

God's

A Verse By Verse Study of First & Second Timothy

Church Manual

First Timothy Chapter Five

Verse 1 - “Rebuke not an elder, but intreat him as a father; and the younger men as brethren;”

“REBUKE” - “REBUKE NOT”

Timothy had some very serious issues that needed to be corrected.

- **First Timothy 1:3** - “...charge some that they teach no other doctrine.”
- **First Timothy 1:6** - “some...vain jangling.”
- **First Timothy 1:7** - “Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.”
- **First Timothy 1:19** - “some...made shipwreck.”
- **First Timothy 4:1** - “some...giving heed to seducing spirits, and doctrines of devils.”
- **First Timothy 4:2** - “Speaking lies in hypocrisy; having their conscience seared with a hot iron.”
- **Second Timothy 5:24** - “...erred concerning the faith.”
- **Second Timothy 2:20** - “...vessels to dishonour...”
- **First Timothy 1:20** - “Hymenaeus and Alexander”
- **Second Timothy 2:17** - “Hymenaeus and Philetus”

Paul had already instructed Timothy saying, “Let no man despise thy youth.” (First Timothy 4:12)

The pastor was a young man, and it is probable that most of the people in the church who were causing problems were older than he was.

Under the inspiration of the Holy Spirit, Paul instructed the pastor concerning when, where, and how to rebuke.

- “Rebuke not an elder...” (First Timothy 5:1)
- “...rebuke before all...” (First Timothy 5:20)
- “...rebuke...” (Second Timothy 4:2)
- “...rebuke them sharply...” (Titus 1:13)
- “...rebuke with all authority.” (Titus 2:15)

“Them that sin rebuke before all, that others also may fear.”

To understand all these verses, a careful word study is necessary. Several different Greek words are used in these verses. When Paul commanded the pastor saying, “...rebuke not an elder,” he was not saying if Hymenaeus was older than Timothy, that Timothy was to look the other way concerning his sin. When Paul said, “Let no man despise thy youth” He added, “but be thou an example of the believers, in word...”

SOUND WORDS & MALICIOUS WORDS

- **Second Timothy 1:13** - “sound words...and love...”
- **Second Timothy 2:14** - “...words to no profit, but to the subverting of the hearers.”
- **Second Timothy 4:14,15** - “Alexander...greatly withstood our words.”
- **Second Timothy 2:17** - “...their word will eat as doth a canker: of whom is Hymenaeus and Philetus.”
- **First John 1:10** - “Diotrephes...prating against us with malicious words...”
- **Second Peter 2:3** - “...with feigned words make merchandise of you...”
- **Second Peter 2:18** - “For when they speak great swelling words of vanity...”

THEIR MOUTHS MUST BE STOPPED

Paul referred to “...many unruly and vain talkers and deceivers.” He continued saying, “...Whose mouths must be stopped.” (Titus 1:10-11) It matters not if the troublemaker is sixteen or sixty; if he or she is a “vain talker,” they must be dealt with. Job 32:9 says, “Great men are not always wise: neither do the aged understand judgment.”

REBUKING AN ELDER

Our modern day term for rebuke has to do with scolding, or chastising someone. In verse one when Paul said, “Rebuke not an elder,” the word the Holy Spirit inspired Paul to use is “*epiplhssw*.” It is used only in this one time in all the Word of God, and has to do with being disrespectful.





God is no respecter of persons, however, He is a respecter of office, relationship, rank, and age. If Timothy’s father was in his congregation, Timothy would be under the command of God to “honour” his father, and he would also have the God-given responsibility to deal with his father, if he was guilty of, “words...to the subverting of the hearers.” However, he must always deal with him, and all aged men in the congregation, “...as a father.”

THE FAMILY OF GOD

Paul continued, “And the younger men as brethren.” Paul used the analogy of a family situation. When someone in our earthly family causes trouble, the father has a responsibility to deal with that person.

