

First Timothy Chapter 5 Part 1

Sun, 1/2 11:16PM • 35:34

SUMMARY KEYWORDS

widows, local congregation, meaning, life, congregation, woman, verse, god, elder, acknowledge, paul, israel, word, testimony, gave, younger, consistently, faith, prayer, regard

we see in the Scripture, this phrase, decently and in order. Now, the word decent means much more than just acceptable. It means that which is appropriate based upon the instructions of God and the very character of God. And when we strive for that there's going to be an outcome and order, something's going to be manifest manifested, which brings about the purposes of God. And it's when that purpose that God has for a given situation for your life at that time is fulfilled, then righteousness is seen, God's glory is also released, and good things take place. See, we need to acknowledge that God's ways, is the only way that we're going to experience that which is truly good. And, as we said, in our call to worship, that which truly satisfies and that satisfaction overcomes all the attacks, all the successes of the enemy in our life, we need to confess that times because we sin, we fail God that those are victories for the enemies, but through repentance, through the miraculous working of God through the Holy Spirit in our life, we can see those things being redeemed, meaning being changed, meaning being transformed into that which can bring about godly satisfaction. Our God is good. Take out your Bible, and look with me to First Timothy, and chapter five, the book of First Timothy, and chapter five. Now here, in this pastoral epistle, we see that Paul is instructing Timothy as a leader, a young leader over a congregation or a few, how to put things in the proper order, how things are done decently that is in an appropriate way that accomplishes God's purposes and manifests His glory. Now, we're going to see that in this lesson, and to a largest extent, next week, we're going to see that that Paul is speaking about widows. But let's begin Timothy, chapter five, First Timothy chapter five, beginning in verse one, he first addresses, it says here to an elder. Now this can mean one of just old age or one that has a position of leadership. Within the king got congregation, one that is looked upon respected and his view his leadership is respected. But that doesn't mean that just because one is an elder that they're always right. And therefore, Paul says to Timothy, to an elder, do not rebuke and this word for rebuking has a degree of harshness to it, a degree of public scorn, perhaps. So he says to such a one to an elder, do not rebuke but instead of rebuke, and it says, But extort or encourage, encourage, as a father. Now, the term father hears because we know that according to the Torah, we're supposed to honor that word means give glory to parents, both to your mother and to your father, and therefore that elder do not behave in a way that is dis honorably. One that is is disrespectful, but encourage this one, as one would his father, and younger ones meaning not an elder, but those who are males who are younger, if they are acting in a disorderly way, not according to truth, once again, encourage them as how, as brothers, as you would do, someone who you truly loved as your own brother. And then in verse two, there's a switch from the masculine to the feminine. And here we have that same word for an elder, but it's a female elder. And this is probably referring to either the wife of an elder or simply an older woman. And it says, Likewise, in the application is as well encouraged them

don't rebuke, but it says encourage them as a mother. But younger women, just like we saw earlier, younger men, younger women, likewise as sisters, but there's something different. When we come to these young women, yes, we encourage we want to set things in order, but something has been emphasize something has been being place in in prominence. And what is that? Well not just encourage her like you would your sister, but it says in all purity. Now, this is probably a reference, if we would look at this from perhaps the the position of the Jewish community, instead of the word purity, perhaps the Hebrew word would be Noah, which is having to do with modesty, having to do with with a properness in regard to how a young woman, or all women, for that matter, present themselves. And it's simply emphasizing to encourage them to be modest women. And as we saw earlier on, this can largely revolve around dress attire, how others see them, are they exemplifying modesty. And as the word says here, purity, very important. Now we're going to switch to the heart of this passage, and that is widows. Now we know biblically, the Scripture gives instructions concerning widows. Widows held a an important part within the the the congregation of Israel, that they were instructed, commanded to take care of these older women, who were widows, their husbands had had died. There was offerings taken up for them, they held a role that the temple been once in the Old Testament time that we're praying diligently at the temple. We see that, for example, in the New Testament in the book of Luke with a woman named Naima Ana, that she was there, and was praying, consistently. Remember that because it's going to be something that is going to be to be presented later on in this scripture. So look, again at verse three, where it says,

