

INTRODUCTION

In the congregation of the living God, in the household of God, we have an essential unity

-in that we are members of one body,

-in that we have in us the one Holy Spirit

-in that we have the same one hope in the return of Jesus Christ

-in that we serve the same one Lord Jesus

-in that we believe in Jesus Christ, crucified for sinners, buried, and risen again, with the same faith in the same truth about Him

-we have been baptized with the same one baptism

-we worship the same one God, approaching the same Father, through the same Son, by the help of the same Spirit

Yet, in this life, the various members of the church are in different positions or stations or conditions.

-some are young, some are old

-some are male, some are female

-some are married, some are single or widowed

-some are rich, some are poor

-some are in the office of pastor or deacon, others are not

Every member of the household of God must treat every other member lovingly, and properly according to those differences in our various situations. And the church as a whole must deal with each individual member lovingly and properly, according to each members situation.

Generally, that is the subject matter of 1 Timothy chapter 5. Today we take up the first point in this subject, and hear the Word of the Lord to us in this:

As we speak to one another in our Lord's congregation, we give honor to the old men and old women as fathers and mothers.

TEXT

1 Timothy 5:1-2 Do not rebuke an older man, but exhort him as a father, younger men as brothers, 2 older women as mothers, younger women as sisters, with all purity.

BODY

As we speak to one another in our Lord's congregation, we give honor to the old men and old women as fathers and mothers.

I. Honor Is Due to God As the Ancient of Days

A. Daniel 7

1. Daniel 7:9-10 "I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; (10) A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.
 2. God is a pure spirit, not having a body; but He condescends to us, for our benefit, speaking of Himself and giving a vision of Himself as if He were like a man.
 - a) here he shows Himself as being seated on a throne, as wearing a white garment, and as having a head and hair
 - b) His hair is shown as being like pure or clean wool
 - (1) like an old man's hair
 - (2) but not in the process of turning gray, but as completely gray or white
 3. this vision God gave of Himself to Daniel is to use the appearance of extreme old age to communicate God's eternal being
 - a) God is timeless and ageless; He is eternal, without beginning or ending; He is utterly unaffected by the passing of time; He is old or ancient beyond reckoning, because He had no beginning
 - b) God's infinite being is communicated to our finite minds in this vision by showing Him as having completely gray or white or hoary hair
- B. When we consider God, the one who is so ancient, whose being is infinite, whereas our finite being has a beginning, so recently as fewer than 100 years ago
1. we are to be in awe of Him
 2. we are to give him the honor due to Him as the Ancient of Days
- C. The proper words for this
1. God, in this vision, is shown as venerable; worthy of respect and reverence, even awe, in light of how much older He is than we are, how He is infinitely old, having no beginning at all
 2. we are to venerate Him
 3. we are to have veneration for Him

Veneration is due to God as the Eternal One, the Ancient of Days

II. Veneration Is Due An Old Man or Woman

A. Veneration for old men and women as unto the Lord

1. although this kind of honor, veneration, is due to God ultimately, by His command it also is due to those men and women who attain to old age, as representative of the honor due to God as the Ancient of Days
2. that veneration for those who are old is commanded in today's verses, but we're going to look and see it in other places in the Bible, also
3. venerate: 1824 To regard with respect and reverence; to reverence; to revere. We venerate parents and elders; we venerate men consecrated to sacred offices. We venerate old age or gray hairs.

B. Leviticus 19:32 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

1. rise before the gray headed
 - a) GEN horehead KJV hoary head
2. honor the presence face
 - a) WYC, GEN person
 - b) TYN, KJV, ASV, ESV face
 - c) literally "face"
 - d) Gill: the face of the old man; who for the wrinkles of it...might be liable to be despised
3. and fear your God: I am the LORD
 - a) see that veneration for old people points us to veneration for God, who is Jehovah, "I am that I am"
4. Calvin on Leviticus 19:32 "age is venerable, according to God's command"

C. Proverbs 16:31 The silver-haired head is a crown of glory, *If* it is found in the way of righteousness.

1. GEN when it is founde
2. KJV *if* it be found

D. Proverbs 20:29 The glory of young men is their strength, And the splendor of old men is their gray head.

1. it is common in our society to consider those who are young and strong as glorious or beautiful
2. but wisdom is to consider those who are gray-headed and old to be glorious or beautiful, also

