

- sible where relatives are involved and alive!
3. COUNSEL

There is also in every church group a number of women who are classified as "young widows." They need to be helped, hence Paul invites Timothy to heed the instruction of God. Without going into the details which he provides, for that will be given later attention, Paul urges Timothy to assist this group along two general and important lines:-

- a. Away from Satan. vv. 11, 15.

According to the text, the conduct of some was actually "against Christ." It portrayed a desire to fall in line behind him (v. 15). The idea is that their sexual prowess moved them to perform that which was not becoming. It was something serious indeed and they needed help!

- b. Toward the Lord Jesus. v. 14.

It is true that the Name of our Lord is not noted here. But the obvious thought is that these young women still had a role to play in the assembly and this could be done as unto Him. They had a life to live, let it be done for HIM.

Conclusion.

If one really wants to know how to act as unto the Lord Jesus with others, he need not consult the latest issue of some psychosocial journal. Interpersonal relationships can be rich and abounding in the Lord IF the injunctions of His Word are heeded. Let us ask the Lord Himself to reward His work in our lives through us! Amen.

THE EPISTLE OF FIRST TIMOTHY "Social Aspects of the Gospel" I 1 Timothy 5:1-16

Introduction

1. Spiritual health is the goal of the work of God in salvation. When one really comes to grips with Christ as Lord and Saviour, it is God's eternal purpose that such an individual really know dynamic living!

2. One area of spiritual vitality is in having proper relationship within the family of God. Paul knew this was important and under inspiration of the Spirit gave counsel to Timothy concerning it.

3. These instructions to Timothy, Paul's son in the faith and the young bishop at Ephesus, form an important link in healthy Christian living. Some of the matters may not have complete modern applicability, but they do show what the foundation-stone of the church intended for His own. They help us to understand the role of the assembly in the dark world we live in today. Study these instructions for your growth benefits:-

1. BESEECH vv. 1, 2.

This is a general word of instruction concerning a variety of people in the assembly. The verb "intreat" is the common word for speaking something alongside of another. It is found in the English term "Paraclete" which is a name for the Holy Spirit.

- a. Men. Two groups of men are given attention:-

1) Old. The Greek word for this is the same as "elder" who is an official in the local assembly. It does not bear this significance here but is a reference to a man of elder age. He is to receive respect for this. The verb "rebuke" means that the elder man is not to be given a "strike with

words." No harsh treatment, rather whatever is said to him will be tempered by his age factor.

- 2) Young. Timothy was a young man and one who held an official office in the assembly. However, this was to be no reason why he should carry an "air of superiority." Rather, his relation to men of his age was to be like a "brother." Arrogance for a servant of God cannot be tolerated.

b. Women. Two groups of women are studied:-

- 1) Old. This is the feminine form of the word for the older men above. As the men are to be considered like "fathers," so these women are to be given affection, help, esteem, and respect like a mother.
- 2) Young. The young men above have their counterpart--young women (actually, this is the feminine form of the same word). They are to be treated as "sisters." Since this might pose a problem, Paul quickly adds that this is to be done with "all purity." Nothing which might mar a young man's cleanness was to be allowed. Hence, no unchaste or unholy thoughts are to be awarded this group by Timothy.

NOTE: Every assembly has these four groups and always will in the providence of God. When the saints intermingle one with the other as indicated, one may expect some real deep and abiding relationships. There is no hint that sibling rivalry would spoil or taint the conduct of His own. Sorry to say, the theory of the Word is far from the practice too often found!

2. HONOR.

This instruction is related to a special group of women in the assembly. They are referred to as "widows indeed" (v. 3). The basic instruction for them is that they deserve honor. The particular force of this word is that such women should

expect 1) respect and 2) support. Two groups of persons are responsible for this with them:-

a. The relatives. vv. 4, 8, 16.

Three basic questions are answered in this connection:-

- 1) Who? It is indicated in the AV that "any man or woman" although the best texts state this only in the feminine (cf. v. 16). But the mention of the persons in the other portions notes that more than some female relative is in view (cf. vv. 4, 8). The word "nephew" of the AV is not accurate, it should read "grandchildren or descendents."
- 2) What? What these persons are to do for the older persons is outlined:-
 - a) Show piety. This is to be done for "charity begins at home." This is the first lesson for the manual of Spiritual Exercises. If it is not known, it must be learned
 - b) Give back to parents. The verb suggests that as one has received, he must return. The noun "parents" is more than one's immediate parentage for the word really means "ancestors."
 - c) Provide for. The thought in the verb of the text is "to think before" hence having the idea of genuine care.
 - d) Relieve them. The original verb means to "give sufficient aid." They are not to look elsewhere.

b. The church.

What the church is responsible to do is reserved for another study. It will be compared with the full instruction to the church for the younger women. Let it be noted here that the church is not respon-