

# First Timothy Chapter 5 Part 2

Sun, 1/2 11:10PM • 38:55

## SUMMARY KEYWORDS

meaning, verse, sin, god, people, word, widows, works, judgment, satan, elder, engage, paul, sinfulness, talking, congregation, local congregation, timothy, woman, dealt

God has a purpose, a purpose for all people. And we see one such person purpose for a group of women, women who are widows. Now, last week, we began chapter five of First Timothy, and we see that God wants things and we mentioned this to be done decently correctly, according to his standards, according to his instructions that his order be manifested. Because only when his order is manifested, then and only then are you going to receive the outcome of his will, that his righteousness is going to be manifested, his glory is going to be revealed, and his work is going to be accomplished. So decently and an order is huge for each of our lives, but equally for that local congregation, the ecclesia, the congregation of the Redeemer. And last week, we saw that there was an emphasis upon widows and instructions that went along with this. And I want to pick up on this because the second part of chapter five of First Timothy deals with this in some very specific terms, so take out your Bible. Look with me to First Timothy chapter five. I want to begin where I left off last week, in verse 12. Now, here we had been talking about younger women who are widows, but who are young, and there's a tendency for them to strive away from to turn away to drift away from being faithful to Messiah in this unique call upon their life, he uses that old English word, they become wanted meaning they stray, they strive against the things they ought to be in the begin to attach themselves for that which they ought not. And that's why says on account of this, having judgment, because of this disobedience, it brings judgment. And that judgment may not only be upon them, but upon that local assembly, because sin will become manifested, and God's judgment will fall where it falls upon that sin and those that are engaged in it. Now this word prima in Greek for judgment, can also be understood in certain cases as condemnation, they bring condemnation upon themselves, because I keep reading where we concluded last week, because the first faith meaning the priority of their faith, they set aside, they chose something else. They said they made a profession. I want to be part of this, this this sorority of widows, I want to be committed to good deeds, to ministry and to prayer, making requests supplications and prayer before God night and day. They did that for a while, but they began to stray away, they begin to strive against this call and embrace things that they ought not that's what he's talking about. And it gets worse. There's constantly this this downward progression, instead of, of just remaining in one spot, if we're in disobedience, we will be brought down further and further and that's why it says

04:46

and at the same time, also learning to be idle. Now Being idle is never God's will. Now obviously, we all need times have of leisure to to be rejuvenated. But that's what we're talking about here. It's not times of rest, it's not time of relaxing for a moment and with the implication to get back to work soon thereafter, but this is idle, it goes beyond leisure, it becomes a behavior that is normal to for that person

being idle. So they learn to be idle, why? Because they are being supported least Partially, partially, they are getting assistance from the local congregation to provide for their needs. And therefore they are free to do nothing, and they learn to do nothing. And because of that, notice what happens. But also, we see something, we see that also, the text says, look at the middle of verse 13. And, and going to houses. Now the word going airco Mei has a prefix, which means to go around, and it speaks about wandering from house to house is the implication here. So not only are the idle, but it says here, going to houses meaning house to house, and not only being idle, but also we see them engaging in gossip. And this next word means to be engaging in something and it's the same word over and over around about, meaning they're paying attention on things that really, they shouldn't be giving attention to. Now, some of the English Bibles translate this word, as busy bodies. And let me just simply say it's not a sexist term, men can be just as guilty as being gossips and busybodies. It speaks about simply talking about others in a way that you should, and secondly, being engaged in the life of other people in a way that's inappropriate. That's what he's talking about focusing upon their life, maybe speaking of that, to others and such, but also for the wrong motivation. And he goes on to say, speaking, the things notice speaking the things that they ought not those things which are and the key word here is speaking things that are not proper. Now, literally, if we were to translate this in Hebrew from Greek, it would be low K, hahaha, not according to the right lifestyle, the proper means to apply to our life's behavior, not thinking right, not doing right at all. So he says, this is the consequences when you do not scrutinize properly, who becomes a widow in that that spiritual sense. Now, not just in a literal sense, a woman's married, her husband dies, God forbid, she's a widow. But we're not just talking about that alone. But having reached the age of 60, having a testimony that she raised her children, that she has been engaged in good works, that she is a one man woman. Remember, we talked about this last week. And the same way to be a deacon to be an overseer, to be a congregational leader, a man needs to be a one woman, man, meaning marry to one woman period.

