyone. Pastoral care of every age group for their spiritual development and maturity.**
 - A) Paul commands Timothy to be willing to "confront" (bring to light) areas of weakness in the members of the body of all ages.
 - B) Paul implies that Timothy must know his flock if he is going to do this effectively and appropriately.
 - 1) Obviously, he must know their strengths
 - 2) And he must be familiar with the areas of spiritual struggle.
 - C) A reasonable confrontation: "Do not rebuke...but exhort..."
 - 1) Older men: Exhort not rebuke. To exhort someone simply means to "encourage." It carries with it the idea of "coming along side to strengthen," or "comfort in such a way as to give courage."
 - 2) Paul warns Timothy to never rebuke an older man. Rebuke here is a strong word meaning to "strongly chastise by striking with words." If Timothy wants to have an effective ministry, he must be strong but gentle.
 - D) This carries over to the young men (as brothers), the older women (as mothers) and the younger women (as sisters). Timothy must remember that believers are members of God's household (1 Tim.3:15; Eph.2:19).
 - 1) When there are confrontations, they must be gentle with the goal of strengthening and turning that believer to the right way (*the more excellent way*).
- II) **(5:3-16) Widows and Women. Ministry to Widows and women requires both expectations and exclusions.**
 - A) (5:3-8) The appropriate care of widows requires reasonable expectations.
 - 1) (5:3) A widow in need can expect to be properly honored.
 - 2) (5:4) It is a reasonable expectation of the church that a widow's family provide for her needs.
 - (a) Her children and grandchildren are expected to put their "religion" to practice. (see James 1:27)
 - (b) Her children and grandchildren "owe" their mother/ grandmother this service.
 - (c) That they take responsibility for their mother "is pleasing to God."
 - 3) (5:5-6) It is reasonable for the church to distinguish between a true widow and one who is not.
 - (a) (5:5) A true widow:
 - (i) (v5a) Is *really in need* because she is *left alone*.
 - (ii) (v5b) Consistently puts her hope in God.
 - (iii) (v5c) and proves her faith in God by continually praying day and night for God to help her.
 - (b) (5:6) A woman who is **not** to be considered a widow.
 - (i) A woman who lives for pleasure (pleasures of this world) is not to be considered.

- (a) Could be that Paul discerns that this kind of woman has disposable income?
- 4) (5:7) “no one will be open to blame.” (Follow these guidelines. Everyone understands the criteria.)
- 5) (5:8) Paul **UNDERScores** his earlier point (5:4) that families take care of their own widows.
- (a) To not care for one’s own family is like denying the faith, making them worse than an unbeliever!
- (i) Mark 7:9-13 is a stellar example of the disgusting nature of denying help to your own women.
- B) (5:9-16) The appropriate care of widows requires difficult exclusions.
- 1) (5: 9-10) Let’s make sure that we first understand who can be accepted as a widow.
- (a) List: over 60 years old; has been faithful to one husband; is well known for her good works, such as bringing up children, showing hospitality to strangers, washing the feet of the saints (serving), helping people who are in trouble, and she is devoted (committed) to all kinds of good deeds for others. (**Summary:** She is more likely to be *heavenly minded* and concerned with pleasing God and humbly serving others.)
- 2) (5: 11-13) Paul provides clear guidelines as to who is to be excluded from being on the “list of widows.”
- (a) (v11a) We are to understand that if she is under 60 years old she is excluded b/c of her age.
- (b) (v11b) more likely to indulge her sensual desires (desires for things to make herself attractive to men in hopes of marriage), which is in conflict with having pure devotion to Christ as her Head.
- (c) (v11c) It is likely, and probably in her best interest to marry again. (Husband can provide for her.)
- (d) (v12) “condemnation” (NOT ETERNALLY), but conflicts over vacillating between the headship of Christ and her desire to be under the headship of another husband. Conflict within.
- (e) (v13) Being younger she has not yet learned to be diligent in her devotion to Christ and service to the Body and chooses idleness, and in her boredom and lack of direction she can succumb to being a “gossip” and *busybody*. She lacks spiritual maturity and direction.
- 3) (5:14-16) Paul provides **wise counsel** to those widows excluded from the “list of widows.”
- (a) (v14) She should get married.
- (i) If she can still have children, she should have children.
- (ii) She should be diligent in managing her home so that she won’t bring *reproach* on herself, giving the enemy an opportunity to slander her behavior.
- (a) (v15) Paul takes notice that some have already diverted from following this wisdom.
- (b) (v16) Paul counsels these women **to serve the church** in the following ways.
- (i) She is young enough to serve the church by helping older widows in the church.
- (ii) This frees the church up to help widows in the church who truly have no one to help.
- III) **(5:17-25) Elders. Paul teaches Timothy how to care for elders, himself, and other men in the church.**
- A) (5:17-20) Paul describes the wise evaluations when it comes to the treatment of elders in the church.
- 1) (vv17-18) How to treat elders who rule well:
- (a) Those who rule the church well are worthy of double honor, especially those who preach and teach.
- (i) The “worker is worth his wages (Luke 10:7” and “do not muzzle an ox... (Dt.25:4)” (Pay him.)
- 2) (vv19-20) How to handle an elder who does not rule well:
- (a) First, don’t pounce on an isolated complaint. There must be at least two or more witnesses.
- (b) If he has sinned, rebuke him before the whole church.
- (i) So that he might repent.
- (ii) And, that the whole church body will take warning that no one is immune from discipline.
- 3) (vv21-22, 24-25)) Paul provides general counsel that insists on wise evaluations.
- (a) Be wise in your evaluations by not being partial to certain people and by not showing favoritism.
- (b) (v22) Be wise in your evaluations of candidates for the office gifts. Don’t be too hasty.
- (c) (vv24-25) Be wise in your evaluations but understand you will not be perfect in them all the time.
- 4) (v23) Paul gives Timothy some wise counsel in his evaluation of Timothy’s health issues.
- IV) (6:1-2) Slaves and their relationship with their masters. Paul deals with the issue of slaves and masters.
- A) (6:1-2) He doesn’t deny the difficult relational challenge facing believing slaves toward their masters
- 1) They must highly respect their masters even if that master is not a believer.
- 2) If their master is a believer, the believing slave is challenged to include them in their brotherhood.