

## 1 Timothy 5A

- Tonight we finish chapter 4 and head into chapter 5 of Paul's letter to Timothy
  - And in these chapters we find some of the most practical and timeless advice on church life
    - Paul directs his advice to Timothy as the leader who must carry out the instructions
    - And it begins with specific instructions for how a pastor must conduct himself in the face of opposition
    - But Paul quickly moves to addressing how every member of the body must conduct themselves
  - And in all cases, these commands serve to fulfill Paul's statement in vs. 8-9
    - Let's briefly revisit that passage from last week

**1Tim. 4:8** for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come.

**1Tim. 4:9** It is a trustworthy statement deserving full acceptance.

- Paul compared pursuing physical strength to pursuing spiritual strength
- And Paul noted that the pursuit of physical strength was of limited value, eternally speaking
- Because the body eventually dies, and with it all the strength we gained
- But the spirit is eternal, so the strength we obtain spiritually will persist into eternity
  - Therefore pursuit of spiritual strength, which Paul calls godliness, is a much greater call
  - It brings benefits now and into eternity
  - Pursuit of godliness is our highest goal and must take priority over any other pursuit

- Paul says in v.9 this is a trustworthy statement, meaning this is a biblical truth that we cannot deny and should not ignore
  - Today we might say this is “for sure” or “you can bet on it”
    - In the moments of life when we make an earthly sacrifice to obtain godliness, it may not feel like we’re making the right choice
    - We may feel like we’re being cheated out of something good
    - Like when we sacrifice income to serve in the church
    - Or when we drop bad habits or resist certain temptations to please the Lord
  - But the Bible says you can trust you made the right call
    - In eternity, the wisdom of your sacrifice in pursuit of godliness will become evident
    - The things you gave up, the persecutions you accepted, the mocking you endured, and the effort you made in service to Christ will bring a reward worthy of your sacrifice
- So now Paul gives specific ways the church makes sacrifices to reach an eternal goal

**1Tim. 4:10** For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

**1Tim. 4:11** Prescribe and teach these things.

- Paul says for “this” we labor and strive
  - “This” refers to Paul’s trustworthy statement concerning the eternal value of godliness
    - We labor and strive for godliness
    - The two Greek words for labor and strive carry subtle meaning lost in our English words
    - To labor means to grow weary
    - To work so long and hard that we reach a point we feel like quitting, when we’re exhausted from the effort
  - And to strive really means to fight and struggle

- The fight is both against our own flesh and against a fallen world
- We fight the enemy, we fight temptation, we fight opposition to the word of God
- This is the reality for anyone seeking godliness
  - We will work until we're sick and tired of the struggle
    - We will get discouraged at times and we will grow weary
    - There will be many days we want to quit the fight
  - And at every turn, we face an enemy that opposes us
    - Attacks will come from every direction
    - And there will be casualties along the way
    - But Paul says we labor and strive in this way because it's worth it in the end
  - But if we're going to survive, it will only be because we fix our hope on the living God, Christ Himself
    - If you expect to come through this life with your testimony intact, then you had better be resting on Christ and not your own power
    - Practically speaking, you have to work with Him, not against Him
    - Talk less, pray more
    - Plan a little less, and seek God's will more
  - Most of all, understand this pattern is in God's will and good purposes for us
    - We can't allow the difficulty of serving Christ and growing in godliness become our excuse for not pursuing the path
    - We know it's going to be hard
    - And the difficulty serves God's purpose in us
    - As James explains

[James 1:2](#) Consider it all joy, my brethren, when you encounter various trials,  
[James 1:3](#) knowing that the testing of your faith produces endurance.

[James 1:4](#) And let endurance have its perfect result, so that you may be perfect and complete, lacking in nothing.