E. At what age is a person an old man or old woman? about sixty

1. 1 Timothy 5
 - a) verse 9 a widow must be sixty to be taken into the number
 - b) verse 11 other widows are referred to as "younger widows"
2. Philemon 1:8-10 Therefore, though I might be very bold in Christ to command you what is fitting, 9 yet for love's sake I rather appeal to you--being such a one as Paul, the aged, and now also a prisoner of Jesus Christ-- 10 I appeal to you for my son Onesimus, whom I have begotten while in my chains,
 - a) "Paul the aged"
 - b) he was sixty or so

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- III. In the Church, We Think of That Veneration In Terms of Honor for Members of the Family
- A. See your fellow disciples as family - Matthew 12:46-50 While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him. 47 Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." 48 But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" 49 And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! 50 For whoever does the will of My Father in heaven is My brother and sister and mother."
 - 1. there is a kind of kinship among all those who do the will of God; most especially the will of God in believing in His Son, the Lord Jesus Christ
 - 2. my parents have passed on; I have one older brother and two older sisters; you can think of your own family
 - B. Take the attitude toward the old men that you would take toward your beloved father
 - 1. the honor due to any old man because he is old
 - 2. plus the love due to your father
 - C. Take the attitude toward the old women that you would take toward your beloved mother
 - 1. the honor due to any old woman because she is old
 - 2. plus the love due to your mother
 - D. The situation most directly addressed in today's verses is that of a young pastor needing to correct an old man or woman in the congregation
 - 1. just because a man or a woman is old, that doesn't mean he or she might not be wrong about some point of doctrine or might not be doing something sinful
 - 2. a young pastor, needing to speak to an old person about his errors, must not rebuke him harshly
 - a) the word used here literally means that he must not beat him or strike him
 - b) but it means the young pastor must not chastise or rebuke him harshly; must not give him a tongue-lashing
 - 3. a young pastor, needing to speak to an old person about his errors, should venerate that person as a father or mother, and so exhort or intreat or encourage him, speaking to him in the most kind, gentle, deferential way possible
 - E. It is natural for older men to preside in the church
 - 1. the very word often used in the bible for bishop or pastor is the word "elder," which both in Greek and in English means someone old or older than yourself
 - F. But, as is evident from such men as Timothy, those who already are well suited to presiding over the church while they are still young, may do so
 - G. Yet, a young man overseeing the church must still venerate those who are old, for their superiority to him in age, even as he presides over them by virtue of office in the church
 - H. More broadly applied, we learn that any time a younger person needs to speak a word of correction to an older person, he should do so in a way that maintains the veneration that the older person is due on account of his greater age

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In the church, we think of that veneration in terms of honor for members of the family

IV. In This Particular Church

- A. We do not have many members who are about sixty or older, but the one we have, you can delight in honoring in this way
- B. We sometimes have visitors who are old men and women
 - 1. Stephen's parents
 - 2. Jeremiah's parents
 - 3. Robyn's mother
- C. In dealing with me as your pastor
 - 1. I think that if you need to tell me something, because it seems to you that I'm mistaken on some point, or that I'm doing something sinful, or at least unwise, or something that bothers you, if you speak to me about it while treating me with the love and respect you would have for a father or brother, you can probably help me a great deal, and I probably can take it well and improve as a Christian and a pastor according to what you need to tell me
 - 2. when the time comes that I can't serve well as a pastor anymore, if I don't seem to realize it, please help me, as you would your own father
- D. As you get older, you should be getting more mature!

CONCLUSION

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Veneration is due an old man or old woman

In the church, we think of that veneration in terms of honor for members of the family

In this particular church, let us deal with what older members we have as fathers and mothers, let us be ready to treat older guests in that spirit, let us deal with the pastor that way as he gets older, and let us all aspire to be more mature as we grow older.

