

INTRODUCTION

When God created the first man and woman, Adam and Eve, He made them with no sin in them, no rebellion, no wickedness, no hatred. So, at first, in their innocency, everything they did was in perfect obedience to God; it was good, and acceptable or pleasing before Him.

But Adam and Eve did not remain in the state of innocence in which God had created them. They transgressed His law, broke His commands, rebelled against Him. They became guilty sinners before God. But it was not only the two of them, themselves. By God's assignment, they represented our race. Adam was the federal head of mankind. God rightly counted all of us who are descended from Adam by natural generation to be in Adam, with him, every one of us to be guilty of the sin Adam committed. "In Adam's fall, we sinned all."

But the effect of our sin in Adam was not just that we then had a guilty record before God. In addition to that, our very nature was corrupted, was perverted, was twisted, so that we became sinners not only by the record of our conduct, but by our very nature.

One of the saddest ways in which that corruption shows itself in our human race is that we often neglect the duties we owe to the very members of our own families.

In the long history of sinful mankind, there are countless examples of people not loving the members of their own families, not fulfilling their duties of love toward their own flesh and blood, or their own households. This record fills the pages of the Bible.

As recorded in Genesis, the first book of the Old Testament scriptures, the first brother denied that he had any duty at all toward his own brother, that he was not his brother's keeper even to the smallest degree, and so murdered his own brother.

As recorded in Malachi, the last book of the Old Testament scriptures, men in Israel denied that they had a duty to be faithful to their wives, and so the wives they married when they were young, when they got old, they got rid of them.

In between the first book and the last book are sandwiched page after page of true human history, cataloging the many ways, some of them horrific, in which men have neglected the duties they had to their fellow men, even those of their own families.

That history proves to us that we, as naturally descended from Adam, and as counted in him when he sinned before God, are sinful both by nature and by conduct, deserving of the wrath of God to come, on the day of judgment, for wanton neglect of the most basic duties of love.

But, praise God, He did not leave us all to suffer His wrath. Instead, to save us from the wrath of God to come, He sent His own Son, our Lord and Savior Jesus Christ. He is the very Son of God, but He took on also our humanity, becoming Son of God and Son of Man. Yet He was not conceived of a human father. Instead, the Holy Spirit caused the virgin Mary to conceive in her womb. This shows that Jesus is not counted as having sinned in Adam. And He did not inherit the corruption of sin. He came as a new Adam, a second Adam, a better Adam. And unlike the first Adam, Jesus Christ did not sin, did not transgress God's commands, did not rebel against God, did not fail to love both God and other people. In His life on this earth, there never was any neglect of duty toward his fellow men, not even the hypocrites of His own nation who condemned Him, or even the Roman soldiers who tortured and killed Him, let alone the members of His own family. Even being the Son of God, while He was a child He was obedient to His parents. And even in the agony of crucifixion, His thought was to provide for His mother.

His life of perfect loving obedience was good, and acceptable before God. The good news to us is that we whose lives have not been good can now be pleasing and acceptable to God through faith in Jesus Christ. As God had counted all of us who are in Adam as unrighteous by Adam's unrighteousness, so He now counts all of us who are in Jesus Christ by faith as righteous by Christ's righteousness!

But what about the punishment we deserve? The wages of sin is death! A judge who does not punish the guilty is not just. How, then, can we escape the punishment for our sins? Jesus Christ never sinned, so when He died on the cross, it wasn't because He deserved death. Instead, He died in the place of others, who did deserve it. The death penalty we deserved for such wanton neglect of our duties of love, Jesus Christ paid for us, the just for the unjust, to bring us to God. The punishment we deserved having fallen on Jesus Christ instead, there is now no condemnation for those who are in Christ Jesus; that is, those who repent, turning from our sins to follow Jesus Christ; those who believe in Him.

Let those of you who do not yet know this salvation from God hear what I'm saying as the best of all good news. Yes, you are guilty of sin, deserving of death. But there is forgiveness from God! Repent and be forgiven, be washed clean from the guilt of sin in the blood of Jesus Christ, shed on the cross. Believe in the Lord Jesus Christ, and you will be saved!

Let those of you already in the faith rejoice to hear again what God has done for you, to forgive your sins in Jesus Christ our Savior. And be ready now to hear from our Lord's apostle Paul the right way for His forgiven, justified disciples to live. Those duties of love which we so neglected in Adam and in our former conduct, learn now to embrace and fulfill.

In that mind, join in this study of 1 Timothy chapter 5. As we already considered together, in the first two verses, the Bible tells us to treat each other in the church *like* family, or *as* family. In the next several lines we read some things about how we are to behave toward those who actually *are* our family, whether they are in the congregation or not.

