

1Tim 24-06-09b

We're picking up our study here and looking at this concept of spiritual family, specifically looking at the relationship between Paul and Timothy, who Paul calls his son in the faith multiple times, not just here in 1 Timothy chapter one, verse two, but also in verse 18 of that same chapter, this charge, I commit unto thee, son Timothy, according to the prophecies and so on. We will see it in 2 Timothy chapter one, verse two, to Timothy, my dearly beloved son, grace, mercy, and peace. 2 Timothy chapter two, verse one, thou therefore my son be strong in the grace that is in Christ Jesus.

And 1 Corinthians 4, 17, Paul says in that passage, for this cause, I have sent to you Timothy, who is my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways, which are in Christ, as I teach everywhere in every church. And this again is the source of our fatherly example, an unbroken chain of custody of divine inspiration from the father to the son, through the spirit to the apostle and into the pages of our scriptures. And we've seen that not only Timothy is called this, but also Onesimus and Titus in Titus chapter one, verse four, this is the next book we'll study, to Titus, my own son after the common faith, grace, mercy, and peace from God the father and the Lord Jesus Christ, our savior.

There is another place in Corinthians, we saw where Paul calls Timothy, his son in 1 Corinthians 4, 17. But just prior to that, Paul says to the Corinthians, I write these things not to shame you, but as my beloved sons, I warn you. One of the functions of the fatherly role in exhortation is warning.

And seeing that this warning function is associated with the fatherly area, this informs us in how we relate to each other if we are having to discuss failure or fault. And that is to have a gentle spirit of encouragement and exhortation, not laced with threats and warnings. If you don't straighten up, God's gonna judge you.

Leave that to the word of God and to the spirit of God, predictions about what's gonna happen if you don't mend your ways. All of these are warnings and that is manifestly not our place. This is so helpful in terms of practical guidance on how to approach each other when there is an issue.

If your brother has ought against you, the Lord Jesus said, go and be reconciled. Reconciliation doesn't have a foundation of rebuke, of pummeling, of shaming, of driving someone away with a superior attitude or with delivering threats and warnings. You better be reconciled.

You know what God said, you're gonna be treated like a heathen and a tax collector. That's out of place in almost all contexts. The one exception is parents with their actual children.

So in terms of the spiritual family, we have one God and father, and it is his guidance that delivers warning and the kind of rebuke that is assigned to the pages of scripture itself. Another interesting fact here is that when Paul calls Timothy, Titus, Onesimus, and the Corinthians, his son or sons, it's a different Greek word than we see for the son of God or the son of man. That word son is *huios*, H-U-I-O-S.

This word is always, in all of these contexts, *technon*, T-E-K-N-O-N. A *technon* is looking at someone more in the sense of, colloquially, especially in the South, someone would say, my boy, this is my boy. I'd like you to meet my boy.

Technon means boy. And it is a term of affection when properly employed and of filial relationship in the sense of the family idea. But it is distinct from *huios* and is therefore more easily employed as a metaphor.

It is understood to not be literal. And when someone would hear Paul call Timothy his *technon*, they knew, well, he's not claiming to be his biological father. He is his son in the way that we wanna be sons of our heavenly father in reflecting his character and his restraint and the fruit of his spirit.

So I'm reliably informed that we're a week ahead of the calendar date for Father's Day, but it's Father's Day for me. Plans have been made. Meals are in the works.

And so as far as you're concerned, it's next week. As far as I'm concerned, it's today. And all of this can be wonderful preparation as you anticipate the rest of the world getting around to celebrating Father's Day next week.

But returning to our passage now, notice that the same approach that a respectful son would use in talking to his father is to be used in all of these contexts, exhort younger men as brothers. And this is a beloved brother, not the kind of juvenile misanthropy that often takes place when you're young and less smart, but as adult brothers who have each other as their best friends and are in each other's corner and on the same team and wanting things to work out for the best. The idea of remembering that we're on the same team, many times people on a sports team don't want to belittle or berate or discourage someone in the middle of a competition if they fail, if their head's not in the right place, if they're not concentrating, if they're failing to use their skills, berating them and frowning on them is not the way to improve their performance.

It is encouragement and reminding them of what they know and how they learned it and how well it went in practice and so on. This is the way to get the best performance. It benefits the entire team.

And encouragement benefits the entire family. So exhorting younger men as brothers, older women as mothers, younger women as sisters with all purity. This is the one category that has an additional description with purity.