Dillon - Call to Worship and Opening Prayer - Daniel 7:13-14

Jeff - Scripture Reading - Leviticus 19:31-37

Thad - Congregational Prayer

Benediction - Jude 24-25

Angie - Prelude

Allison - Trinity 718 "Leaning On the Everlasting Arms"

Allison - Trinity 270 "The Church's One Foundation"

Jeff - Trinity 547 "My Jesus, I Love Thee" - Andrew lead

Daniel 7:9-10 "I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire; (10) A fiery stream issued And came forth from before Him. A thousand thousands ministered to Him; Ten thousand times ten thousand stood before Him. The court was seated, And the books were opened.

Ancient of Days

Calvin:

the Ancient of days, meaning the eternal Deity himself

Geneva:

That is, God who was before all times

Trapp:

God's eternity and wisdom is set forth; by this title here

Poole:

without beginning and end of days

Henry:

Christ's throne and the throne of his Father

the Ancient of days himself, God the Father

Gill:

this is to be understood of God the Father, as distinct from the Messiah, the Son of God, said to be like the Son of man brought unto him

so called, not only because he is from everlasting, and without beginning of days; but chiefly because he is permanent, and endures for ever; his years fail not, and of his days there will be no end

Clarke:

God the Father is represented in a human form.

Barnes:

The phrase "Ancient of days" - יומין עתיק - 'attî yq yômi yn - is one that denotes an elderly or old person; meaning, he who is most ancient as to days, and is equivalent to the French L'Eternel, or English, The Eternal.

a representation of one venerable in years

Ellicott:

Literally, a very aged man....The attribute of age expresses the majesty of the judge.

K&D:

one advanced in days, very old, is not the Eternal; for although God is meant, yet Daniel does not see the everlasting God, but an old man, or a man of grey hairs, in whose majestic form God makes Himself visible

Daniel represents the true God as an aged man

appears only as an old man, because age inspires veneration

the hair of his head like the pure wool

Henry:

the hair of his head clean and white, as the pure wool, that, as the white and hoary head, he may appear venerable

Gill:

signifying his venerableness...

Barnes:

a characteristic of venerable age. . . The image here set before us is that of one venerable by years and wisdom.

Henry:

I think it is rather to be referred to his ascension; when he returned to the Father the eye of his disciples followed him, till a cloud received him out of their sight, Act_1:9. He made that cloud his chariot, wherein he rode triumphantly to the upper world.

Carroll:

But this chapter shows his exaltation and enthronement. When he left the earth after his crucifixion the last sight they had of him, he was going up in the clouds. This chapter takes that thought up: "I saw one like the Son of man coming in the clouds of heaven to the Ancient of Days." Peter saw him going up, Daniel sees him after he gets there

Now it is this prophecy of Daniel which first of all shows the exaltation and enthronement and mediatorial rule of the Messiah. The Messiah's work here on earth was preparatory to his heavenly rule. His work here on earth was expiatory, but when he rose from the dead he went up to take his seat at the right hand of the majesty on high and there he sits as King, reigns as King and judges the nations until the time of his second advent. So what the theologians call the session of Jesus Christ, the sitting of Jesus Christ at the right hand of the Father on high, is all the time a session of judgments, of rulings, of governments over the affairs of this world, reigning as head over all things to his people, and causing all things to work together for their good and bringing to pass the overturning of every obstacle that opposes the dissemination of his truth and bringing the whole earth in subjection to him. That is the clear teaching of this passage.

ESV Do not rebuke

Strong: to chastise, that is, (with words) to upbraid, rebuke

Thayer:

- 1) to strike upon, beat upon
- 2) to chastise with words, to chide, upbraid, rebuke

Calvin:

He now recommends to Timothy gentleness and moderation in correcting faults. Correction is a medicine, which has always some bitterness, and consequently is disagreeable. Besides, Timothy being a young man, his severity would have been less tolerable, if it had not been somewhat moderated.

Trapp:

Lash him not with the scourge of the tongue, as a puny boy

Poole:

The word translated rebuke is translated too softly; it should be: Rebuke not too roughly, as appears by the opposite phrase, and indeed the word properly signifies to beat or lash. Rebuke him not but with a decent respect to his age.