Introducing this section of 1 Timothy today, I will point out to you what our Lord's apostle says are the reasons why it is important to us to fulfill our duties in our own families.

The family duties put forth in this passage of scripture are primarily about the duty to provide the family's material needs, to pay the family's expenses. But some of the things the Bible says here about that particular kind of family duty teach us also about all kinds of family duties. As a matter of fact, what we learn in this passage about family duties will have application to other areas of living in love for God and for other people.

Today we do not take up what the family duties are, but introduce the subject by seeing that the fulfillment of family duties is good, and acceptable or pleasing before God.

TEXT - 1 Timothy 5:4-16

BODY

When we fulfill our family duties...

I. Our Conduct Is Good

- A. Your Bible might not have "good" in this place
 1. this is a TR/CT issue
 2. see 1 Timothy 2:3 for "good and pleasing"
- B. G2570 *kallos*
- C. "Good" used for a wide range of meanings, like our English word
- D. The Lord Jesus used this word when He said:
 1. Luke 14:34-35 "Salt is **good [G2570 kalos]** ; but if the salt has lost its flavor, how shall it be seasoned? (35) It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!"
- E. This term is used numerous times in the pastoral epistles in that sense, to mean good in the sense of "useful" or "beneficial." Here are examples of how I think he means it in this verse:
 1. Titus 3:8-9 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain **good [G2570 kalos]** works. These things are **good [G2570 kalos]** and profitable to men. (9) But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.
 - a) opposite of profitable = unprofitable
 - b) opposite of good = useless/vain/worthless lit. empty
 2. Titus 3:14 And let our people also learn to maintain **good [G2570 kalos]** works, to meet urgent needs, that they may not be unfruitful.
 - a) good works meet needs
 - b) good works the opposite of unfruitful
- F. So, when we fulfill our family duties, our conduct is good, in that it is useful, profitable, fruitful
 1. it is good for our families
 2. it is good for the congregation
 3. it is good for the cause of the gospel
 4. I think that much of this passage, as look at it the next week or two, will show important things about how it is good for the congregation

When we fulfill our family duties, our conduct is good. And
When we fulfill our family duties,

II. Our Conduct Is Acceptable or Pleasing Before God (verse 4)

- A. The word more literally means “acceptable,” but has also the connotation of “pleasing”
 1. it is easy to see how the concept can span both of those ideas
 2. something is acceptable because it is pleasing
 3. if something is accepted, that shows it to have been pleasing
 4. see in Cain and Abel
 - a) Gen 4:1-7
 - (1) verse 5 God did not respect Cain and his offering
 - (2) verse 7 If you do well, will you not be accepted?
 - b) Hebrews 11:4 By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.
 - c) Hebrews 11:6 But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.
 5. when someone has faith in God, that is pleasing to Him, and so is acceptable to Him
- B. In one sense a person’s conduct is acceptable or pleasing to God because it is right
 1. to do what is right in God’s sight obviously is acceptable or pleasing before God; to do what is wrong in God’s sight is not acceptable or pleasing before God
 2. Abel did what was right in bringing an offering in faith
 3. God blessed David when his men carried the ark of the covenant by its poles as the law says
 4. we need to learn what is right, and strive to do what is right, in order to have what we do be acceptable or pleasing before God
- C. But there is a more profound sense in which our conduct fulfilling of family duties is acceptable or pleasing before God
 1. for us who are born again, regenerated, part of what the Holy Spirit did in giving us a new heart, making us new creatures, is that He wrought in us not merely sorrow for sin, but repentance unto life; and not merely intellectual acknowledgement that Jesus is real, but true saving faith in Him
 2. but we read in the scriptures and feel in our own experience that the Holy Spirit has not regenerated us in every part; in our flesh there is still corruption; there is still sin; in fact, we find that we still sin, and even when we would do what is right, sin still is with us
 3. because God is holy, holy, holy, He is not pleased with sin; sin is not acceptable to Him; so if we were left to deal with God on our own, even the performance of our duties of love toward our families could not really be pleasing to Him or acceptable to Him, because even our good works are corrupted by sin; even when we do what is good, our thoughts and affections are never utterly pure

4. but thankfully we do not deal with God on our own; we who trust in Christ have Him as our Mediator between ourselves and God; and He is utterly pure; He is sinless; His conduct was always in perfect love; His fulfilling the duties of love was without corruption; He Himself is fully acceptable to God
5. so, when we trust in or believe in or have faith in Jesus Christ, we are counted as being in Him; He covers us in our dealings with God;
 - a) it's like we are in Noah ark, with the ark between us and the flood waters of God's wrath
 - b) it's like our sins are under the golden cover over the ark of the covenant, hidden from God's sight
6. so, when we do what is right, as the Bible tells us, the corruption remaining in us that spoils even our good works is not counted against us; instead, our imperfect good works are counted perfect through Jesus Christ the righteous!

