

Transcript – Bible Study_1 Timothy_5

Alrighty, Shabbat shalom. And Shabbat shalom to everybody with us. Pull up a chair and let's study the Word of Yahweh.

World News Update ~

Alrighty, let us go into a little bit of world news. Not so much today but some. Go over some outlines here and then we will get into 1st Timothy chapter 5. So this first article comes.

It says, ***If Nuclear War Started Tomorrow These US Cities Would Vanish First.***

And literally, in the nuclear war the word **vanish** is the right word to use. And they have Washington, New York, Los Angeles, San Francisco, Houston, Chicago, Seattle, Atlanta, Miami, Philadelphia, Dallas, Boston, and Las Vegas. So, those will be the first and who knows what would happen after that.

The next one says, ***'We Will Disarm Hezbollah' Israeli War Chief Threatens New War in Lebanon.***

So, I said this a few weeks back when President Trump was touting this big peace deal with Hamas, which was not a peace deal. It was a cessation of violence temporarily to get the hostages out. Praise Yahweh that they did. That they were able to do that for the most part. But there was no agreement to anything and if you're watching in the news over the last few months, there's a lot of chatter about war again with Iran and now Hezbollah this week.

There's been a lot of things going on where Israel actually said, one of the top generals there said, if Hezbollah does not disarm completely by the end of the year, which is a couple of weeks away, then they were going to go there and do it themselves. So by far, we are not in the time of peace yet and we may not be there until Yahshua returns. But this literally says, *we will disarm Hezbollah Israeli War Chief threatens new war in Lebanon.*

And then this one: ***Jewish Cult Left to Whore.***

Which is a really, really evil organization caught trafficking and impregnating children. Seventeen kids were rescued in a midnight raid. And we're finding more and more of that coming out with Orthodox with just really bad stuff that's going on. And I'll leave that part for there.

And then it says: ***Easier than Talking to a Real Person - Almost Half of all Teens Turn to AI for Company and Support.***

And this is one of the worst things I said from the beginning with all this technological rigmarole that's going on, that what it does is, it stops people from building personal relationships with each other. And everybody is just hooked on to this electronic device day and night. And here, a study that was done here is proving that. That almost half of all teens turn to AI for company, meaning friendship and support. And that is the last article I have right now.

So, Yahweh willing, I am going to be uploading the African mission trip by tomorrow morning, the latest. So, it was really a great trip and a lot of good things on that video. I want to thank my secretary who helped me put that together, my daughter.

And a lot of good interviews with different senior elders and some of the things from the classes and singing of the different African congregations. And as I was traveling, the first week was pretty much we started before we had the Elders Conference, we had a one day community or kibbutz conference that went really well. We talked a lot of different things.

And then we had the rest of the whole week for the Elders Conference and then Shabbat. And the next week we were traveling around to local congregations. So, we really got a lot of good footage. And we have that finished now and looking forward to uploading that, like I said, Yahweh willing, by tomorrow.

So let us head into here chapter 5 of 1st Timothy. And chapter 5 is a little bit different. As I said, Timothy is being mentored by the Apostle Paul. And a lot of 1st Timothy and 2nd Timothy is pastoral advice to him and things on doctrines and running a congregation.

And not to say that chapter 5 doesn't have any of that because there's a lot of different things in here about widows and how to deal with widows. But it almost seems like really more than doctrine, he's giving advice here. Some of it is doctrine of course. Like he says here:

1st Timothy 5:1 *Do not rebuke an elder, but treat him as a father; and the younger men as your brothers,*

But I think it's more, this is kind of the mentoring one on one where he's really sharing with Timothy the way that thinks should be in a congregation. So, when he's talking about an elder here, and we know the word **elder** in English comes - meaning like a pastor, a local elder, preaching elder, whatever. An elder in the congregation, ordained elder, comes from the word **elder** - meaning *older person* because elders - respect your elders, respect older people.

And in a lot of countries we still see that. I forget which country it was. It might have even been Thailand that even if someone was like one year older than you, you would have to give them a certain type of greeting and bowing and different things because they really, really, respect elderhood and they respect judicial order and they respect those kinds of things.