This word purity is from hagios, which means holiness, that which is sanctified, that which is set apart to God. And would that men in churches, whether pastors or youth leaders or assistant pastors or elders or deacons or whatever else, had kept this guidance uppermost in their minds, I cannot count on my fingers and toes the number of personal observations of failure in this regard that has split churches and caused departures and conflicts and abuses and all kinds of heartache because men who got themselves into a counseling or an encouraging situation, here's a woman who is genuinely emotionally distressed or damaged or abused, her husband or her family or whatever else have treated them shamefully and abusively. They come for counsel and encouragement.

And this is starting well and ending up not maintaining purity. And you have broken marriages and you have lost assignments in churches because improper contact, improper intimacy is the result of carelessness and immaturity and a lot of other things. Young women are inherently and providentially attractive.

And I don't know all of the different components. I've heard pheromones, they're physically built by God to be desirable in the earlier years. And of course, many ladies maintain that in their entire life but the young women are to be encouraged not by let me show you how lovable you are by loving you myself and entering into intimate discourse and intimate contact.

I just want to encourage you and enhance your self-esteem. And people fall into this with the best of intentions and end up with the worst of results because it is not the way to encourage. Encouragement, when there is the potential for improper relationship, purity has to be the priority.

Keep the door open, keep the venue public, keep the contact short, concentrate on the word of God and divine resources and the presence and power of the Holy Spirit to provide the kind of strength and encouragement and guidance that a young woman needs. Don't feel like you can step in and fulfill a role that has been assigned to someone else who is their future, present husband material. So there is a warning here because Timothy is young and the women are young and whether Timothy is married or not, we don't know, it doesn't matter.

Anytime he is in contact with younger women, his utmost constant conscious priority is purity. And that's wonderful guidance for a pastor, but it is guidance for everyone. Young women, if you are married or unmarried, but you are put in contact with someone who you begin to sense there is an attraction, there is a close fellowship, there is sympathy and warmth and there's the potential for friendship and there is something that is attractive and there is opportunity, there's time spent.

We work together, I'm single, they've asked me out, whatever it may be. Purity has to be the priority, purity, concentrate. Don't let someone intrude on your space, your physical

presence, keep things open above board without reproach, without potential for things to go wrong, to advance in a direction that it should not.

And notice it doesn't just say, encourage the younger women with purity. What's the modifier there? Do you see it? All purity, all purity, not just be sure you don't touch somebody or touch them in the wrong place or in the wrong way, all purity, keep the conversation where it needs to be. Don't go down roads of intimacy and talking behind a spouse's back or talking about things that shouldn't be spoken of.

A conversation should be kept open and above board. If you were, if you accidentally sat on your phone and it went into record and transmit onto Facebook, there shouldn't be anything inappropriate, there shouldn't be anything salacious, there shouldn't be anything that is suggestive or prioritant or in any way, not respectful, not what you would talk about with your sister and how you would treat your sister. Wonderful care and concern, but not of an intimate, personal, romantic or titillating or tantalizing or suggestive or flirty nature.

Even if you are going to date and you're single and they're single and it's all open and above board, purity is still the priority. And in a dating mode, purity is to be maintained. And unless and until you are married, the girl is your sister, young man, and the young man is your brother, young lady.

And you've got to keep that uppermost. If you start going down the road of married intimacy when you're not married, it never ends well. It never ends well.

If you compromise, if you rationalize, if you lose the idea that this is my sister in Christ and she needs to be treated with respect, things are gonna go wrong. And women, young women who allow this to take place are complicit. Don't dress in a way that puts a young man's self-control to the test.

Don't encourage wrong kinds of intimacy. There is plenty of time to enjoy all of the wonders of physical contact when it is sanctioned and blessed by God. There is no kind of physical relationship that gets better than one that God is giving two thumbs up.

There are heights of wonderment that cannot be explained that God built into married love between a husband and a wife. You spoil it, you diminish it, you darken it, you take away its depth and its meaning and its purpose when you compromise it by trying to get a foretaste of heaven divine when it's not the time, the place or the relationship. These things flourish in the area of commitment, the sanctity and the safety of promise and trust and vows and the world is full of examples of what happens when it's done any other way.

So shouldn't be dating someone that isn't like-minded in the faith. Nominal Christianity doesn't count. Why are you dating someone that you can't share your love for Christ,

love for the Father, love for things that partake of the spirit and the word, why would you waste your time? You have already admitted in your secret self that you're after something else.