Gill:

an ancient man, a member of a church, is not to be rebuked in a sharp and severe way; the word here used signifies to smite or strike...meaning not with the hand, but with the tongue, giving hard words, which are as heavy blows; reproof is a smiting, and there is a gentle and a sharp one, Psa_141:4. It is with the former, and not the latter, that man in years is to be reprov'd, when he is in a fault, whether with respect to doctrine or practice, as such persons may be as well as younger ones; and when they are observed to err, they should not be roughly and sharply dealt with

this must be understood of lesser crimes, and not of atrocious and flagitious ones, obstinately continued in, to the great scandal of religion, and dishonour of the Gospel; for then severer methods must be used

Clarke:

There are but few cases in which it at all becomes a young man to reprove an old man, and especially one who is a father in the Church. If such a one does wrong, or gets out of the way, he should be entreated as a father, with great caution and respect. To this at least his age entitles him. The word *επιπληξῆς* signifies, do not smite; i.e. do not treat

Barnes:

He is not to assume a harsh, dictatorial, and denunciatory manner. The precepts of religion always respect the proprieties of life, and never allow us to transgress them, even when the object is to reclaim a soul from error, and to save one who is wandering. Besides, when this is the aim, it will always be most certainly accomplished by observing the respect due to others on account of office, relation, rank, or age.

VWS:

originally to lay on blows; hence to castigate with words

JFB:

here he is told to bear in mind his youth, and to behave with the modesty which becomes a young man in relation to his elders.

Ellicott:

he warns him against a misplaced zeal, which might urge him to unbecoming behaviour towards those older than himself. The enthusiastic and ardent young servant of Christ would see with sorrow and dismay the shortcomings of many an elder member of his flock, and, forgetting to make wise allowance for previous training, thought, and habits, would be likely, unwisely, and possibly unfairly, to find fault. Let him, in the cases of his elders...instead of open rebuke, use respectful and affectionate entreaties, after the manner of a son, not of an official.

Fairbairn:

A man full of years should not, the apostle says, be sharply rebuked, or reprimanded; for such undoubtedly is the force of the verb (ἐπιπλήσσω): it is originally to strike, to beat, and when used of words spoken to any one, indicates reproof of the severer kind—chiding in a rough or acrimonious manner.

But the exhortation is doubtless to be applied generally; it virtually prescribes a rule of procedure for all Christian pastors. They should, even when called to administer reproof to aged offenders, bear in mind that a measure of respect is due to them on account of their age, and in a tender, subdued tone perform the duty imposed on them.

RWP:

epiplēssō, to strike upon, old verb, but here only in N.T. and in figurative sense with words rather than with fists. Respect for age is what is here commanded, an item appropriate to the present time.

an older man

GEN, KJV an elder

ESV and older man

Poole:

by elder here understandeth not a church officer, but an ancient man.

Gill:

not an elder in office, but in age

the apostle is here giving rules to be observed in rebuking members of churches, according to their different age and sex, and not according to their office and station; and this sense is confirmed by a parallel text in Tit_2:2

But though this is the sense of the passage, yet the argument from hence is strong, that if an elder in years, a private member, who is ancient, and in a fault, is not to be roughly used, but gently entreated, then much more an elder in office.

Clarke:

That is, an elderly person; for the word *πρεσβυτερος* is here taken in its natural sense, and signifies one advanced in years.

Ellicott:

the reference is rather to age than to office

but exhort G3870 *parakaleo*

GEN exhort

KJV intreat

ESV encourage

The Apostle enjoins him to reprove elder persons as parents; and he even employs the milder term, exhort It is impossible not to be moved with reverence, when we place before our eyes our father or our mother; in consequence of which, instead of harsher vehemence, we are immediately influenced by modesty. Yet it ought to be observed, that he does not wish old men to be spared or indulged in such a manner as to sin with impunity and without correction; he only wishes that some respect should be paid to their age, that they may more patiently bear to be admonished.

as a father

Gill:

as a child should entreat a father, when he is going out of the way; give him honour and respect, fear and reverence, and persuade him to desist; entreat and beseech him to return to the right path of truth and holiness;

Bengel:

So an old man ought to exhort the young men as children.

Clarke:

Showing humility, and arrogating nothing to thyself on account of thy office. Feel for them as thou oughtest to feel for thy own brethren.