08:53

widows honor, and then it says, the ones who are truly, actually widows. So just because a woman has lost her husband, doesn't mean that she meets this category within the context that we're talking about. Have a widow, a widow that has a role, a widow, which the local congregation, just like we saw this among the children of Israel, they take a personal responsibility to. And let me say that, in my opinion, we're all guilty of this. We're not doing a good job with this. This is something that Paul emphasize to Timothy and therefore it should be received and also have the same significance that Paul gave it within this passage of Scripture. So look, again, it says here, back to verse three widows Honor the ones who are truly widows. But if Now look at verse four. But if having children or grandchildren, he says that they learn first, to be godly in one's own household, which means this. If this woman who was a widow, if she has children or grandchildren, they need to be taught, they have to learn first as a priority, if they want to be godly individuals that in their own household here, it's a reference, obviously, to a family that, that this godliness, this piety should begin with that widow in their own home. So before they become a burden, a financial obligation for a local congregation, first and foremost, the family, the children that next generation, or that second generation needs to look out for their mother or grandmother. This is proper, this goes back to what we see in the Torah, that you honor those those who gave you life, your parents, and you honor those who are older, that are elders. So it says here, but if a certain widow, children or grandchildren, she has let them learn first, it's a word of priority, that their own household to be godly to be pious. And and the next word is a recompense a payment in return. So let a payment be made. And this payment is giving of that next generation or the second generation to their mother or grandmother. It says, this is acceptable, this is acceptable, and, and good, it is good and acceptable before God. So let these ones give a payment, as in a response to what well, it's very significant that this word is a recompense meaning this, it's not a purchase, it's a payment back to in the same way that our parents and our grandparents impacted our life, we should acknowledge

that and want to acknowledge that by taking care of them, being willing to give of our resources for them before the local congregation does so. So it says For this is good, meaning the will of God, and acceptable before God, first five.

13:09

But the one who is truly a widow, and notice something else, it says and being alone, this implies the opposite of just what we learned. This woman doesn't have children who are either present, or who are alive or who are able. So in regard to her sustenance, she is truly a widow. But she has demonstrated and what has she demonstrated, she has a testimony that she has hoped in the Lord. Now, this is a word in this context. It's a word of dependence. And what's significant is that this word is in the perfect tense, the perfect tense in Greek not to be confused with the perfect tense in Hebrew, two different things. But the perfect tense in Greek implies that she has hoped. And she has demonstrated that hope in the past, that hope is still alive and being demonstrated today that her faith her trust is in God. And there's a strong view that she's going to continue in this hope into the future, meaning her faith in God is not a whim. It's not something that's just temporary because of her problem. But she has a consistent reputation that she trust in God. And her life consistently reflects that trust. This is what we're talking about, so that her hope is upon the Lord. And she continues Use here again, there's hope in the Lord manifests itself as being faithful to the pall of a widow, which isn't, we're going to see what truly a widow in the biblical sense, not just, in a simple sense, a simple sense, a woman was married, her husband dies, she's a widow. We're not just talking about that, that woman may not be qualified for the term in the scriptural sense of one who is truly a widow, meaning truly is is expected to be supported and cared for by the local congregation, she needs to be one who consistently continues, and in supplications, and prayers, notice this night and day. Now, this is what we saw about the woman in the book of Luke, who made that that prophecy, that prophetic statement, concerning Messiah, and also, we see see the work of Messiah. So all of this is very significant. widows are not just just women that we pity, but they have an important role a valuable role, because nothing is more important than prayer brings about great change. And therefore, if she is committed consistently, to making supplications, and prayers, both night and day, that is another term of consistency. She is one who is truly a widow. Now look at verse, verse six.

