



# “The Godly Leader’s Care For People”

## 1 Timothy 5

### Lesson 6

#### *In A Nutshell*

The social gospel dominates much of false religion today. Whereas the church of the New Testament followed the Great Commission to teach the Scripture and preach the gospel, many churches today prioritize feeding the hungry and political activism. In 1 Timothy 5, we learn a Biblical perspective related to the church’s social responsibility. In addition, the importance of caring for leaders is an emphasis of the chapter which all members of local churches need to take to heart.

#### *To The Testimony!*

#### A Caring Disposition

- 1 Tim. 5:1-2  
Mat. 12:46-50  
John 19:26-27  
Luke 2:49
1. The theme verse of the Pastoral Epistles, 1 Tim. 3:15, tells us that the local church is God's household, His dwelling and that of His family. The first verses of chapter five remind us of this truth. Jesus spoke very directly about family priorities. How did the Lord prioritize His natural family versus the people of God? What does referring to the local church as *brethren* indicate about what our priorities should be?

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#### *From The Honeycomb:*

We often here 1 Tim. 5:1 quoted as instruction for how younger people are suppose to treat older people. This is certainly a good application for the verse, but there is more here. Paul is telling Timothy how to treat older men, older women, younger men, and younger women. Verses 1-2 cover the relationship we ought to have with other Christian people, men and women, young and old. This is the general disposition God expects in our treatment of others, and it is comprised of two commands: "Rebuke not, but entreat." The point here is not that Timothy could never correct someone older than he. It is rather a description for how we as Christians ought to treat one another.

The word translated *rebuke* is *epiplasso*. It is used only here in the New Testament. It is an intensified form of *plasso* which is used in Rev. 8:12, "the third part of the sun was smitten. The word *plasso* means *to strike*. The word *epiplasso* means *to strike at or to strike upon*. It is a very strong word. Paul is telling Timothy to keep his temper in check when dealing with Christian people. Do not strike out at them.

Look up the passages below. Each contains a form of this word where the blanks appear. Fill in the blanks, and then define the word *entreat* (*parakaleo*) in your own words. What does *entreat* say about how we should treat Christians?

Acts 16:40, "and when they had seen the brethren, they \_\_\_\_\_ them"

2 Corinthians 10:1, "Now I Paul myself \_\_\_\_\_ you by the meekness and gentleness of Christ"

1 Thessalonians 2:3, "For our \_\_\_\_\_ was not of deceit" (see vv. 7-8)

Hebrews 3:13, "But \_\_\_\_\_ one another daily, while it is called Today"

1 John 2:1, "And if any man sin, we have an \_\_\_\_\_ with the Father, Jesus Christ the righteous"

To *entreat* is:

## Caring for People in Need: Widows

- 1 Tim. 3:3-16
2. Today, apostate denominations with little doctrine left to teach their people have found something to preach in the "social gospel." Rather than addressing the spiritual condition of sinful hearts, this teaching addresses the physical condition of empty stomachs. Soup kitchens, consignment shops, orphanages, hospitals, and psychological counseling ministries are now the concerns of churches that at one time emphasized evangelism and fidelity to God's Word. Little is said in the New Testament about the social responsibilities of the local church ministry, but we do find some treatment of this subject. James tells us that pure religion involves visiting orphans and widows (James 1:27), and Luke chronicles the food service of widows from the start of the church's history (Acts 6:1). Paul's instruction in this chapter is the most specific teaching we have on the principle of social responsibility for the local church. Let's begin in Acts, however, where that responsibility is first taken up. Who is not to be active in the social responsibilities of the local church? Why not (Acts 6:1-4)?

- 1 Tim.  
5:3-8
3. Paul begins addressing the need to care for widows with some general principles in verses 3-8, and then he goes on to specifics in verses 9-16. One of the general principles Paul mentions in regard to the care for widows is that the recipients of the church's financial support should be too poor to live in sinful pleasures (verse 6). If the widow has enough to play the lottery and to buy the alcohol, the widow is not poor enough to deserve help from the church. Another principle is that those worthy of the church's assistance are Christians (verse 5). Paul never envisions the local church helping widows who do not know the Lord. Give another principle Paul mentions in this passage concerning a church's social responsibility and the verse which supports that principle.
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- 1 Tim.  
5:9-16
4. Paul talks a lot about refusing social assistance in his instruction on providing it. He mentions that social assistance can produce an idleness that is unhealthy spiritually, and so younger women are to be refused (vv. 13-15). What other reason does Paul give for refusing younger widows? What does this imply about what was expected of widows who were supported by the church (vv. 9-12)?
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## Caring for People in Leadership: Pastors

- 1 Tim.  
5:16-18
5. Paul seems to move rather abruptly from widows to pastors in this passage. At first glance, *elders* (or pastors) seems to be a topic entirely unrelated to *widows*. If we read this passage carefully, however, we can catch Paul's natural progression from widows to elders. Pastors and the widows of this passage have a common source of income, the local church. How are pastors to be viewed differently from widows when it comes to remuneration? What reason does the passage give for this difference?
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1 Tim.  
5:19-25

6. Paul now touches on a subject that seems to remind him of Timothy's stomach troubles. Right in the middle of this section, he gives Timothy the health tip for his stomach (v. 23). Timothy had evidently maintained abstinence from wine for the sake of his testimony, but Paul told him to go ahead and use a little wine for medicinal purposes. Paul is not trying to teach Timothy about wine in this section. What is he addressing? Why might this topic give Timothy ulcers?

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1 Tim.  
5:19-25

7. Verse by verse, this passage gives critical principles in regard to leadership accountability. The chart below contains a reference for the principle, a scrambled key word that summarizes the principle, and a place for stating the principle. Each key word begins with the letter *P*. Read the verse, unscramble the word, and write out a principle found there designed to protect the local church from poor leadership.

Verse:	Scrambled Word	Key Word	Principle
V. 19	YUPLLITAR		
V. 20	CPLTYIUB		
V. 21	IIAPAYRTAL		
V. 22	NPVERNTIOE		
V. 24	CEPIETNA		

## Real Life?

Pastor Smith was approached by a concerned church member, Mrs. Jones, after the Sunday morning service. She felt that the church was not doing enough for the homeless people of the city. "The Episcopal church puts us to shame," Mrs. Jones announced one Sunday morning. "They have a soup kitchen, a shelter, and a consignment shop for the homeless. We don't seem to do any of that kind of thing around here. I wasn't going to share this with you, but I may as well because it is something you should know. I have been sending my weekly tithe to the soup kitchen over there where I believe it will do some real good. It seems all we ever do around here is preach and pray. What about the people who have nothing to eat on the streets? We need to do something about this apathy around here, or I may need to find another church." How can 1 Timothy 5 help Pastor Smith respond to Mrs. Jones' concerns?