So, it could be either way here. You could put in an older person or an ordained elder. But they're saying *treat him as a father and the younger men as brothers*. Again, this is mentoring. This is talking about mentoring. This is all what I'm trying to set up with the mentoring program that I'm hoping to really go throughout the congregation and really to take really root there. Because like I said, whether it's women or men or younger or older, everybody can be involved in this.

1st Timothy 5:2 *and the older women treat as mothers, and the younger as sisters, in all purity.*

And we even call each other brother so and so, sister so and so. So, I see this. I've seen it in the congregation for many years. And for me, it just seems natural. I don't think when the brethren are doing this, I don't think they're trying to hype it up. I think it's just a natural thing.

In Titus, Titus 2:3 to 5, Titus 2:3 to 5, says:

Titus 2:3-5 *teach the older women likewise to behave as becomes the worship of Elohim, not false accusers, not being enslaved by much wine, but to become teachers of good things, that they might train the young women to be modest, to love their husbands, and their children, to be discreet, chaste, good homemakers, good, obedient to their own husbands, so that the Word of Elohim may not be blasphemed,*

One of the blessings I had this time was to actually do a whole conference one day with the ladies. And usually, it's usually the men, that we're doing, but I specifically asked if we could have one day with the ladies; which we did, several hundred of them that were there; which was great because these ladies are doing this and I was encouraging them the same that the older women teach the young women this.

As it says here: *the older women treat as mothers, the younger as sisters in all purity.* One of the young ladies that was there, her name was actually Purity. I think actually two of them was named Purity.

1st Timothy 1:5 *Honor widows, the ones being true widows.*

So, now we're going from just a general advice on respect for older people, men and women to getting into widows, the subject of widows. *Honor widows, the ones truly being widows.* So, one of the things that really grieved me when we were first starting the congregation many, many, many, many years ago was because I didn't have a lot of elders working with me.

I was basically traveling to congregations that were not technically really even part of Congregation of Yahweh Jerusalem yet, I was visiting these congregations that were interested in our ministry and looking to join us. But in those days, there were a lot of widows that weren't taken care of because we didn't have any avenue for it.

And as soon as the congregation grew and we started ordaining elders and we started setting, that was one of the main things that we set up. In a lot of the kibbutz or communities, we have a care committee and literally we have either elders or men in the community that are going and checking on the widows, making sure they're okay, making sure that their needs are being met.

And it's extremely important because Yahweh, as we're going to see here, really, really looks out for the widow because the widow is older. She's somebody that needs help a lot of times, has her whole life helped other people and other brethren, and we don't want to neglect this. And a lot of times, especially if you're not living near each other, you wouldn't even know it because the widow isn't going to come out and say, she needs money or she needs food or she needs this. But we need to be going and seeking ourselves.

So Jacob 1, verse 27, we need to be making sure that these widows are cared for. Jacob 1 in verse 27 says:

Jacob 1:27 *Pure and holy (kadosh) service before YAHWEH ... and that word in Aramaic can even mean **worship** ... before Yahweh the Father is this: to visit orphans and widows afflictions, and to keep unspotted from the world.*

So, to visit the orphan and the widows and their affliction. So it's very, very important to Yahweh.

If we go to the book of Deuteronomy ... Deuteronomy 10 and verse 18. And people are always asking me, especially the ones who come to the Bible School, about ministries. And people do ministries of making cards and doing this, which is great, it's always great to be able to bring Scripture cards or, if somebody's not feeling well, or whatever, or is having something, you give them a send them a card. And those are great ministries. But this is really a ministry that everybody can do.

And almost every area, there's always widows. And even if it's not in your area, you could be having widows that you know of in the congregation that maybe don't have a lot of brethren around. And once a month, you could just write them and encourage them, see how they're doing, make sure that all their needs are being met. So, it's an important ministry because it's functional. It's a real need that's there and it's important to Yahweh.

So, Deuteronomy 10 and verse 18 says:

Deuteronomy 10:18 *He executes justice for the fatherless and the widow, and loves the alien, to give to him food and clothing.*

So, this is what Yahweh does. This is what Yahweh is about. He looks to take care of the innocent, right? The ones who need help. The ones who need it the most.

