

Thursday, January 12, 2023 ▫ Read 1Timothy 5:1–2

Questions from the Scripture text: What isn't he to do to an older man (v1)? What is he to do instead? In what manner? Whom else is he to exhort? In what way? How is he to exhort older women (v2)? And how to exhort younger women? With what necessary emphasis?

How is the minister to treat those whom he is teaching and showing the faith? 1Timothy 5:1–2 looks forward to the second reading in morning public worship on the coming Lord's Day. In these two verses of Holy Scripture, the Holy Spirit teaches us that **as the minister maintains his authority, a great part of the example that the faith produces in him is to be found in how he treats every single person in the church.**

As we come into chapter five, the apostle is still teaching his protégé how to maintain his authority. He is to command and teach exercise in godliness that comes from proper doctrine (4:11), not allowing anyone to disregard him and his ministry (v12). The apostle gave the mechanism for doing this: making evident progress in the faith so as to be an example to all (4:12–16). Now, we have a combination of those things: a big part of Timothy's exemplary Christianity is *the manner in which* he commands and teaches others.

The particular word for the prohibited rebuke in v1 means to rebuke someone by way of reproaching or even denouncing them. It is built from a verb root that had originally meant to stun with a blow, an obvious failure to apply Prov 12:18 to life, and not the way of talk of someone who is being an example in word (cf. 4:12).

Instead, Timothy is to exhort. It's the same word as in 4:13, the same as most famously used for the Holy Spirit being another "Helper" like the Lord Jesus: One called alongside, the implementation of the Word in whatever way is needed and helpful. The term itself implies the implementation of wisdom in what to say and when to say it.

As for making that decision—word choice and timing—the rest of our passage focuses upon how respectful relationships within a household (a godly one, obviously!) are a good guide for how to conduct oneself in the household of God. This hearkens us back to 3:4–5, where the respectful manner in the household that he leads was to be an indicator of what kind of ministry and fruit he would have in God's church (i.e. God's household).

Older men (v1a) and older women (v2a) are owed a great deal of respect indeed. It is difficult for readers in a culture where the fifth commandment is not well kept with father and mother to appreciate the honor and respect that is being commanded here. For us, it might better convey the sense if we use the word 'reverence'. What a tone this should set where the elders of the church lead all in addressing older saints with reverence!

Similarly, younger men and younger women are not to be spoken down to. There is an imbalance in the phrasing, which might have had us expecting that they are to be exhorted as "children." Here is an extra respect that those who are lesser by age and lesser by office are to be spoken to with the affection and deference that belongs instead to a brother or sister. A minister or elder in the church should be setting the example for others (and the tone for the whole) of not speaking down to anyone at all. Again—how excellent will be the spirit of a congregation in which this is the manner of the leadership!

Finally, a special consideration is to be made for younger women: purity. Note the word, 'all'. They are to be treated as holy, specially sacred to God so that effort is made to protect them from any hint or possibility of impurity.

When ordinary interaction occurs with extraordinary respect, the Lord blesses it by making words of commandment, teaching, or application to be more weighty and effective.

With whom in your home could your manner of speech improve in giving reverence or deference? With whom in the church? Who is someone you know whose speech reflects the way yours should be?

Sample prayer: Lord, forgive us for not having in us the mind that is in Christ Jesus. The way we speak often fails to treat others as better than ourselves. So, our speech is often contrary to the instruction that Paul gave Timothy. Even in our own households, we often use our tongues in ways that would be inappropriate in the household of God. Forgive us, and tame our tongues, we pray, in Jesus's Name, AMEN!

ARP1 "How Blessed the Man" or TPH538 "Take My Life, and Let It Be"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

First Timothy 5, verses 1 and 2. These are God's words. Do not rebuke an older man but exhort him as a father. Younger men as brothers. Older women as mothers. Younger women as sisters. With all. Purity.

So, for the reading of god's word, As we come into this chapter, the apostle is still teaching Timothy how to maintain his authority. Timothy we saw in verse 11 of chapter 4, Was to command and teach. That exercising in godliness that comes from proper doctrine. And then verse 12, he was not to allow anyone to disregard.