Man or woman, girls that want security and well, I just want somebody that will look up to me and I'll compromise to get them to do it. Well, you have immediately lost the very thing you were looking for. You're not going to be respected if you don't maintain boundaries and a young man is not gonna be respected if he doesn't set and observe boundaries of his own.

And you're not worthy of a wonderful girl if you haven't developed the self-control. You're not worthy to have a wonderful young man if you are not willing to respect yourself related to God through Christ and slap somebody and make him keep his hands to himself until the relationship is proper. Enough said about that.

But that's what this is talking about. This is not just, oh, pastor, don't counsel a woman and go down a bad road. All of us should view each other with wonderful, intimate love that is spiritual and pure, not salacious and motivated by the ways of the world.

That's why younger women as sisters with all purity. Now we come to verse three and following. Honor widows who are really widows.

Circle that word really and notice verse five, she who is really a widow. Why does that occur? Why is it, you know, we know what a widow is. Widow has lost her husband.

She was married. Husband has died. She's still here.

That's a widow. So why does Paul twice emphasize that there is a distinction that must be observed and acted upon? Only someone who is really a widow. It's such an interesting word that is used here.

The word really is k-r-a-s, C-H-E-R-A-S. And it is used in specifically here to talk about these widows. There is another place that it's used that I want to share with you if I can find it.

This is the word ontos, O-N-T-O-S. And it means to partake of reality that in a true sense. And so in Mark 11, 32, it is used about the people who looked at John the Baptist and considered him to have been a real prophet, not just a nominal prophet, not just a reputation as a prophet, but a genuine prophet.

And the verse I want to emphasize here is in Luke 23, 47, there's a centurion at the foot of the cross who begins glorifying God saying, ontos, this was a righteous man. Ontos, this was the son of God. He is really and truly, it is apparent even to a Roman centurion that Jesus is a righteous man.

A chapter later in Luke 24, 34, the Lord is risen indeed, that's *ontos*. Jesus says in John 8, 36, if the son of man sets you free, you will be free indeed. *Ontos*, truly in the genuine and highest sense.

In 1 Corinthians 14, 25, Paul says, if an unbeliever or uninstructed person comes in and everyone is prophesying, is talking about the word of God in understandable terms and not just speaking in tongues, if someone comes in from the outside and hears your discussion of God's actual word, hears how important it is to you, how meaningful it is to you, and everyone is prophesying in the sense of discussing God's word and sharing their enthusiasm for it, he will be convicted and called to account by all. And the secrets of his heart will be made known. He will fall face down and worship God, proclaiming God is truly among you.

God is *ontos*. God is actually and really effectively in this place because of the role of the word of God in your communication and your worship and your conversation. Someone walks in the middle of your Sunday morning or your Wednesday night, what's being talked about? Is it politics? Is it psychology? Is it social issues? Is it angst? Is it a rant? Or is it the word of God? Someone who comes in and that word of God pierces to the dividing asunder of his soul and his spirit and his joints and his marrow, and it convicts him of the thoughts and intents of his heart, he is going to fall down on his face and worship God.

Just as Jesus said, let your light so shine so they will glorify your father. The word of God and its role as our heavenly father's exhortation and encouragement, rebuke, correction, and instruction and righteousness for us will impress those who are seeking. And when they find it, they will fall on their face and worship God, saying God is among you.

I'm glad I'm here, not because you're great people and I'm having a good time and you're so accepting of me just as I am. Notice in 1 Corinthians 14, 24, and 25, someone from the outside coming in, hears the prophetic communication of God's word, he will fall down and worship God, saying God is among you because that's what he's looking for. He came in looking for God and he finds him because God is present in his word.

Those who had his words and keep them, the words of the son, the Lord Jesus and the father come and are present, really present, *ontos*. That is the word that is used to describe the widows in the fellowship. So what does it mean to really be a widow? This is not just a widow on paper, not just a widow by situation, not a widow by circumstance.

Notice the follow on verse 5, 4, if any widow has children or grandchildren, the honor needs to come from a different place. Honor here is interesting because it comes from the word *Timae*. This is where Timothy's name comes from.

Timothy, Timotheus, *Timae*, T-I-M-A-E, it looks like time when you write it down, you got to put an accent over the E so you don't read it wrong. But that's the word that's used

here. Timae is the verb that means to honor.