08:41

In the same way, if a woman has been divorce, therefore, she's no longer a one man, woman. And she's not she can be loved, she can engage in things, but she's not going to be formally part of this, this sorority of widows that engage in a formal way. And that is supply meaning supported by the local congregation. So she has engaged in these things which are not appropriate, verse 14, therefore I want and this is in the terms of a command, not just a suggestion, he says, Therefore I want the younger women, and the implication is younger widows. I want the younger widows to marry to raise children. This is how young they are. They still are in the childbearing years to raise children and something of great importance. Don't let the world put this down. This is of a great honor. It is of great significance to God and what is that? It is managing a household. If a woman manages her household well and speaking of about her family, there is going to be much fruit for many generations. Likewise, if a woman doesn't put any emphasis on this, she doesn't do a good job managing her household, there is going to be adverse consequences for many generations, as well. So these things, he says, Let these younger women meaning younger widows, marry, raise children, manage their households, and not providing an opportunity, not giving an opportunity for those who are against Benin, for the one who was against, to do something, to exploit this reproach. Now, what's he talking about? If things are not done decently and in order, there's going to be sin in the community, sin in that local congregation. And that is an instrument of reproach, meaning, people from the outside, they see that they're aware of it, they're watching, and it brings reproach upon the congregation. And therefore he says, I want these younger

women that they marry, they have children, that they manage their home, and order that the one who is against this does not exploit this, this reproach, that that that is going on. Verse 54, already and Paul has much experience, Paul is well traveled, he knows many, many, many congregations, he's seen a lot. And he has seen that already certain ones, meaning these women, they have had straightaway, they have turned aside and it says after satan. Now many people are surprised by by the appearing of Satan here. You mean to tell me if a woman is not doing these things that that she is serving Satan will understand the intent. Seeing when we read something, and we don't have the background, the training, we arrive at the wrong conclusions. What is God saying here through Paul? Paul is instructing Peter, excuse me, Paul is instructing Timothy, to be aware of something and it's this. If you are not serving God, you're serving the enemy, you are serving Satan. That's why it says you can't serve two masters, you either serve God or money. And money is a major asset, that Satan has the money in this world, he uses it to turn people away from where they ought to be walking, what they ought to be doing. Now, I'm gonna say this, and it's a little bit of a tangent, but it's important to many of the people who are very popular in the believing community. They sell a lot of books there all the time on television, on the radio.

13:09

They sometimes not all, but a good portion of them. They never want to talk about judgment. They never want to talk about Satan. Do you realize that in the New Testament, they say they emphasize the New Testament, in the New Testament, especially in the gospels, that term devil, Satan, demons, all of that appears numerous, numerous times. And someone says, oh, I teach the New Testament but they never deal with us. They never deal with demons, unclean spirits, the devil, Satan, anything like that, it just stay away. That is not teaching the Word of God, that is taking scripture and and skewing it in a way for public consumption for what you think the public wants to hear. Don't make that type of decision. teach all of God's Word. You don't know what they may be needing to hear. You don't know how God's going to use the Scripture. Like this one word he says for already certain ones have turned away after the the Satan after that enemy. This is what we're supposed to do. Verse 64, if someone now if you're following a modern translation, it leaves out a word. The word is pistols. Now, why is that important? Well, here, you find that that in the Texas Receptus what I'm using, and we're in verse 16, we have the word pisto. 's and the word pristy. Meaning a male believer and a female believer. Many of the modern translations only have a A female believer. Why is that? Because the similarity of these words, and because they may make a mistake from the word A, which is his or it can also be simply the definite article. It's written the same in the biblical language. So they may have just missed the first time the word pisto appears and sees a word that's written so similar to steam, it's a tribal air. But when we look at the best texts, it has both and context, and just common sense would say that it's both. What does the tech say, verse 16. If a certain male believer or female believer has widows, so there are those women in his family or her family and speaking about, obviously, someone who has the means, if they have the means to help out, they are commanded to do so. So first, before it becomes a congregational issue. If there's someone that can support this woman, whether that one who can support as a male, female, they ought to do it. That's what he's saying, look, again, if a certain believer, male or female, has widows, it says, Let him and that implies let him let her assist them, and that the congregation be not burden and ordered that the ones who are truly widows, that that she the one who is truly a widow, that she should be assisted, meaning this, there's going to be lots of widows, Paul's limited to those who are 60, those who have had a certain reputation testimony, but even then, there