When someone in the family of God causes trouble, it is important to remember that even if he must be disciplined out of the church and we must “...note that man, and have no company with him, that he may be ashamed,” The Word of God commands us to, “...count him not as an enemy, but admonish him as a brother.” (Second Thessalonians 3:15)

THE FAMILY ANALOGY CONTINUES

Verses 2-5 - “The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.”

Pastors must always remember when dealing with problems and Christians who cause them that we are dealing with the family of God.

WHEN AND WHERE TO REBUKE



We want to emphasize again that the first instruction concerning rebuking in a local church context is found in verse one where it says, “rebuke (disrespect) not an elder.” All rebuking needs to be done in the spirit of respect and love. Jesus said, “As many as I love, I rebuke.” (Revelation 3:19)

In the verses that follow Paul refers to situations that should be taken care of privately rather than from the pulpit. In First Thessalonians 2:7 Paul said, “...we were gentle among you, even as a nurse

cherisheth her children.” A nurse does not get on the P.A. system in the hospital every Sunday morning and yell at the patients because they are not healthy.

REBUKE BEFORE ALL?

In this chapter, under the inspiration of the Holy Spirit Paul wrote, “Them that sin rebuke before all, that others also may fear.” (Verse 20) The key to understanding this seeming contradiction is understanding the words, “Them that sin.” The New Testament uses four different Greek words that are all translated “sin” in our King James Bible.

The Verb:

- “**hamartano**” = to miss the mark or do wrong

The Noun:

- “**harmartia**” = referring to a thought, word or deed.
- “**harmartema**” = referring to a specific sin.
- “**paratoma**” = falling aside, from truth.



The word used in verse twenty is “harmartema,” pointing to the specific sin mentioned in the context of the verse. The sin has to do with someone bringing an “accusation” against the pastor. This is not a light thing with God. In Second Timothy 4:2 Paul again used the word “rebuke.” This time it was again to be done publicly and refers to exposing the apostasy of the last days.

TIMOTHY'S PROBLEM WITH WIDOWS

Verse 6 - “But she (widow) that liveth in pleasure is dead while she liveth.” The context of this verse refers to widows that were living “in pleasure,” as compared with those who, “trusteth in God, and continueth in supplications and prayers night and day.”

Living in pleasure here means to yield to pampering the appetites of the flesh. The widows Paul is referring to here are revealed in verse fifteen where we read, “For some are already turned aside after Satan.”

Verses 8-12 - “And these things give in charge, that they (widows) may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old,



having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith.”

Paul was dealing with a situation that was unique to the church at Ephesus, concerning family relationships regarding widows. This is something that most pastors will not have to deal with today; however, the principle is that circumstances that come along in the local church must be taken care of quickly.

Verses 13-16 - “And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.”

Paul was writing churches that were facing persecution. Many men had been martyred for their faith leaving many widows, and their children in the churches. The responsibility lay at the feet of their families to take care of these widows whenever it was possible. It is with this focus, Paul wrote the following verses. Verse sixteen says, “...if any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed.”

Timothy had an issue concerning the duty of children for their widowed mothers, as well as the proper duty of those who are widows. He was commanded to “...these things give in charge, that they may be blameless.”

PAYING THE PASTOR

Verse 17- “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and



doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.”

The subject here has to do with how the church is to take care of the pastor in the area of finances. Paul now turns his attention to “...the elders (pastors) that rule well.” It should be the pastor’s goal to hear, “Well done, thou good and faithful servant...” (Matthew 25:21) when the pastor gives an account to God for the ministry He has entrusted to his care.

DOUBLE THE MONEY

The pastor must be “One that ruleth well his own house...” (First Timothy 3:4) and he must “rule well” concerning things in the local church that God has given him the responsibility for. The Word of God also says the pastors that, “rule well” are to be “...counted worthy of double honour.” Paul continued saying, “...especially they who labour in the word and doctrine.” It does not say especially those who bring in a large crowd or have a great public speaking ability.

SOME GROCERIES FOR THE PASTOR?

Verse 18 continues, “For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

And, The labourer is worthy of his reward.” God said the ox that labours, must be taken care of; therefore, how much more should the pastor be taken care of?