CONCLUSION

When we fulfill our family duties, our conduct is good.

When we fulfill our family duties, our conduct is acceptable before God

Audrey - Prelude 286 "We Gather Together"

Rita - Trinity 667 "To God Be the Glory"

Haven - Trinity 579 "Be Still, My Soul"

Allison - Trinity 176 "Not All the Blood of Beasts"

Roel - Call to Worship and Opening Prayer - Psalm 104:33-35

Dillon - Scripture Reading - Psalm 19

Jeremiah - Congregational Prayer

Benediction - 2 Peter 3:18

And when we fulfill our family duties,

III. We Are Blameless (verse 7)

- A. The word - blameless or without reproach or above reproach
 - 1. from the same root as epilepsy, a disease of seizures, of being siezed
 - 2. meaning no one rightly can seize you or arrest you or lay hold of you for your conduct
- B. You may remember this term and concept from our study of elders and deacons in chapter 3
 - 1. 1 Timothy 3:2 A bishop then must be **blameless**...
 - 2. 1 Timothy 3:10 But let these also first be tested; then let them serve as deacons, being found **blameless**.
- C. APPLICATION
 - 1. the congregation will need pastors and deacons until the Lord comes back (both this congregation and all the others)
 - 2. the will of Jesus Christ is that we choose as pastors and deacons only those men rightly considered blameless
 - a) if the men of the church were to neglect their family duties, they could not be considered blameless, and could not rightly be chosen for office
 - b) so, the church would suffer from lack of qualified men to serve
 - 3. it may be in your mind that, God helping you, you might serve as a pastor or deacon some day, either sometime soon, or far off in the future
 - a) if you do not fulfill your family duties, you cannot rightly be considered blameless, and qualified to be chosen for office
 - 4. let that thought be part of what spurs you on to love and good deeds, to give attention to your family duties

When we fulfill our family duties, our conduct is good.

When we fulfill our family duties, our conduct is acceptable before God

When we fulfill our family duties, we are blameless. And

IV. We Do Not Deny the Christian Faith (verse 8)

- A. All men have natural affections toward our own families
 - 1. these affections are created in us by God

2. the unbeliever and the believer have this in common
- B. These natural affections that God created in us toward our own family move even most unbelievers to provide for their own relatives
- C. These natural affections are not diminished by the work of the Holy Spirit in the one who is born again; instead, they are informed and strengthened
 1. the Christian hears the word of God read, such as the commandments, “Honor thy father and thy mother” and “Thou shalt not steal.”
 2. the Christian has the Holy Spirit in his heart, causing him to love God’s law
- D. So, if a man claims to serve Christ, but will not do his duty toward his own family, his actions speak more loudly than his words, saying that he is not really a Christian
- E. But when we who claim Christ perform our family duties, and when we do them fully and cheerfully and willingly, we do not deny, but rather affirm the faith

When we fulfill our family duties, our conduct is good.

When we fulfill our family duties, our conduct is acceptable before God

When we fulfill our family duties, we are blameless.

When we fulfill our family duties, we do not deny the Christian faith, and

V. We Give the Adversary No Opportunity to Speak Reproachfully (verse 14)

- A. Always the world, under the sway of the devil, wants to have something bad to say about the disciples of Jesus Christ
 1. The devil has been a murderer from the beginning, and is the father of all lies
 2. he hates the salvation of sinners to eternal life in Jesus Christ
 3. he prowls around like a lion seeking any opportunity to speak reproachfully of the disciples and the congregations of Jesus Christ, to discredit their witness for the gospel
- B. Too many times, Christians, in failing to do their duty toward their families, give the church’s enemies opportunity to speak reproachfully
- C. When we fulfill our duties of love toward our families, we give the adversary of the gospel no such opportunity
- D. Thus, we aid in spreading the gospel, in making disciples, in saving the souls of sinners, showing by our actions that our words are to be believed

VI. We Do Not Burden the Church (verse 16)

- A. When a person neglects his family duties, the result can be that the church is burdened
- B. If the church is so burdened, it may not be able to do its duties as well as it should
- C.