Deuteronomy 14, it's starting in verse 25. He says:

Deuteronomy 14:25a *Then you shall give it for silver, ...*

He's talking about the third tithe. And I'm just going to read here maybe verse 28 and then 29:

Deuteronomy 14:28-29 *At the end of three years, even the same year, you shall bring forth all the tithe of your increase, and shall lay it up within your gates. And the Levite, because he has no portion nor inheritance with you, and the alien, and the fatherless, and the widow who are within your gates shall come and shall eat and be satisfied; so that YAHWEH your Elohim may bless you in all the work of your hands in which you do.*

So, this is the way we're able to sponsor and support people to come to Sukkot. We've been doing it now for 25 years that we've been hosting Sukkot in both sides of the Holy Land. So, it's important because a lot of these people couldn't come if it wasn't for that. And one of the things, because we do help a lot of third world brethren with this.

But one thing I really want to do this year is: I have a goal set for myself because I had this inspired with the mentoring program with youth, of having kind of like slots and having at Sukkot a slot that we could have a youth come every year.

And actually the elders came to me and they asked me the same exact thing. So, *in the mouth of two witnesses, let it be confirmed*. And I also thought we did this in the past many, many years ago. We haven't done it in a long time to make sure maybe this year we could bring a couple of our ladies, so that they can also will strategically where we'll bring them, probably Africa, and see if we can bring these ladies where they can also start to mentor some other people.

But we can make a slot that it's not only the men and the elders that are coming, but also families we try this year. We had a family there with their children and try to really make it where everybody is being blessed and benefited and there's no respect of person there.

Deuteronomy 27 and verse 19 says:

Deuteronomy 27:19 *Cursed is he who perverts the judgment of the alien, the fatherless, and widow! And all the people shall say, Amen!*

So, it's actually a curse if someone is perverting, and sometimes they do that. There's people that will try to steal property from a widow. They may know the woman is older and can't protect themselves and they go there and rob things from the house, tools, whatever. And Yahweh says, curse to the person who does such a thing.

Psalms 68 and verse 5 ... Psalm 68 verse 5, says:

Psalms 68:5 *in his holy dwelling Elohim is a father of the fatherless and a judge of the widows.*

So, you come against the widows, you're coming against Yahweh, and you're making a big mistake. I can tell you that much because you are going to suffer greatly because Yahweh's protecting these people.

The last scripture I'm going to go in on this is Acts 6 and verse 1. Because I want to show you even in the New Testament, this is something that was extremely important, and I hope it's important to you listening to this, and that we make sure that our widows are cared for.

Acts 6 and verse 1 says:

Acts 6:1 *But in those days, the disciples having multiplied, ... Because that's what happens sometimes when the congregation grows so fast, these are some of the downsides to it ... murmuring of the Hellenists toward the Hebrews occurred, because their widows were being overlooked in the daily distribution.*

So apparently, the widows needed different things, probably food and whatnot. And it seemed like that the ones that were non-Jewish were not being cared for the same as the Hebrew sisters. So, but again, it shows you that there was worrying and people wanting to make sure that the widows were cared for.

So, honor widows ... back to 1st Timothy 5, verse 3.

1st Timothy 5:3 *Honor widows the ones being true widows.*

So, now it's going to be interesting because you would think, it's pretty simple. A widow, if somebody is married and the husband dies, she's a widow. If the wife dies, he's a widower, that's just grammatical. You would think that that really doesn't have to be defined. And yet, we'll see after we see what Paul says, why it's being defined?

So, he's saying, just not anybody. Because in that day a lot of times, remember, during the worst part of the Roman Empire, there was a point where they were killing 500 Jews a day. They were crucifying them on trees. So, there were probably a lot of young women that had husbands that were killed in battle one way or another.

But the Apostle Paul is going to say, from a biblical standpoint and a congregation standpoint; he's going to tell what defines a widow as far as getting aid from the congregation. He says:

1st Timothy 5:4 *But if a widow has children, or grandchildren, let them first know that aid should be sought from those of their own households, so that the children have opportunity to repay the obligations to their parents; for this is acceptable before Elohim.*

And it makes total sense. You would wonder why you'd even have to say it, but in the world we live in, that's what happens because people are looking for things. But you would think that if there's a family there and the grandmother is still alive and they're caring for the grandmother, that if she needs help, she would be getting it from her family and not becoming to the congregation for it, but Paul stipulates that.