Some years ago I was filling the pulpit for a pastor who was away. During the announcements the man who gave the announcements announced that they were going to get some groceries together to give to their pastor. The church was filled with people who were making an average income; however, they were treating their pastor like a welfare recipient. When I got up to speak I said, don't buy your pastor some groceries, buy him a grocery store. It is not surprising that I was never invited back to preach there. It is also not surprising that independent fundamental Baptist churches ceased to exist shortly thereafter. God will not bless a church that does not take care of the pastor financially.



Concerning this subject, Paul said in First Corinthians 9:7-10, “Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.”

ACCUSATIONS AGAINST THE PASTOR

Verse 19 - “Against an elder receive not an accusation, but before two or three witnesses.”



The term “elder” is used nine times in the New Testament, and the term “elders” is found in sixty-seven verses. Sometimes the word refers to a person, and other times it refers to a position.

- **Luke 15:25** speaks of the “elder son.”
- **Romans 9: 12** says, “The elder shall serve the younger.”
- **First Peter 5:5** says, “...younger, submit yourselves unto the elder.”

Most of the time the term “elder” as used in the New Testament refers to a position in the Temple or the local church; however, the term “elder” is used in verse one of this chapter referring to a man who is aged. It says, “Rebuke not an elder, but intreat him as a father.” It is used in verse two concerning “elder women.” The context makes it plain that the word here refers to men or women who are older.

THE CONTEXT OF VERSE NINETEEN

In verse nineteen we read, “Against an elder receive not an accusation, but before two or three witnesses.” In verse seventeen the subject has obviously changed to the position of a pastor rather than a person of age.

Verse eighteen speaks of the financial support concerning the one who holds the position of a pastor. Immediately following that the word elder is used again, and obviously refers to the pastor.

It is very important when interpreting Scriptures to keep everything in its context. **Paul is not**

giving instructions to the congregation. No church member is commissioned by God to receive accusations against a pastor! If there is a time when a pastor does things contrary to the Word of God the Bible plainly commands, “In the mouth of two or three witnesses shall every word be established.” (Second Corinthians 13:1)

HANDLE THE PROBLEMS SCRIPTURALLY

God has always been concerned that problems like these be handled; however, they must be handled according to Scripture. In Hebrews 10:28 we read, “He that despised Moses’ law died without mercy under two or three witnesses:”



In Matthew 18:15-17 Christ commanded, “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. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church...”

Concerning the troubles that plagued the local church in Ephesus, the Bible says in First Timothy 5:19, “Against an elder receive not an accusation, but before two or three witnesses.” The context is obviously to do with an accusation against a pastor; however, the principle holds true concerning an accusation against anyone in the local church.

Verse 20 - “Them that sin rebuke before all, that others also my fear.”

The only person God has given the unpleasant responsibility of rebuking anyone publicly is the pastor. Christians need to learn their God-given responsibilities, and never take responsibilities that are not given to them by God. We read in Second Timothy 4:2 the pastor is to, “...reprove, rebuke, exhort with all longsuffering and doctrine.”

WHAT SIN IS HE REFERRING TO?



He has just mentioned those who bring an accusation against the pastor without, “...two or three witnesses,” need to be rebuked “...before all, that others also may fear.”

As previously mentioned, God does not take this sin lightly.

As seen in verse one, the rebuking is to be done without showing disrespect, and it is to be done with, “all longsuffering.” The words “all longsuffering” emphasizes the greatest possible amount, and the best possible quality of patience towards those who are in need of rebuking.

Verse 21 - "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Acts 10:34 says, "...God is no respecter of persons." God does not have one set of rules for the rich family that supports the work and another set for the dysfunctional family that gives nothing. The pastor must be very careful when rebuking that he does “...nothing by partiality.”

One of the most important things for a Christian to learn is to learn his responsibilities. A Christian should never take responsibilities that are not God-given responsibilities.

LAY HANDS?

Verse 22 - “Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.”