- James says we should consider trials to be a good thing
  - They are good because they produce changes in us
  - Changes like endurance, patience, humility, repentance
  - And these changes will bring about a perfect result
  - We will become perfect and complete, lacking nothing in eternity
  - That's our incentive for pressing ahead in this life, seeking to please and emulate Christ
- And then Paul adds that this Christ we serve is the Savior of all men, especially believers
  - This statement has driven some confusion and debate because of Paul's language
    - The phrase especially of believers could be rendered "exceedingly for those believing (or faithful)"
    - Understanding this statement depends on staying in context
  - Paul's context is that of fixing our hope on Jesus as we endure in our pursuit of godliness seeking eternal profit
    - His context is *not* salvation, so we can't stray into that topic
    - By the context we conclude Paul says Jesus is the savior for everyone (all believers)
    - But He's especially the Savior for those who live in a believing (or faithful) way
  - Obviously, the Lord remains Savior for all believers regardless of whether we pursue godliness or not
    - Even the most disobedient believer among us still has the assurance that Jesus is their Savior
    - Christ justifies His children from the moment of our faith, and nothing can separate us from the love of God

- Simply put, salvation doesn't turn on our choice to pursue or not pursue godliness
- But for those believers who do pursue godliness, fixing their hope on Jesus, for these Jesus is *exceedingly* their Savior
  - For them, Jesus is even more a Savior, because they are not only saved in Him, but they are living for Him
    - Just as we could say that our country's president is the president of every citizen, yet he is especially the president of those who voted for him
    - Likewise, Christ is the Savior for every Christian, but He is exceedingly a Savior for those who live in obedience to Him
  - Moreover, Christ will be exceedingly a Savior to those pursuing godliness because He will be that much more real in their life
    - They will know Him better as they see Him at work in their lives
    - And in eternity Jesus will be an even greater Savior because they will receive a greater profit for having pursued godliness
    - In all these ways, He is exceedingly the Savior of those who are believing or faithful
- So with that introduction Paul asks Timothy to prescribe and teach these things
  - The "things" refers to everything in the letter, both those things before and after this statement
    - To prescribe means to set a requirement before the congregation
    - And to teach means to explain the reasoning behind the requirement so that the church will have good reason to obey
  - Paul is exhorting Timothy (and all teachers and preachers) not to shy away from sharing the difficult truths of our faith
    - Paul reminds us that we do not have the latitude to cherry pick what the church hears
    - We are under order to teach the whole counsel of God's word
    - Including teaching about the need to pursue godliness

- And the opportunity for eternal reward
- And of course all the other details Paul covers in this letter
- Paul seems to have known that bad times were coming for the church as he said at the outset of this chapter
  - Times when pastors would stop teaching these things to their congregations
  - Today, most believers, even mature ones, have little appreciation of these things
  - And if we don't appreciate the need to labor and strive for godliness, how likely are we to pursue it?
- Paul's first prescription is directed to Timothy and all leaders God raises up in the church

**1Tim. 4:12** Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

**1Tim. 4:13** Until I come, give attention to the public reading of Scripture, to exhortation and teaching.

**1Tim. 4:14** Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery.

**1Tim. 4:15** Take pains with these things; be absorbed in them, so that your progress will be evident to all.

**1Tim. 4:16** Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

- Because most of us aren't preachers or pastors, I'm going to run through this list highlighting a few key principles
  - First, a pastor's or teacher's authority isn't found in physical qualities or earthly achievements
  - Paul says in v.12 that Timothy couldn't let his weaknesses in that respect cause him to shrink back from his mission
  - Others might accuse him of being too young or unqualified, but Timothy should know otherwise
- In v.14 Paul reminds Timothy that he was installed according to the Spirit, Who manifested God's approval of Timothy through the presbytery

- The presbytery refers to the council of elders
- God bestowed Timothy with a spiritual gift
- And Timothy was ordained by laying on of hands, as we discussed in Chapter 1
- And prophetic statements were made concerning his future in the church
- These things alone were enough to validate Timothy
- Paul's first point is that if God is for you, who can be against you?
  - The carnal within the church will only respect a certain kind of leader
  - But God selects whoever He desires, and often the one you didn't see coming
  - Even Paul himself faced the same kind of resistance

**2Cor. 10:10** For they say, "His letters are weighty and strong, but his personal presence is unimpressive and his speech contemptible."

**2Cor. 10:11** Let such a person consider this, that what we are in word by letters when absent, such persons we are also in deed when present.

**2Cor. 10:12** For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves and compare themselves with themselves, they are without understanding.