can be a large number. So only those that are not able to be supported by by family, whether it's children, grandchildren, as we talked about last week, but it goes beyond that any family member, they should take it upon themselves, if they have the means, and they should do what they can regardless, some help is better than no help. They should help out these women. Why a widow is precious to God, verse 17. Now in verse 17, we're going to make a switch we're going to go back to we see the word here for elders. And we're speaking here probably based upon the the context, not just someone who's an older individual, but someone who is an elder in a congregational position sense. So he says here

18:00

the elders who have ruled Well, meaning they lead Well, the word for ruling or leading is a word which means sustained before it's a word of one having authority that utilizes this authority and the word Carlos means they did so in a proper in a well manner in a good way. So the elders who are ruling Well, a double portion, they are worthy of double portion, especially the ones who toil who engage in the word and teaching. Now what is this for? It simply tells us the importance of the Scripture, how vital the Word of God is, and those that engage in the study of it. Not just people like me, but people like you that serve in a local congregation. I don't serve in a local congregation. We have an institute here, but it's not a congregation in that sense. So he's speaking not to someone like me, but someone who serves in the local congregation. It says, those who engage in the word and an elder can be like a pastor as well. who engaged in the world thoroughly, working laboring in the word and teaching. It says that that they are worthy of a double portion. Furthermore, look, if you would to verse 18. For the scripture says, an ox that's treading meaning an ox that's engaged in working in labor, do not muscle why, if he's working, he should get his his reward, his food, also worthy as a worker of his wage, that's what the scripture says. In the same way that these these widows, they're working, they're laboring, they're praying night and day, interceding for those in local congregation or requests that come from the local congregation. Verse 19. Now he says, again, you're still talking about elders, he says, against an elder, and implication is a ruling elder that's doing well, against an elder, and accusation do not receive. Now, it's not a period at the end of this, it keeps going, there is a exclusion, he says, against an elder, and indictment or a accusation, do not receive. And then we have the word lactose, which means unless, and then another phrase, a me, that is also accept or unless. So when we look at this, if we translated literally would say, against an elder, and accusation do not receive unless or accept upon two or three witnesses, so only do so if the Torah would allow such a statement to be made within a judgement scenario. So two or three witnesses, at least to one does not have any place we would not consider an accusation of one person alone has to be two witnesses, not just people who want to say the same thing, but who have witnessed who has evidence firsthand. And why it says two or three, two is enough, but three is better. And the implication is what Judaism says if you have four or five, six, whatever, hear them all, that you have a complete and accurate understanding of what has happened. Sometimes someone may do something that seems really seems wrong. But when you get more information, you find that they were not acting in a wrong way. They were doing something that was appropriate for the right reasons. So you need that full testimony. So he says, against an elder, and accusation do not accept unless and if only by two or three witnesses, verse 20. Now in verse 20, we're talking about sinfulness, sinful behavior, sinful behavior is done by sinful individuals. And it says here, sinfulness, the ones who sin