He says now, and maybe I'll just go to a couple of scriptures here, Ephesians 6:1-3, just showing the importance of families caring for each other and caring for the parents and the grandparents. Ephesians 6, it says:

Ephesians 6:1-3 *Children, obey your parents in YAHWEH, for this is right. "Honor your father and mother," which is the **first commandment with a promise**, "that it may be well with you, and you may live long on the earth."*

So, it's coming from **Exodus 20 and verse 12**, where he says, *Honor your father and your mother, that you will live a long life*. So, like he says, the first commandment with a promise, the other ones were just do this, do that, don't do this ... don't do this. But the one about honoring your parents **literally comes with a promise** to it. So, he's telling the children, they have to care for the parents.

And that's why there's a scripture I don't have it in my notes, but it says, I believe it's in Ecclesiastes, that a man who dies without a proper burial, it's as if ... that's like the worst thing in the world that can happen to him. It's like it's better that it wasn't even born, it's just a terrible thing. And that's why we are obligated, the children to give a proper burial to the parents and care for them in their old age, because they cared for us when we were born.

So, we have to make sure this is a biblical principle, you would think that it wouldn't be happened to be said, but it's being said here 2,000 years ago, and here it is 2,000 years later, it's even way worse today, but it's being said again that it may be well with you may live long on the earth.

So, it's really the responsibility of a family to take care of the older, the widower, the widower, the mother or the father, if they're old and they need help. As we're going to see here, because there's going to be situations where a widow doesn't have anybody to help her, and the congregation is limited with their funds, so they need to be able to keep the money for the ones that really need it.

So, he says in verse 5 now, he says:

1st Timothy 5:5 *Now she who is **truly a widow**, and **destitute**, ... meaning doesn't have enough to care for herself ... her hope is in Elohim; and she perseveres in prayers, and in supplications, by night and by day:*

And I say, I know one of the reasons I'm sitting here tonight doing this Bible study, because I put a lot of mileage on my feet around the world and mission trips throughout the last 30 years, and one of the reasons

I'm still alive is because of those prayers, these widows. And I know there's widows that when I'm on trips are praying for me every single day and brethren also, and I thank Yahweh so much for that. And I know that's an important part of the trip, and I know the trip, just like this last trip to Africa, was successful because of the prayers of the brethren and the widows. So, the widow is praying, and she can do that. Most widows, they might be too old to work or whatever, physically work, but they can be praying.

And verse 6 says:

1st Timothy 5:6 *But she who lives wholly for pleasure ... or the word literally means **luxury** ... has died while living.*

So, not every widow is going to be like this. Being older, they say *time heals all wounds*, and I have believed that. Time does help, as time goes on it does make things easier in life, but it doesn't heal everything. Time doesn't change somebody in themselves, and that's the big deception with the whole e-vo-lution idea, because they throw out, "Well, five million years ago, and 10 million years ago". Like as if, if you put a million or a billion next to something, that that automatically, just is going to change like an alligator into a human, or something like that. Something totally utterly ridiculous, that would never happen. And it doesn't.

So, time in itself doesn't change you, and I've seen brethren that were baptized and in a few months, six months to a year, wow, they were on fire and learning and growing in the Ruach because they were surrendering to it, and I've seen people that have been baptized for 30 years, and they're no better. And a lot of times even worse than the day they were baptized, because they're not studying, they're not praying, and they're not putting Yahweh first in their life.

So, a widow may also ... a widow may be living in luxury, and he's saying somebody like that, that's living for pleasure, should not be, have them be cared for by the congregation. The congregation isn't there to just give money out to people that are not fulfilling their calling. So, this is what the Apostle Paul is saying, and wow, he really is hitting a point that is important, right?