**2Cor. 10:13** But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you.

- Secondly, Paul says that because Timothy will always be under attack and scrutiny, he must be diligent to serve properly in God's power
  - First, Timothy must continue in the ministry of God's word
    - Specifically, read the word publicly, exhort the church to obey and teach them why these things are right
    - All three steps are part of the ministry of God's word
    - A church that fosters personal Bible study but never reads and preaches God's word from the pulpit is not obeying this command

- Or a church that has readings of scripture during the service but never explains it, much less commands us to obey, is wrong also
- We must move in all three areas
- Reading the word publicly reminds the body of Christ that the authority for our gathering is found in God's word
  - By reading it out loud before the congregation, we ensure that all hear it as it was written, without editing
  - We can then judge the pastor's teaching against what was read
  - And we come to see that the pastor's instructions are the natural outworking of God's word
- Secondly, the pastor exhorts us to obey
  - We all receive many instructions from many directions
  - Don't run, no right turn on red, please recycle...
  - Please take out the trash, or do your homework...
  - But with each direction comes a choice of whether to obey, and we all know that our obedience isn't guaranteed
- But if we have someone who cares for us calling for our obedience, then the chances we will heed what we hear go way up
  - In this case, Paul says Timothy must exhort the word of God
  - Proper exhortation means emphasizing the intended response to the word of God
  - It requires the teacher explain the meaning of the text properly and then apply it in keeping with the author's intentions
  - When we do this, we speak with true authority, because we echo the intentions of God Himself as reflected in His word
  - Such exhortation works to elicit the correct and necessary response from the congregation
- But also, notice that reading and exhorting is not enough either
  - The body of Christ is called to obey Christ's commands, but not out of ignorance

- In His grace, the Lord has equipped teachers and pastors in the church to ensure we have an understanding of why we should obey
- So Paul asks Timothy to teach God's word
- Teaching is making scripture understandable in a way that encourages our obedience
- As God told Israel through the prophet Isaiah

[Is. 1:17](#) Learn to do good;  
 Seek justice,  
 Reprove the ruthless,  
 Defend the orphan,  
 Plead for the widow.

[Is. 1:18](#) "Come now, and let us reason together,"  
 Says the Lord,  
 "Though your sins are as scarlet,  
 They will be as white as snow;  
 Though they are red like crimson,  
 They will be like wool.

[Is. 1:19](#) "If you consent and obey,  
 You will eat the best of the land;

- That's the Lord's heart for His people
  - Just as we encourage our children's obedience by giving them an understanding of why our rules are sensible, so does the Lord explain Himself in His word
  - The more we understand in His word, the easier obedience will become
  - It's always a struggle, but -
- When a pastor commands his flocks to obey but withholds a biblical explanation for why, they will either misrepresent scripture or they will make obedience harder
  - Many false teachers make a living out of issuing exhortations without (proper) biblical explanation or support
  - And even in the best cases, a preacher who exhorts but doesn't teach the Bible is speaking without authority

- And he isn't helping his congregation gain an appreciation for the authority of the word
- Likewise, Paul tells Timothy not to neglect his spiritual gift, which was likely evangelism or pastor-teacher
  - To neglect a spiritual gift means to set it aside, to refrain from operating in it
    - For example, if someone has the gift of evangelist but doesn't spend time engaged in witnessing, they are neglecting their gift
    - On the other hand, it's possible to pursue to use of a gift while still neglecting it
    - For example, if someone has the gift to teach but failed to spend the necessary time in study, they are neglecting their gift
    - They may still teach, but they come unprepared
    - Because the gift of teaching is a gift to understand and relate scripture, but like all gifts it depends on an exercise of effort in diligence
  - Paul's warning Timothy not to get distracted
    - Don't get so busy defending himself or building the church or accomplishing other mundane earthly tasks that he forgets the main thing
    - And the main thing is to serve God in the gift He assigned Timothy
    - And certainly this is an ever-present threat to pastors
    - Many pastors today become mini-CEOs of their churches, wrapped up in everything except teaching the Bible
    - Many of them are neglecting their spiritual gift, I fear
  - Instead, Paul tells Timothy and all pastors to take pains with these things
    - This verse is translated in a loose way owing to the difficulty of the original Greek language
    - It could be translated "study these things, give yourself over to them..."