22:49

before all reprove or or convict, meaning speak against set things in order. Now, there's a debate upon where do we put before all the ones who are sitting before all in a public way they sin and everyone sees it or in a public fashion, rebuke them? Well, we have some guidance from the Scripture. Now, the Scripture tells us that if someone does something wrong, one person the one who sees it, go to him. Now you said, Well, what about two or three witnesses? It's not for judgment, yet. It hasn't reached that stage. I go and I do something I shouldn't I send someone sees it. They come to me and they say, Brooke, we saw you do this? Well, I'm going to be truthful. I'm not going to deny, yes, I did that sin. Therefore, he's going to tell me she's until you need to repent. I repent. That's the end of the matter. I confess it, we pray together. We asked forgiveness for me. And of matter. If I rebuffed them. No, I didn't do it. I lied. I did it. But I don't want to admit it, confess, then bring two or three others. Hopefully, from that, it will end I will say, Well, you know, I should have said yes, I was embarrassed. I was scared. I didn't know what to do. I just said no, as a reflection I should. These two or three that come with it. If I do not rebuffed them but confess do that same thing I should have the first time I'm wrong, I need to repent, I need to ask forgiveness we pray in the matter. If I rebuffed these two or three as well, then it goes before the whole congregation. Now, this may be speaking of something different this may be speaking about a sin that is known publicly before all and therefore it has to be dealt with in a public way. Why? So the congregation has a public reputation. addition of dealing with since taking a stand doing discipline, very important because if not, well look at the whole thing. What's said here in verse, our verse that we're dealing with verse 19. It says, against an elder, that's verse 19. Let's go to verse 20, the one sinning or sinfulness before all convict in order that the remaining ones, the remaining ones, they have fear. This is important. It's only when oftentimes people see judgment, discipline and outcome to their sinfulness, that they're going to fear me, they're going to give priority, a godly priority to this, they're not going to scoff at sin, they're not going to ignore it. They're going to realize, you know, what, if I don't repent, if I don't change, if I don't start doing the right things, maybe someone's going to put forth my sinfulness in a public manner. So it says here, do so in this way. Look, again at the text, verse 20, before all convict in order that the remaining ones are the ones who are not involved, and that issue that's been dealt with publicly that they fear, verse 41. Now, verse 21, has a word for witnessing, testifying bearing witness. But what's interesting, there's a prefix on it. And this relates to the word, diameter, what's the diameter? Well, you have a circle, and you begin at the end of the circle on the side, where the circle ends, and you go to the middle, and you keep going to the other side, the entire diameter, thoroughly. So what this means here when we have this, this prefix attached to the word for witnessing, look at verse 21.

27:07

Test testify thoroughly is how we should understand it, to give a thorough testimony before God and the Lord Messiah Shula and the elect angels. Now, I hesitant, hesitate to go off on a tangent. But we have the word elected angels. Now, are we talking about angels that God looked at creation, when he created the heavenly hosts the angels and says, him? I'm keeping this one I'm not it. I'm keeping this other one. No, we don't see that. We see the elect angels are those that did not agree with say, those that believed in God and kept to their position. So their election was not done by God, but God acknowledge their decision and chose them. This is the point here. So it says also, the elected angels and order that these things, it says here, these things are kept, we could say separate. Now in Judaism, the first course that someone who wants to be a RAV a rabbi takes is those things called matar VAs sewer, those things that are permitted, and those things that are forbidden. And there's a separation.

When you look at the book of Genesis, for example, you see that God created light to make a distinction between the good and bad, right and wrong. So in the same way, what Paul is telling Timothy is this. He says, there needs to be thorough testimony before God and our Lord Messiah should and the elect of the angels, in order that we keep a separation, that we do not have a mixture. And furthermore, we don't do things with a prejudice *pneus* nor do things according to favoritism. And Hebrew today would say protect *Sia*, or muscle punny, we don't have fake rich we do things based upon right or wrong, what is proper and what's improper, what is permitted and what is forbidden? That's what he's talking about here. So it sounds very, very traditional, from the perspective of Judaism that's in surprises, based upon who's teaching the Apostle Paul. So don't do things with a prejudice or with a favoritism. Verse 22 hands quickly do not lie upon meaning this, don't give people a position of authority or leadership, don't lay hands on them, commissioning them quickly. It should take time. And sometimes significant time before you lay hands upon a person. And nor fellowshiping with the sins of one another, meaning don't participate in the sins of others, you be distinct, you'd be separate. Here in this last part of chapter five, we see an emphasis on making a distinction, being separate, don't join, don't participate in the sinful activities of others. Rather, he says, Look at the end of verse 22, he says, yourself, pure keep. Now we would say keep yourself pure. But in the Greek, we have yourself pure key. And it's emphasizing that we need to be the ones that take responsibility for keeping ourselves pure. Nor notice what he says to Timothy.