Him and his ministry. The mechanism for his maintaining, his authority. Uh, was that he would be an example to all his progress. Would be evident. And the lord would bless the means of grace. Not only to him as he used his word to make Timothy an example. But then using Timothy as the minister of those means to others, He would bless them.

As well. So, we have A combination of those things. Now, in verses one and two, the ministry of the means of grace. That Timothy should teach and command and the manner in which he teaches and commands. Do not rebuke, but exhort. Now this word that is translated rebuke here as a word that comes from a root, that means to give blows it reminds us.

Of the proverb that warns that some people's words are like sword, thrusts. Um, It is a denouncing sort of rebuke. And, It has a harshness. And a Tearing down. Connotation to it, something that you shouldn't do. With an older, man, but notice That the The prohibition, do not rebuke, and the requirement but exhort Actually belongs not just to the older man but the younger men and do the older women and to the younger women.

And so this manner of exhortation. By the minister. Of. Um, Of not an attack. Or a tearing down. But an exhortation. That is not just something that is with respect to older men. It's respect to everyone and the congregation. And this is instructive to all of us, not just ministers because as we've just said, the minister is an example.

In this. Now, the word that's translated exhort is Uh, the same as in chapter 4 and verse 13. Uh, where he was told. To give attention to reading and exhortation and doctrine. Um, Which loosely in that context would mean reading of the word, the preaching of the word, the teaching of the word and in preaching, then bringing the word to bear in every necessary way of focus on application.

It's related to the word that is often translated helper but can be translated many different ways. Uh, but is often translated helper with respect to the holy spirit. Who is? Unto us, whatever sort of help that we need. And so, Uh, the word in the lips of the minister is to be a help to everyone, not a hurt and not an attack.

Now, sometimes, That does include correction. Or. Um, Or rebuke. But the manner it has given is as an assistance, For instance, you remember matthew 18 and telling your brother his fault but you're doing it what and us in an attempt to regain your brother, not an attempt to attack him.

Galatians 6. That if anyone is caught in a sin, those who are spiritual, should restore him in a spirit of gentleness, Um and so this is commanding a respectful manner of speech, particularly for the one. Who is to be teaching and correcting and applying And as an example, to all of us, so that we would all have this manner of speech.

With one another Now. Which is particularly convicting for us. To read what he says here. When he says Uh, you should know how to speak to one another and to others in the household of god, by the way that you speak to others in your own home, Uh, now dreadfully for many families.

This would be horrible. Uh, the way that they speak to one another at home is not controlled by respect and honor whether from natural affection and good order in the home or from the grace of god working in the heart. Of believers and believing households many households. Uh, they speak to one another.

With a Hostility and despising. Uh, that People at church, would be shocked to hear them use towards others in the church. And so even the the standard being the manner of conduct in the home is convicting and instructive here and it reminds us that the ones who are supposed to be leading the church.

Both the ones who lead in the means of grace, the overseers, the elders. And the ones who lead in the ministry of material things, the deacons Uh, they are to be godly leaders of their own household, and their household. Ought to be a godly place. We read and heard about that in chapter 3 and especially verses 4 and 5 for the elders, the respectful manner in the household.

That an elder leads is an indicator. Of the kind of ministry and fruit that he hopes to have in god's church. Now, older men and older women are owed. A great deal of respect indeed. Uh, because our culture does not honor father and mother Uh, the way even pagan cultures.

Have known to do. Uh, by the law of god written on. On the hearts on the consciences of all men. Uh, we have a difficult time. Appreciating the amount of respect that is being commanded. When it says exhort him as a father in verse 1 or verse two, older men as fathers and older women as mothers.

Uh, but we do know, and we have recently studied the fifth commandment together. And the great amount of honoring and respect. That is due to a father or to a mother. And, What an impression it ought to make upon us to be among the congregation. In which the minister, the elders.

Uh are treating the older man and older women like fathers and mothers should be treated according to the bible and the rest of the congregation is following them in that Uh, what a pleasant place it would be. For the elderly to be at church. Then. And, Be constantly attended to, and respectfully spoken to.

Uh, with with countenances facial expressions of Of love and affection, and respect and honor and appropriate titles and manners. In addressing them to show them, great honor, the way a child should with his father, or was it with His mother. For us almost might better convey the sense of the text.