- “These things” refers to the proper duties of a pastor, teaching, exhorting, operating in his gift
- In other words, Timothy didn’t need a hobby or another job or any other distraction
  - He needed to be completely absorbed in becoming a man of God leading the flock by teaching God’s word
  - Here again, a sober reminder to pastors today that they should not lost focus on the one thing they are called to do
- Finally, Paul tells Timothy that he must conduct himself as an example to those who believe, that is to the church
  - This command is the lynchpin of everything Paul has said to Timothy
    - Timothy is already swimming upstream in his role as pastor
    - He’s young, inexperienced
    - Half Gentile, half Jew and untrained
  - Yet he’s going to have the burden of exhorting those under his charge to obey the word of God even as he explains it
    - So it’s vital that Timothy show himself to be an example to all who believe, to those he pastors
    - If he gives them any ammunition, they will surely take shots
  - And how can he expect his audience to listen to his counsel if he doesn’t comport himself in the right way?
    - He doesn’t have natural authority to stand on
    - He only has the word of God and his own integrity as a man serving God
    - So if he becomes known as a hypocrite, he’ll lose the credibility to exhort others
- First, Paul tells Timothy in v.12 to watch his speech, conduct, love, faith and purity
  - Speech refers to poorly chosen words, whether unkind, hurtful, coarse or indiscrete...
    - Everything a pastor says is being measured and observed

- Even a single idle word can undermine a pastor's ability to lead the flock
- Conduct refers to the pastor's lifestyle
  - A pastor's lifestyle should comport with his teaching
  - His lifestyle should exhibit self-control and modesty
  - A pastor should strive to lead a modest life, avoiding excess
  - He need not adopt an austere life, but neither should flaunt his wealth (should he be especially blessed in that regard)
- And love refers to having a caring selfless attitude toward all people, especially those under his care
  - Love is an action, not an emotion
  - So it's about showing love to others, even when we don't feel it
  - That's an essential quality for a pastor and teacher
- And faith is demonstrating a life of courage and peace consistent with a faith in Christ and a hope in His eternal promises
  - A pastor easily rocked by life and unstable in his ways isn't the best person to encourage his flock to face life's trials with faith
  - We need pastors who are good examples of faith lived out
- Furthermore, Paul tells Timothy in v.16 that he must pay close attention to himself and to his teaching
  - To watch yourself means means to guard your personal life from giving cause for accusations, if even only the appearance of sin
    - Obviously, a pastor may take steps to protect himself against his own sinful tendencies, and so he should
    - But no one can truly guard himself without help
    - It's like putting the fox in charge of the hen house
    - So guarding oneself means also seeking outside counsel and accountability to ensure we are truly guarded
    - We need to do whatever is necessary to ensure that we remain above reproach for the sake of the mission

- Furthermore, Timothy must guard his teaching Paul says
  - This is an equally important and even more difficult task in some ways
  - Guarding one's teaching means being careful to maintain a correct view of scripture while rejecting bad influences
  - Otherwise, we risk straying into false teaching
- Guarding the teaching also means remaining humble and teachable in our heart
  - If we become proud and self-assured in what we think we understand, then we become unteachable
  - As a result our teaching will slowly or quickly drifting away from orthodoxy and become increasingly foolishness
- Finally, guarding our teaching means the pastor maintains proper discipline in his preparation and delivery
  - Putting in the necessary time to properly prepare a teaching
  - And developing our craft to ensure we communicate properly
  - If a teacher fails to guard himself in this way, he will begin to "mail it in" each week
  - Soon his teaching becomes little more than a collection of "greatest hits" because repetition replaces godly insight
- Taken together, Paul asks Timothy to be courageous, diligent, Spirit-led, and smart
  - He has a difficult job but one God has equipped him to accomplish
    - All that remains is for Timothy to work in his gift, without shrinking back knowing eternity is on the line
    - Paul says that doing so will ensure salvation both for himself and for those who hear him
  - Obviously, Timothy is already saved because of His faith in Christ
    - No further work was required to bring Timothy the salvation that comes by faith alone