Ephesians 2 and verse 1 ... Ephesians 2 and verse 1 says:

Ephesians 2:1 *And He has quickened you also who were dead because of your sins and trespasses,*

So, when he's saying here in verse 6, but *she who lives holy for pleasure or luxury, has died while living*, meaning spiritually; spiritually she's died. And that's what he says, *he who has quickened you also who were dead because of your sins and trespasses*. So, when you're living in sin, it's like you die twice. You died in the physical way and you died in the spiritual way.

Verse 5 there in Ephesians 2. It says;

Ephesians 2:5 *even when we were dead in our sins, He made us alive together with Messiah by whose grace we are saved;*

Colossians 2 and verse 13 ... Colossians 2 and verse 13. He says:

Colossians 2:13 *And you, who were once dead in your sins and the uncircumcision of your flesh, He has granted to live with Him, having forgiven you all your sins,*

So again, the death here, *being dead*, is being used as an analog for people that are not leaving their sinful lifestyle. And that's what the Apostle Paul is saying here, 1st Timothy 5, *but she who lives holy for pleasure has died while living*. It's like she's not fulfilling her calling.

Verse 7:

1st Timothy 5:7 *Continually charge them with these things that they may be blameless.*

So, Paul is telling Timothy again to charge literally, that this is doctrine. It's not just suggestion now. **1st Timothy 4:11** that we went over last week, he says, *these things command and teach*. **Titus 2:15**, *These things speak and exhort and rebuke with all authority. Let no one despise you.*

So, these are not just fun letters that the Apostle Paul is writing to his friend, but this is inspired scripture. So, Paul is telling him these things and he's telling him **with all authority** to *charge them with these things that they may be blameless*, to continually be telling them these things with all authority.

Verse 8:

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

And that word 'worse than' literally is 'more evil' in Aramaic. So, somebody who doesn't care for their own family, they're worse than unbeliever because even unbelievers care for their families. So, it is such a bad example when somebody does not care, particularly for their parents, when their parents are older and their parents can't care for themselves.

And here, he's talking specifically about widows. But he's saying if anyone doesn't provide for his own family who are of the faith; and whether of the faith or not, shouldn't really even matter as far as providing for them and giving them a proper burial. *He has denied the faith and is more evil than an unbeliever.*

Galatians 6 and verse 10, it says:

Galatians 6:10 *So then, as we have opportunity, let us work good toward all men, especially toward the sons of the household of faith.*

So, we want to do good to everybody, but we have a specific obligation to do good to the people within the congregation. So, that's something that we need to do. And it's something like I said that's here, that literally he is commanding them, that this is a charge to give to the people.

Verse 9, he says:

1st Timothy 5:9a *When you select a worthy widow to help, ...*

So, it's not just that everybody is just going to be getting money right and left because the congregation just simply don't have funds to do that. But you're selecting, you're literally selecting somebody who's qualified, somebody who's fulfilled their life as a believer and now they're qualified to be able to get the help as a widow.

1st Timothy 5:9 *When you select a worthy widow to help, select one who is not less than sixty years old, ... In that day that was a good age because due to sickness and different things, people didn't always live that old ... one who is not less than sixty years old, who has been the wife of only **one man**,*

So isn't this interesting? Where did we see this? Right on the page before. 1st Timothy 3, what is the qualification of an elder? Verse 2, *he who becomes an elder must be blameless, the husband of one wife*. So isn't it kind of interesting that the widow, it's almost like she's fulfilling an office of a widow.

And to do that, she has to make sure that she also has only had one husband. So, it's really interesting that whether it's an elder showing the importance of the marriage covenant. And may Yahweh really rebuke all these Christian congregations out there that have people, and particularly pastors, that are all on second and third and fourth marriages and all kinds of adultery and bad stuff going on. And they allow it. They don't even have rules against any of it.

And here we see that the rule is so important that not even a widow can be qualified to be selected for help if she's divorced in that case. **1st Timothy 3 and verse 12**, the same thing, like *deacons be husbands of one wife*. A deacon also has to be the husband of one wife.

1st Corinthians 7:10 and 11 ... 1st Corinthians 7. He says:

1st Corinthians 7:10-11 *But I command the ones being married (not I, but our Master), ... So again, this is a command ... let not the wife be separated from her husband; but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to desert his wife.*

So, one man, one woman till death do you part. Same chapter. 1st Corinthians 7, go down to 39 and 40.