#### 31:24

And not drinking water, meaning don't drink water alone. But he says, a little bit of wine you have need up. Now why is that on account of your stomach, and the the frequency of your weaknesses, your ailments. So Timothy, he was mature, he was useful, but he wasn't the most healthiest individual. And Paul sane. And this is important, because he's saying you can drink a little wine because of your stomach conditions that you have some ailments. Now realize in that day and age, pure water was more difficult to to ascertain. Oftentimes wine was used to dilute water and to be a purifying element within it. And therefore, Paul says, this is the case. Now why is that there? Well, the laws of hermeneutics would tell us this, in order to show discernment. Paul is telling Timothy, you need to discern based upon your personal situation, that you have stomach problems, and that you are frequently ill, that you need to discern that and take the necessary actions. This is here as an example, in regard to this situation, that you need to exercise discernment, and look at the particular circumstances and make the right decisions. That's why that first is there. And then it goes on to say, look down to verse 20. For some men, and it could be people in general, it's up to riposte, meaning human beings, some people, their sins are evident. Now, he's talking about something that that I think is so significant, and oftentimes very, very relevant for for people, all people, but maybe in a different way. He sang here, and I want to translate this properly. He says that there are some people, certain men and certain women, that their sins are evident, mean simply they stand in a visible way. Now, they are people who have a tendency to do something, that their sins are easily discernible, they are very evident. But he says also, there are those

#### 34:08

that well, we see first that goes before and judgment, meaning their sins are evident, and they're going to get called to it and they're good experience judgment. But there are others who also and what it's implying here is that their sins are not so evident. They cover them up where or the nature of their sin

are not publicly talked about known, dealt with. There's things that are just better, better hidden. So their judgment doesn't come immediately. He says, these certain ones also, it says that they will appear their judgment their their sinfulness it will be known but much later. Now, don't consider yourself blessed if you fall into the second category, that your sins are better camouflage than others. Sometimes that can be a great negative aspect in your life. Well, let's conclude verse 25. Likewise, also, the good works are evident. So he says there are sins that stand out, that immediately bring about judgment, punishment from the community, from the local congregation or from God. And there's others that seem to take a while, before people find out about this behavior of these people. He says, likewise, also the good works, they are evident, they are clear also. There those others meaning those on the outside, in regard to these good works, it says that they are not able to hide. Now I like how it ends this chapter because he says, You know what, you know, when it comes to sin, there are some sins that are visible and some that are almost invisible for a while. But when it comes to good works, good works are evident. And even those others O's nonbelievers, those on the outside. They can't hide them. So it's talking about the power which is more powerful sin or good works. The answer is good works. And he leaves off in this fifth chapter, concluding it with a great encouragement, a message, to engage in good works because they are going to be evident and they are going to be undeniable. They're going to bring about a desired outcome. So Paul, he wants the very best for Timothy's ministry, Timothy's call, and this is something that I want to close with, because it is a true characteristic of someone who's walking with God, that they want the best they want to see other people thrive in godliness, and good works, thrive in their ministry, someone who is being influenced by the enemy. When someone else has a, a great thing happened to them that kind of makes them feel inferior, they become jealous or envious. They need to do something, build themselves up immediately against that and such or to put that person down. How shameful rejoice in the good things that God is doing in the lives of other people. They don't reflect poorly upon you, they reflect gloriously upon God. And that's what should be your source of joy. Well, until next week, at our conference in Orlando, may God bless you and I trust that you'll be part of that conference, either in person or by watching online until then, Shalom from Israel