- Therefore, we know Paul isn't talking about eternal salvation here, for if he were he would be suggesting a work is required to be saved
- Instead, we must consider the word salvation in a different context
  - Based on the context of chapter 4, salvation means salvation from stumbling
  - Salvation from the troubles that might come if Timothy didn't guard himself or his teaching
- And more than just himself, Timothy is guarding the flock from stumbling as well
  - If a pastor fails in his duties, there is more on the line than simply his own testimony
  - If he fails to guard himself, his sin may embroil the congregation in controversy, lead to its division or even threaten its existence
- And if Timothy doesn't guard his teaching, the church will depart from the truth of God's word as far as the pastor's mistakes takes them
  - If our own disobedience will bring a consequence, imagine how much is on the line for pastors that fail in their duties?
  - That's why Paul tells Timothy to take his responsibilities so seriously
- From here, Paul begins to move through a series of direct orders to the congregation, which Paul expected Timothy to prescribe and teach
  - The first group of instructions regulate the different socioeconomic groups within the church
    - Remember, Ephesus was a relatively wealthy city
    - And so the church had a mix of economic backgrounds
  - Normally, outside the church these groups would almost never mix
    - So when they came together inside the church, it could cause some awkward or disruptive patterns that needed to be addressed
    - Yet in the church we must find a way to balance love and charity with personal responsibility and duty

- So Paul begins with the most respected members of the church

**1Tim. 5:1** Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers,

**1Tim. 5:2** the older women as mothers, and the younger women as sisters, in all purity.

- First, Paul explains how Timothy is to approach those deserving the greatest respect
  - This is the natural starting point, because as Timothy implements Paul's instructions, he must do so diplomatically and with respect
    - And the first order of business is how would Timothy work with someone who is his senior
    - In ancient cultures, age was inherently worthy of respect, certainly more so than today
    - Therefore, it was out of keeping with social norms for a younger man to rebuke or counsel an older man
  - And yet, as Paul just said, Timothy couldn't let physical age differences get in the way of doing the job called him to do
    - Obviously, God knew what He was doing when He called Timothy to pastor, so evidently age was not the highest rule
    - Nevertheless, Timothy had to act with respect and caution
  - My Bible says tells Timothy should not "sharply rebuke" an older man, but in Greek it simply reads "do not rebuke"
    - A rebuke was a public censure that brought a degree of shame
    - And there is a time and place for rebuking members of the body
  - But Paul says Timothy may never rebuke and older man in the church
    - Obviously, if an older man was wrong or needed correction in the church, Timothy couldn't ignore the situation
    - So Paul says Timothy needed to act with wisdom seeking to win that man over
    - Make an appeal to him like one would to his father, Paul says
  - Speaking to an older man like a father meant speaking with respect, patience and deference

- And if that didn't work, Timothy would have to work through the counsel and support of other older men
- Just as he couldn't censure his own father, neither could Timothy act unilateral to rebuke an older man
- He needed to find the right way to get the job done, for that was the loving approach
- Likewise, Timothy needed to see every relationship in the body of Christ in familial terms
  - If he needed to counsel a younger man, then to not lord over him or talk down to him
    - Rather speak to him as an older brother might speak to a young brother he loves
    - And older women should have the respect we show to our mother
    - And younger woman as to a sister
  - If Timothy remembered these guidelines, he would speak in love showing charity, patience and kindness
    - And these qualities would greatly increase the chances of gaining a positive outcome
    - On the other hand, a young, untrained pastor who tries to bully older men and speak dismissively to others will typically have a very short career
- Paul's remarks on how to deal with older men and women now get applied in the next set of instructions
  - Paul tells Timothy how to regulate the behavior of two groups apparently causing trouble in the Ephesus church: widows and elders
    - First Paul deals with the widows

[1Tim. 5:3](#) Honor widows who are widows indeed;

[1Tim. 5:4](#) but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God.

[1Tim. 5:5](#) Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.

[1Tim. 5:6](#) But she who gives herself to wanton pleasure is dead even while she lives.

[1Tim. 5:7](#) Prescribe these things as well, so that they may be above reproach.

- Widows in ancient times were among the most vulnerable members of society
  - A woman's ability to provide for herself was severely limited in ancient times
    - She generally couldn't own land or conduct business transactions on her own
    - So a woman without a husband was almost entirely dependent on others for care
    - And if her family couldn't or wouldn't step up to support her, she became dependent on charity
    - Often this meant a miserable life and an early death
  - Within the church, widows found an extended family willing to shoulder the burden as a demonstration of Christ's love for His children
    - But with such charity came the opportunity for abuse
    - Some widows and widow's families took advantage of the church's generosity
    - Freed from money concerns, some widows became party girls, so to speak, bringing shame upon the church
    - And some families with the means to support their own widows, withdrew their support in the expectation that the church would pick up the slack
- Obviously, such behavior was sin and risked tearing the church apart, as those stuck with the bill began to resent those living high on the church's resources
  - So Paul tells Timothy to nip this in the bud
    - First he says that the family maintains the first position of responsibility for family members in need