Timothy's own name reflects the idea of honor. Honor widows who are really widows. And these are the kairós, the C-H-E-R-A-S.

These are the widows who are ontos. They are in the situation that you think of when there is the subtraction, elimination, or loss of support. The primary condition of a widow when she loses her husband is where does my support, my protection, my provision, where does it come from now? My husband who promised to provide those things has been separated by death and is no longer there to do it.

Who's going to do it? Provision, protection, fellowship, honor widows who are really widows. But if any widow has children or grandchildren, these are the first ones who should step in upon the loss of a woman's spouse, if there are children or grandchildren. Interestingly, as much as we like to talk about grandchildren and they're present and they're ubiquitous in human life, this is the only place in the New Testament where the word for grandchildren is found, grandchildren.

If any widow has children or grandchildren, let them first. They are the first line of provision, protection, providential care. It is the actual family.

We're looking at the interaction of a spiritual family and a real family. The real family should be the first to step in to meet real needs. That is housing, food, shelter, comfort, encouragement, provision and protection.

The umbrella that the husband and father provided is gone. The children are to step up, honor your father and mother. If your father leaves, you can honor your father by taking care of your mother.

It is a primary obligation. Let them first, notice, learn to show piety at home. That word piety, remember great is the mystery of godliness, eusebia, bodily exercise profits a little.

Godliness, eusebia is profitable for all things. This is that same word, eusebia. Let them first learn to demonstrate godliness at home.

You consider yourself godly, consider yourself faithful, consider yourself someone who is of the faith, narrow road, straight gate, learn to show it. And you have to learn because this is a new situation. This is a woman that's been recently widowed.

And at the point that the husband leaves, the children and grandchildren learn to express their godliness in a new way. And there can be bumps along the road. Anytime you're learning something new, you can overstep, you can understep, you can overcompensate, undercompensate, you have to learn.

It takes practice, it takes repetition, it takes prayer, it takes appeal to the father in heaven. How can I step in and express godliness in the situation of this mother that is newly or recently widowed? Learn to do it and learn to do it in the long term. Notice secondly, let them first learn to show piety at home and let them first learn to repay their parents.

This is from Apodytomy. And it means to give or do something in fulfillment of an obligation. My parents took care of me when I was little.

I will now take care of my mother when she needs it. I needed it when I needed protection, provision and care. Now she needs protection, provision and care.

And there is this idea of reciprocity of returning the grace and the patience and the long suffering and the investment of time and energy that we receive as children to return that when the tables are reversed. And now it is the mother who needs care and concern and provision and protection to repay their parents. And notice, not just repay the mother, taking care of the widow is a repayment to the father as well, even though he's not present.

You'll learn about it later. Notice, this is good and acceptable before God. You have a text note there in your New King James that good seems to be a late addition.

It's crossed out in my Bible. This is acceptable before God. I don't think good hurts there, but if Paul didn't write it, we don't need to insert it.

The word acceptable here is apodektos. I'm giving you a little bit of Greek today, but this is not just acceptable in the sense that, well, that's not great, but it's acceptable. You took your examination, you got a 78.

That's not great, it's not good, but it's acceptable. You passed. This is acceptable in the sense of what God will accept by way of a pure sacrifice.

A lamb without spot and without blemish is acceptable, meaning it is pleasing. What is acceptable to God is pleasing in his sight. And it's often translated this way in the Septuagint, for example, that which is well-pleasing to God is translated with this word.

And God expects us to look out for those who are widows indeed, who don't have a family to step in. Their children and grandchildren either don't exist or they are not of the faith and they're not able to fulfill these responsibilities. If the physical family can't or won't, then the spiritual family must, must.

This is pleasing before God. Paul introduces this perspective because God is watching. God is looking.

God is in a position of expectation that believers in the immediate family are gonna do

the right thing when there is a sudden need. Remember now, so many of these things are representative. What if it's not a widow? What if it is someone who is separated in some other way? Maybe it's a young lady and her husband is overseas on an extended tour for the military.

What if it's someone whose husband has departed the area but they haven't been divorced and he hasn't died? This is being a widow in the sense of being a woman who needs encouragement, protection, provision, and support that is not being provided by the husband. Normally this is through death. It can be for other reasons.

It could be someone who has never been married. It could be someone who is moving forward in life and that marriage isn't pertinent, but the same idea of need. Someone can be a widow who's never been married.