1st Corinthians 7:39-40 *A wife is bound by the Torah for as long a time as her husband lives; but if her husband dies, ... If he's sleeping, if he dies ... she is free to be married to whomever she desires, only in the Master ... So again, it's still only having one spouse because the spouse she had before is dead ... But she is happier if she remains so, according to my judgment. And I think I also have the Spirit of Elohim.*

So, we see very clearly that a woman or man, particularly to be qualified for an elder in this case, cannot be married, divorced or remarried. And here a widow, the same, Mark 10 and verse 12 ... Mark 10 and verse 12, it says:

Mark 10:12 *And if a woman divorces her husband and marries another, she commits adultery.*

How plain can it be? It's all over the place. We have a whole lesson, our correspondence course lessons online on the marriage covenant. And it's everywhere in Scripture. So, it's very clear. *If a woman divorces her husband and marries another, she commits adultery*. So, a widow also would have to have been the wife of only one man.

Verse 10, verse 10 1st Timothy 5:

1st Timothy 5:10 *and is well spoken of by her good works, ... The same as an elder has to be well spoken of ... if she brought up children, if she hosted strangers, if she washed the feet of the saints, ... the **chadasha** comes from chodesh, that word ... if she comforted the distressed, if she followed after every good work.*

So, it's saying here, that if literally this widow was fulfilling her role as a mother, a wife, a sister in the congregation.

Luke 7 and verse 36 ... Luke 7 and verse 36, talking about washing the feet of the saints, right? That's what we do every year at Passover. But the foot washing doesn't only happen at Passover. A lot of times when I travel, this just happened when I traveled recently when I was in Africa. Many times when I go to a congregation, they sent me there and they want to wash my feet.

So it's fine. It's an act of humility and I've seen the sisters do the same thing. So, this could be talking about doing it on Passover; or literally just when people come to the house, that they're doing as a sign of humility. But in Luke 7 verse 36 and says:

Luke 7:36-38 *And a certain one of the Pharisees asked Him that He eat with him. And going into the Pharisee's house, He (Yahshua) reclined. And, behold, a woman who was a sinner in the city, knowing that He reclined in the Pharisee's house, taking an alabaster vial of ointment, And stood behind Him and was crying at His feet. And she began washing His feet with her tears and then wiping with the hair of her head. And she was kissing His feet and anointing them with ointment.*

Luke 7:39-40 *And when that Pharisee who had invited Him saw that, he reasoned within himself and said that if this man was a prophet, He would realize who she is and what her reputation is. That woman, she is a sinner that who touched Him. And answering, Yahshua said to the man, Simon, I have a thing to say to you. And he said, speak, Rabbi.*

Luke 7:41-43 *There were two debtors to a certain creditor: the one owed five hundred denarii and the other fifty. But because they did not have a thing to pay, he freely forgave them both. Then which of them do you say will love him most? And answering, Simon said, I suppose the one to whom he freely forgave the most. And He said to him, You have judged rightly.*

Luke 7:44-46 *And turning to the woman, He said to Simon, Do you see this woman? I came into your house. You did not give water for My feet, but she washed My feet with tears and wiped off with the hairs of her head. You gave Me no kiss, but she from when I entered did not stop fervently kissing My feet. You did not anoint My head with oil, but this woman has anointed My feet with oil of incense.*

Luke 7:47-48 *For I say this to you. Because her sins that are forgiven her are many, she has loved much. But he that is forgiven little loves Him little. And He said to her, Your sins are forgiven.*

So, this is what he's saying here. Back to 1 Timothy 5.

1st Timothy 5:10 *she is well spoken of ... verse 10 ... she brought up children, hosted strangers, she washed the feet of the saints, she comforted the distressed, and she followed after good works.*

So, this is why Yahweh is caring for her, having the congregation care for her, because of what she did while she was ... her life, portrayed it.

John 13, verse 14, says:

John 13:14-15 *If I then ... and this is when Yahshua washed the disciples' feet on that Passover. He says ... If then I washed your feet, the Master and the Teacher, you also ought to wash the feet of one another. For I gave you an example, that as I did, you should do.*

So, this is why you should give this example. It's a sign of humility and that on Passover night, doesn't matter there is no status in the congregation. There's no respect of person. Anybody will wash anybody's feet. For me, I wash anybody's feet that's there. It doesn't make a difference. And it just shows the equality that Yahweh gives us.