16:54

But and this is in contrast, this is how you can discern whether this woman who's lost your husband, is indeed a candidate to be brought into this category with support as a widow. It says, But if she, and there's a word that's coming up, which we would translate in English, in regard to self indulgence, one who is looking and seeking the finer things of life, she's not looking for a quiet and simple life. She is just not looking for sustenance, that daily provision in order that she can live sacrificially for God, in making prayers and supplications. For others. If she is more concerned about living in luxury, and indulging herself, simply the focus of her life is on herself. It says, If this is the case, then then her life, her living, and this would be basically speaking about her way of living is what is dead. So she is not exemplifying life in the faith, but her life speaks of that which is dead. Now here's something we need to understand. When we speak about kingdom, what you'd come into our mind is a life. The Kingdom produces a quality, quality, a character of a specific type of life. But when we are focused on the world, the outcome of the world is death, kingdom life, this world death. And therefore it's simply saying is if her emphasis is upon herself, and life in this world, then then she is really one

who is ministering death and not life. This is what her her existence stands for. Therefore, she shouldn't be brought into this, this group of widows. Now look at verse seven. Paul says these things, what I've shared with you, and furthermore, what I'm going to share with you these things command in order that they be above reproach, now above reproach. Who's the day? Well, the widdle perhaps or we could be talking about the congregation in a collective sense that if a congregation knows how to deal with these widows properly, which ones to enroll, which ones not to enroll, then they are going to have a godly testimony. There are going to be a congregation above reproach. Look now to verse eight. But if a certain one, and now it's talking about the members of the congregation, those perhaps who do have a mother or grandmother, who are a widow, it says here, but if a certain one, the own household he does not provide for, and then there's a word, especially. So if especially if one's own household, his family, he does not provide for it says, this one denies the faith. And you know, what's important is that this denying of the faith is also in that that Greek tents, the perfect, which speaks about, he's done this, he's doing it, and there's not going to be a change in his life. Now, this gives us an important principle. And that is when one and again, remember the the the miscarriage, the framework, the platform that Paul began with, with the word that he gave us for decently and appropriately. What he speaks about as not rebuking but but encouraging. So if there's one, and he's not doing the right thing,

21:40

if you confront him in love, to encourage him to do the right thing, one might repent, one might be confronted and say, you know, you're right, I need to make a change in my life, I'm not behaving as God would have me. And therefore, you've won your brother, meaning you've had victory with your brother with your brother in the situation. Now, brother, a fellow believer, but if one is consistently rejecting this, he has the means but he's not going to give anything to his mom, to his grandmother. He's not interested in that. What does it say here that such a one of this he is denying, and literally he has he is and he will continue to deny the faith. And he is worse than notice what it says here. And unbeliever why? Because there's many unbelievers that realize this, just this basic truth, of taking care of parents and grandparents, understanding this family relationship, that they have invested their life in you, bringing you fourth, raising you providing for you. So it's simple, it's natural. And if someone does not submit to these truths, as he says, Here, they are worse than a non believer. Verse nine. Now it says here, a widow, you enrolled, meaning you bring into this category for support this group of widows. It says here, if says a widow, that has not reached 60 years, it says basically only bring the ones who have reached that age, they need to be 60 years. And only it says here, and this is a very important verse. A widow who has been and it's again, in the perfect, it's speaking about something that is consistent, something that is ongoing, that this woman has a testimony in the past. People acknowledge it now and they're confident that it's going to continue on. And what is that? Her been a one man wife. Now we remember something in order for a man to be a deacon and elder and overseer, meaning a pastor in a congregation. He needed to be a one woman man, meaning this only married to one person. Not multiple, not talking about married to one woman at a time but one woman in his life. Now hear it saying this same thing in order for her to be enrolled to be brought into This group, she needs to be at least 60 years of age and having this testimony of a one woman, a one one man woman, meaning that she's only been married one time. And also look down to verse 10.