If we said with reverence To not rebuke an older man but exhort him with reverence as a father And exhort older women with reverence. As mothers. Certainly, the sort of honoring that the bible teaches us about father and mother is appropriately described. As addressing and interacting with them. With a form of reverence.

And that is what is being commanded with respect, especially? Than to. The older man and women in the church, similarly, younger men and younger. Women are not to be spoken down to There's an imbalance in the phrasing. It says, exhort older men, his fathers and older women as mothers and then you would expect If it was directly.

Uh, parallel younger men as children or sons and younger women as daughters. Uh, which is not an unkind way to speak. No one should be unkind to his son or to his daughter. And yet paul is telling Timothy not to speak to younger men as sons. But his brothers, not to speak to younger women as daughters.

Uh, but as sisters. And so, there is a A respect talking to them as on your level. Uh, not talking down to them as being Lesser. Than you. So this is extra respect that he is being instructed to give in the manner of speech. Even to those who are lesser by age, And lesser by office.

But they should not be treated in a manner. That conveys that they are lesser. But rather. That they have a like equal precious faith. As the apostle peter says, to those to whom he writes, Minister or elder in the church should be setting the example for others. And the tone for the whole of the congregation of not speaking down to anyone in the congregation at all.

If he is speaking with reverence, to those who are older, And does not speak down to, but on the level, On the same level. To those who are younger and how excellent will be the spirit of a congregation. Which has this type of man in leadership. These type of men and leadership.

And therefore our following in that sort of speech, with one another, how different they would be from the world which is always joking and ribbing and Um, And, Using the type of speech that is often condemned in proverbs. Uh, but there's quite common. Even among those who profess faith.

And quite common, even in conservative. Um, Churches. Sadly. Uh where poking fun is considered, just being silly. And being friendly. And always speaking with reverence and kindness and respect is considered to be overformal and uptight. Well, we will not say That the type of speech that is commanded by the spirit of god for his church is overly formal or uptight.

Rather. Let us consider it to be spiritual and gracious and christ-like. And, Uh, let us seek to at least ourselves. Only speak in the way. That Timothy. The elder here. This commanded to speak as an example to the rest of the congregation. Finally. We have that phrase at the end of verse two, which gives a special Um, Consideration, that is to be made for the younger women in the congregation.

And that is with purity and not just with purity, but there is that tiny little word with the great big meaning all Purity. Uh, younger women are to be treated as holy, especially sacred to god. And their purity as of utmost value. To the church. So that effort is made to protect them from any hint or possibility of impurity.

So a man. And especially a minister but any man should not have An overleaf familiar. Interaction with them. As if there is some intimacy there, that either suggests an intimacy. Uh, to others or Uh, that provokes an intimacy in the heart or mind of the young lady. Uh, but her actual purity is so important that he would not want to provoke her.

Uh, to having A two intimate idea of her relationship with him and the reputation of her purity would be important to him, so that he does not want to give the impression to others. That they are overly familiar. No, he would speak. With great respect. To her as a sister.

But especially with this consideration at the end of the verse, with all Purity. When ordinary interaction in the church occurs with extraordinary respect, then the lord blesses it by making the words of commandment or teaching or application on the lips of the elders to be more weighty. And effective.

And the exhortation comes home with much more effect than even a much more intensely given rebuke would have Praise god for his design, for how we are to interact in our home and may he help us? To speak, respectfully to one another. So that we actually would be able to say we should really speak to people in the church family, the way we speak to people in our own family.

The way that the apostle does here, Let's pray. Our father in heaven, how we thank you for giving us this portion of your word. We do pray that you would bless it to us. Help us by your spirit. Oh lord, we feel Quite keenly that no man can tame the tongue but you are not a man.

You are god. And so we pray that you would tame our tongues that you would reign them in That we would speak, always respectfully, and lovingly and gently. That all week long would be practice in the kind of honoring speech that we would hope to then be able To employ and addressing our brothers and sisters, and fathers and mothers in the congregation.

Lord, we pray for reformation of the conduct of our church. And that you would especially help. The. The leadership of the church. To speak only in the way that is commanded here of the elders. For, we ask it in jesus name. Amen.