- A widow's children or grandchildren should learn piety, Paul says
- Piety means literally to show God worship and respect
- In this context Paul means the family should show respect to the widow as an act of obedience to God
- Furthermore, charity inside the family is "payback" to parents, Paul says in v.4
  - A child or grandchild has been given food, shelter and care for many years before they left the home
  - So when a parent or grandparent is in financial need, the child should feel an obligation to assist
  - This is a general rule, and we can certainly imagine exceptions (eg. a parent who gambles away money or is otherwise irresponsible)
- The point is that honoring your parents means financially as well, which is acceptable in the sight of God
  - Even though the church can be a safety net for the body of Christ in times of need...
  - It does not replace the family's responsibility to care for its own as far as it is able
- And in general, we need to be careful about extending charity merely because we see need
  - There will always be more need than the church can address
  - And any time we extend charity, we're taking money out of the pocket of our church family, whether directly or indirectly
  - Moreover, the church's charity is supposed to be directly to the needs of the body, primarily and above other needs
  - But only after the family's left with no other option
- But the charity the church gives its members comes with strings attached
  - Paul says a widow may receive support if she passes four tests
    - First, she must be a widow indeed
    - That is she must be alone, truly without support

- Simply put, the church must be her last option
  - The reason the church is to be the last option is simply because charity places a burden on other members
  - So out of respect and love for all concerned, we don't extend charity within the body without justified need
- Secondly, the woman must have fixed her hope on God
  - While this phrase could be understood in several ways, I believe it's best to understand this as a test of identity
  - In other words, Paul is referring to a believing widow as opposed to an unbeliever
  - So the second test is that the widow be truly Christian
- Church charity should be focused on the believer
  - The church is not an ATM
  - Nor is it a humanitarian relief organization
  - It exists to serve the spiritual needs of the world
  - And it provides limited support for the physical needs of those who have placed their hope in Christ
- Finally, she must serve the body in keeping with her confession of faith, which Paul describes as giving prayers night and day
  - The basic concern is that the widow is actively engaged in the life of the body in service to Christ
    - She doesn't simply show up to cash her checks and then disappears until the next Sunday
    - Rather we want someone who is supported by the church in this way to give back in spiritual ways to the limits of their ability
  - And for most widows, the only reasonable thing they could do would be to pray for the body of Christ
    - An older widow living on church support has little to offer – by definition
    - She would have no money, probably little strength or skills

- But she has time, and prayer requires nothing but a heart for God and His people
- It's the reverse principle of the one Paul gives for supporting teachers
  - Paul says teachers give to us spiritual things, so we should be willing to give them earthly things as an offering of thanks
  - Similarly, the church is giving the needy widow earthly things (ie. money, food, etc.)
  - So she should be willing to repay the congregation in spiritual things (prayer)
- So if the church gives charity to widows or anyone, we should demand they meet these tests
  - They must be believers
  - They must seek to take the church's support only after exhausting all other avenues of support
  - And they must return the church's material support with spiritual support
  - If they meet these tests, then we can offer support
- Finally, Paul adds a fourth condition that continues to apply even after the support begins
  - He says in v.6 that if a widow happens to abuse her income, then she isn't to be viewed with the honor of a widow
    - Wanton pleasure means to live in luxury
    - So should widows live in an excessive way, especially if she were seeking church support, then she is to be viewed entirely differently
  - The wording at the end of v.6 is hard to translate
    - The most literal translation would be: "and she who is given to living in luxury — has died"
    - It's a play on words
    - Paul means that she is to be left for dead, though obviously she isn't in danger of dying physically

- He means that she is living a spiritually dead lifestyle and therefore the church has no obligation to care for her
- We'll end today with Paul's words to Timothy

1Tim. 5:7 Prescribe these things as well, so that they may be above reproach.

- Once again, Timothy was counseled not to shy away from this teaching
- If Timothy shared this truth, then the whole body of Christ may be seen to be above reproach
- The needy would be helped, the self-sufficient would not become a burden and the reckless are left to their own
- In all these things, the name of Christ is glorified among the nations