Someone can be a widow who is a man, who for whatever reason, maybe it's a young person and their family has fallen apart and unraveled or is riddled with drugs and crime and violence. And here's a young person who is without the normal proper source of provision, protection, security, and support. You can put two P's and two S's there, provision, protection, security, and support.

This is what a husband provides to a wife. Anyone in our periphery who is lacking those things falls under the encouragement for the treatment of widows. Look first to the family.

If it's someone in your family, you're first up to bat. That's your primary responsibility. It can be an aunt or an uncle.

It can be someone, we've had people in our family a couple of times who were just closely associated, didn't have any actual blood relationship, but they are effectively an aunt or an uncle. Maybe distantly related, but by virtue of proximity and enthusiasms and so on, they become like a parent. And we step in for them.

If it is within the church and there's no immediate family that can do the job, now it's us. We look for these opportunities. People say, well, I don't know what God wants me to do.

Well, this is one area where you can look around and say, can I provide provision or protection or security or support for someone who is lacking those things through no fault of their own? I don't think this applies to a widow who murdered her husband. It's not her fault that those things have been removed. And this can be the case.

This is representative. Treatment of widows is representative for anyone who is in a position of vulnerability. And we have the means, the motive, and the opportunity to step in and be the means by which God supplies their needs according to his riches and glory.

It's a privilege. It's an opportunity. It is an honor to honor someone that God wants care to be taken of.

I had to work to end that sentence in a preposition, but I managed it. She who is really a widow, it's reemphasized in verse five, and left alone, trusts in God. Notice, to be the beneficiary of this, now there is something of a condition on receiving this benefit from the church specifically.

She who is really a widow and left alone trusts in God. A widow who's not really trusting in God for purposes of instruction is not really a widow. A woman who is really a widow has been bereft of that normal support, but is trusting God and is looking to God and is prayerfully waiting for God to provide.

A woman who's not interested in God and the things of God, you don't take them into the fellowship and try to support them as a church. Really a widow is a woman who trusts in God. It's part of the definition and continues in supplications and prayers night and day.

If you find yourself in the position of being a widow by any of those definitions, by any of those examples, you can be young and be a widow. You can be single or single again and be a widow. What should your role be? Trusting in God and continuing in supplications and prayers night and day.

You got a little more time because your relationship doesn't exist anymore. What can you do with that time? Cultivate your relationship with God. Develop your faith, prayer day and night.

This keeps you on the right path, prevents you from doing crazy things because you've had this relationship ripped away. Not just old ladies in view here, anyone who suddenly finds themselves in different circumstances because of a lost relationship where there was an arena of provision and protection, support and so on. If someone in that condition uses it as an excuse to go a different direction, she who lives in pleasure, well, I'm free, free, free.

I'm going to go play the field. I'm going to party. I'm going to dangle a bait and see who bites.

I'm going to, and again, not just ladies, anybody who has a sudden shift in circumstance due to a lost relationship needs to concentrate on faith in God, supplication and prayer. You don't have to be a holy man walking around in a surplice and carrying a cross and waving in a censer full of smoke. And anybody that comes near you, oh, they're just consumed and weird about faith.

This is in the genuine sense. You work your way through your day by faith in God. Something comes up, you might've normally consulted with a spouse, you go to God instead.

You're wondering about a shift in finances, take it to God. You're lonely in the evening, you go to God. You do not turn to shallow stimulations and pleasures.

You will be dead while you live. What does it mean to be dead while you live? It means to be spiritually dysfunctional, spiritually unproductive. You are a branch that is withering and in danger of being pruned out of the vine.

These things command that they may be blameless. Another one of the exhortations that Paul gives to Timothy to give to the people in the group. It comes straight from the father through the son.

So with that, we have a good stopping place and we will close in a word of prayer. Father, thank you for the wonderful, wide and deep application of the cleansing water of your word in the hands of your Holy Spirit. It enables us and empowers us.

It sanctifies us. It makes us fit for every good use. We pray that as we reflect on the things we've seen from your word, that God and the Holy Spirit will show us where they are pertinent and applicable in our own lives.

Whether we are the brother or the sister or the father or the mother in need of correction or whether we are the one in a position to offer encouragement and exhortation, that in all things, the Lord Jesus will be glorified and you will find pleasure in the fruit of our lives. We pray it in Jesus' name, amen.