Again, we cannot overemphasize the importance of keeping all Scriptures in their context. The first mention of the phrase “lay hands” is found in Nehemiah 13:21, where Nehemiah was talking about a physical confrontation. He said, “...I will **lay hands** on you.” In Nehemiah 13:25 Nehemiah said, “And I contended with them, and cursed them, and smote certain of them, and plucked off their hair...”



In the New Testament we read the phrase “lay hands” in many verses. The following is a list of verses that have nothing to do with an ordination service.

- **Matthew 21:46** “...they sought to **lay hands** on him...”
- **Luke 20:19** “...same hour sought to **lay hands** on him...”
- **Matthew 18:28** “...he **laid hands** on him, and took him by the throat...”
- **Matthew 26:50** “Then came they, and **laid hands** on Jesus, and took him.”
- **Mark 14:46** “...they **laid their hands** on him...”
- **John 7:30** “...no man **laid hands** on him,...”
- **John 7:44** “...no man **laid hands** on him.”
- **John 8:20** “...no man **laid hands** on him; for his hour was not yet come.”
- **Acts 4:3** “...they **laid hands** on them, and put them in hold...”
- **Acts 21:27** “...the Jews ...**laid hands** on him...”

THE CONTEXT OF CHAPTER FIVE



The context of the term “lay hands on” in chapter five has to do with someone bringing an accusation against the pastor. The pastor’s responsibility is to “rebuke them.” He is to “rebuke before all.” Obviously, as in the many examples where the laying on of hands is mentioned, emotions are running high. It is in this context that Paul said, “Lay hands suddenly on no man...”

It is unlikely that this verse has anything to do with ordaining someone to the ministry. Why would God bring that subject up in the middle of a totally different subject? *Maybe* it speaks of the pastor keeping his cool when in emotional situations in the local church. This interpretation would certainly be in context with the rest of the verse that says, “...neither be partaker of other men's sins: keep thyself pure.” Strong’s Concordance says the word “pure” here means, “pure from carnality.” A pastor beating someone with his hands would certainly indicate carnality on his part.

Verse 23 - “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.”

It is a medical fact that many diseases are caused by stress. It is also a fact that the office of a pastor includes a great amount of stress. The phrase “drink no longer water” is equivalent to “drink not water only.” Paul adds, “For thy stomach's

sake.” It was for a medicinal purpose, not so Timothy could forget his pressures. Paul mentioned his “often infirmities.” (Weaknesses or sicknesses.) The use of wine, and of all intoxicating drinks, is forbidden in the Scriptures. Proverbs 23:31 says, “Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.” One thing that is very obvious from this portion of Scripture is the fact that Timothy was holding to that command.

If, and I stress **if, (which I doubt)** Paul was saying Timothy should use wine that is fermented, he is saying, “drink not water only but mix it with wine” to dilute it, rendering it to be unfermented, and yet helping his stomach problems. In Paul’s day, several techniques were practiced to prevent or delay the fermentation process. For example, boiling grape juice prevented fermentation. Scholars say that it varied from one part wine and four parts water, to one part wine and twenty parts water. A careful study of the Scriptures will show that the Bible speaks of fermented wine and unfermented wine and the Bible says not to drink “wine,” if it is alcoholic.

Verses 24,25 - “Some men’s sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.”

TWO GROUPS IN THE LOCAL CHURCH

The pastor is reminded of the two groups of people that are in every local church. The first group mentioned are troublemakers. Some people in this group openly cause problems and usually get some to, “follow after” them. Paul continued, “Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.” The Bible says, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” (Ephesians 2:10)

Paul had just referred to widows who were “...well reported of for good works...” He continued, “...if she have diligently followed every good work.” (Verses 9-10)



In First Timothy 6:18 Paul said, “That they do good, that they be rich in good works, ready to distribute, willing to communicate;” Again in Second Timothy 3:16-17, Paul referred to the Scripture being profitable that, “...the man of God may be perfect, thoroughly furnished unto all good works.”

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Pastor Bob Kirkland



By The Book

“For the Word of The Lord is right...” (Psalm 33:4)



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