25:22

That if in good works, she had a testimony. Now notice, this woman is being scrutinized, not in a negative way. But her life has been evaluated, if she has a testimony, that she has demonstrated her faith, done so in every aspect of her life. So first and foremost, that that she is committed to the kingdom, not the things of this world, that she is at least 60 years old, and that she has only been married once. And in good deeds, she engages. And there's a testimony of that, and that she has raised her children, that she has done that properly. She has entertained strangers shown hospitality. And it says, And if the feet of the saints, she is washed, meaning this, that she has a humble testimony, that those of the faith that she has welcomed into their home and acknowledged the basic hospitality, that she has washed their feet, just as Messiah washed the feet of the disciples showing humility, a willingness to serve. And that pride is not at the heart of her existence. verse, verse 10. Second part, and if those who are afflicted once those who are suffering if she has helped, meaning this, looking back at her life, when there was someone who was in need someone who was hurting someone who had a problem, she, according to her ability, that she would get involved, that she had a testimony of being a woman, who engaged in ministry, good works, hospitality, demonstrated humility, a willing to show herself, not in a desire to indulge in the things of this world, but eager to to walk in the commandments of God. So it says, In this case, she should be brought in. And then finally, look at the end of verse 10. If every good work,

27:57

she followed. And the implication is she followed after once more, a testimony that this woman wanted to serve God, that she was committed in a way that the community had to acknowledge. So it's just not a physical condition. She was married and her husband's now dead. We we help. No, it's talking about bringing her into a situation where the congregation consistently looks out for her physical well being, that she has a place to stay, that she has clothes, that she has food that she has sustenance, and order that she can do the new ministry that she's been given to be brought in as truly a widow, that is going to engage in prayers and supplication and being a instrument of ministry within that community. This is what Paul is instructing Timothy, and to the degree that Paul spends so much time on this, in regard to this pastoral pistol. It shows an emphasis. And again, I simply ask congregations, are we doing this? Are we acknowledging this scriptural truth, but by engaging women who are widows who are older, and saying, You need to be women, who are determined to do something, and that is to determine to make prayer, the foundation of your life, the foundation of a ministry, to do so to be the ones interceding within a local congregation, and to do so as a body of widows, a group of widows called and set apart for that purpose. This shows the importance of prayer. And an individual who is is called into that a widow is in a very significant position, one of honor. Finally, it says, Look at Verse 11. But younger widows we know to be in this category, they have to reach the age of 60. But younger widows, he says, Forbid, why, for whatever they grow, wanted, meaning this, because they're younger, they are maybe very now committed in this time of need, as a believer. But he says, there's a tendency for younger women, that that they make a commitment. Yes, I want to serve Maasai in this unique way. But when when they grow wanted, meaning when they begin to move away from that, what happens? It says to marry, they desire. So younger woman, there's a tendency for them to kind of move away from such a lifestyle, such a commitment to prayer. And when they begin to move away from that, what happens, they want to get married again. And in doing so, and this is what he's saying. We'll look now to our last verse, verse 12. Here he's saying this, when someone makes a public commitment, I am going to be used by God for this purpose, I am committed to that this is what I'm going to do the rest of my life. And

then later on, they move away from that. This is something that is a statement of, of contempt. It brings contempt upon that woman and the local congregation. And therefore it says, Look at Verse 12. It says,

32:21

to have crema, what's crema judgment. And this word crema can also mean a condemnation. She if she does that, and moves away, she has calmed a nation, because the priority of her faith, that same word, the first the priority of her faith, she has done what she has set aside, she has not continued in this call that she acknowledged, but when her circumstances may have changed, she found someone to marry, she found a different opportunity, she set this this priority that she testified was the priority of her life, she set that aside, to move into something that was different than this call to prayer, to be a woman of prayer for that local congregation. And beyond that, that local community. So let me conclude by saying this, there's a great need for the congregation to acknowledge widows, acknowledge their need, acknowledge that special role, and to make part of their budgets for supporting widows who are truly widows. And, of course, who had that financial need, there may be a woman who meets all the category, all the credentials and such for being a widow. And she may be brought into this group, praise God for that. But she may not have the financial need, she may be financially sound well off, she can still be a widow. But she's not going to be part of that that allowance that the congregation gives to the widows who are alone, who have no financial means who are dependent. So let's make a commitment that in our local congregations that we begin to think on how to implement such a biblical message that Paul gave to Timothy, about the importance of these widows. Well, I'll close with that until next week. Shalom from Israel.