CONCLUSION

Anyone Toward Parents, Grandparents, and Any Widows In His Family

1 Timothy 5:4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

1 Timothy 5:16 If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

Any Man

1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

A Woman

5:9 ...the wife of one man

5:14 ...marry

5:10 ...brought up children

5:14 ...bear children

5:14 ...manage the house

5:4 good and acceptable before God

SV goed en aangenaam

1 Timothy 5:4 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.

SV Maar zo enige weduwe kinderen heeft, of kindskinderen, dat die **leren** eerst aan hun **eigen** huis godzaligheid oefenen, en den voorouderen wedervergelding te doen; want dat is goed en aangenaam voor God.

5:7 they may be blameless

5:8 denied the faith, and is worse than an infidel

5:14 give none occasion to the adversary to speak reproachfully

5:16 let not the church be charged

-more broadly: no neglect of family duty = no unnecessary trouble for the church

from previous research on 1 Timothy 2:3 from sermon 043

good G2570 *kalos*

“Good” used for a wide range of meanings, like our English word

See that one of the uses is “good” in the sense of being useful

Luke 14:34-35 "Salt is **good** [G2570 *kalos*] ; but if the salt has lost its flavor, how shall it be seasoned? (35) It is neither fit for the land nor for the dunghill, but men throw it out. He who has ears to hear, let him hear!"

This term is used numerous times in the pastoral epistles. Here are examples of how I think he means it in this verse:

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-opposite of profitable = unprofitable

-opposite of good = useless/vain/worthless lit. empty

Titus 3:14 And let our people also learn to maintain **good [G2570 kalos]** works, to meet urgent needs, that they may not be unfruitful.

-good works meet needs

-good works the opposite of unfruitful

acceptable G587 *apodektos* form of G588 *apedochomai*

adjective form "acceptable" used in the bible only in these two places

verb form "to accept" used a few other times

Luke 8:40 So it was, when Jesus returned, that the multitude **welcomed** Him, for they were all waiting for Him.

Acts 2:41 Then those who gladly **received** his word were baptized; and that day about three thousand souls were added to them.

Acts 15:4 And when they had come to Jerusalem, they were **received** by the church and the apostles and the elders; and they reported all things that God had done with them.

Acts 18:27 And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to **receive** him; and when he arrived, he greatly helped those who had believed through grace;

Acts 28:30 Then Paul dwelt two whole years in his own rented house, and **received** all who came to him,

What is "good" the opposite of?

Matthew 7:17 Even so, every good [G18 *agathos*] tree bears **good [G2570 kalos]** fruit, but a bad tree bears **bad [G4190 poneros** KJV evil] fruit.

Romans 7:21 I find then a law, that **evil G2556 kakos** is present with me, the one who wills to do **good [G2570 kalos]**. ESV right

What other actions are called "good"?

Luke 3:9-14 And even now the ax is laid to the root of the trees. Therefore every tree which does not bear **good [G2570 kalos]** fruit is cut down and thrown into the fire." (10) So the people asked him, saying, "What shall we do then?" (11) He answered and said to them, "He who has two tunics, let him

give to him who has none; and he who has food, let him do likewise." (12) Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" (13) And he said to them, "Collect no more than what is appointed for you." (14) Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages."

- to share your surplus with those who don't have enough
- to collect only what money you have a right to collect
- to refrain from using your position of power to
 - intimidate anyone
 - accuse anyone falsely
- to be content with your wages

Matthew 26:7-10 a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. (8) But when His disciples saw it, they were indignant, saying, "Why this waste? (9) For this fragrant oil might have been sold for much and given to the poor." (10) But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a **good [G2570 kalos]** work for Me.

- to worship the Lord Jesus

How does Paul use the term in the pastoral epistles?

1 Timothy 1:8 But we know that the law is **good [G2570 kalos]** if one uses it lawfully,

1 Timothy 1:18-19 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the **good [G2570 kalos]** warfare, (19) having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,
-holding faith and a good conscience is good warfare

1 Timothy 3:1 This is a faithful saying: If a man desires the position of a bishop, he desires a **good [G2570 kalos]** work.

1 Timothy 4:1-5 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, (2) speaking lies in hypocrisy, having their own conscience seared with a hot iron, (3) forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. (4) For every creature of God is **good [G2570 kalos]**, and nothing is to be refused if it is received with thanksgiving; (5) for it is sanctified by the word of God and prayer.
-something that God has given us to use is good

1 Timothy 4:6 If you instruct the brethren in these things, you will be a **good [G2570 kalos]** minister of Jesus Christ, nourished in the words of faith and of the **good [G2570 kalos]** doctrine which you have carefully followed.
-a minister who instructs the brethren in the truth is a good minister
-doctrine that is true to the gospel is good doctrine

1 Timothy 5:9-10 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, (10) well reported for **good [G2570 kalos]** works: if she has brought

up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.

-Christians do works called "good works"