Verse 11 ... 1st Timothy 5 verse 11, he says:

1st Timothy 5:11 *But refuse younger widows; for whenever they grow lustful against Messiah, they desire to marry,*

And we can kind of understand this. I'm not saying all young widows that this happens with, but a lot of times it does. A young widow that may even have children and she's looking more to find a man, maybe, and get married again. So, he's saying these are the women you really shouldn't have the congregation caring for because they're not really going to stay committed to the congregation a lot of times, but they're looking for their own needs.

So, he says:

1st Timothy 5:11-12 *refuse younger widows for whenever they grow lost against Messiah, they desire to marry, having guilt ... or judgment that word can be guilt or judgment ... because they set apart the first faith;*

So, they're basically leaving the faith sometimes if they find a partner who will care for them. And it says:

1st Timothy 5:13 *and with it all, ... verse 13 ... they also learn to be idle, going around the houses, and not only idle, ... and that word can be lazy; idle or lazy ... but also gossips and busybodies, speaking the things not proper.*

So, now we're seeing this can even get into gossip. And I have to say something; he's saying it here as far as young widows. But this is something that we've got to be careful in the congregation, not just for widows, but for anybody. Because a lot of times it's not the widow, it could be the wife of somebody or a woman, maybe not even married, who knows? But women, a lot of times when they get together, they have to be careful that gossip and being busybodies saying these things, it doesn't come out.

And this is what the Apostle Paul is mentioning here. 2nd Thessalonians 3, starting in verse 10. He says:

2nd Thessalonians 3:10-12 *For even when we were with you, we commanded this to you: If anyone is not willing to work, neither let him eat. For we hear some are walking among you and lead an evil life, not working at all, but being busybodies. Now such persons, we command and exhort, by our Master Yahshua the Messiah, that in quietness they work, and eat their own bread.*

2nd Thessalonians 3:13-14 *And you, brethren, do not lose heart in well doing. But if anyone does not obey our Word through this epistle, mark that one, and do not associate with him, that he be shamed.*

So, as you read a lot of these letters in the New Testament, particularly Paul's letters, but also in the book of Jacob and Peter and the other letters that are there, John, one thing we find out is the early congregation, there may have been a lot of strong believers and even believers that were willing to give their life, but there were also a lot of people, bad people that were there.

There were people that were false accusers. There were people that were gossips and busybodies. There were people that were attacking the apostles and attacking the Apostle Paul that we even see in 2nd Corinthians when he's talking about this.

So, that's why the Bible says test the spirits and it makes total sense why the Apostle Paul would be writing something like this. Because like I said, I have no idea exactly how bad it was 2000 years ago with these things, but I know how it is today. And I know in today's society as far as morality, it's a lot worse than what it was 2000 years ago. So, I'm glad that he put these things in here and it gives us perspective and it gives us the opportunity to make sure that we're not falling into these traps.

1st Timothy 5:13-14 *and with it all, they also learn to be idle, going around the houses, and not only idle (or lazy), but also gossips and busybodies, speaking the things not proper. Therefore, I desire the young women to marry, to bear children, to manage their own house, giving no occasion to the adversary on account of reproach.*

So, that's the better goal there. That if they are young, nothing wrong if their husband is dead. They buy themselves to remarry have children and the Apostle Paul is saying, live life. It's totally fine.

1st Corinthians 7 verse 8 and 9. As we see the same thing in Corinthians. He says:

1st Corinthians 7:8-9 *But I say to the unmarried men, and to the widows, it is good for them if they also remain as I am. But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.*

So, the Apostle Paul is giving some advice. In one way he says, when you're by yourself, you could totally be dedicated to Yahweh. But in the other sense he's saying, if you're a young woman and you have needs and you can't care for yourself, there's nothing wrong with finding a husband and having a family and doing those things.

So back to Timothy 5 verse 15. He says:

1st Timothy 5:15 *For some already have turned aside after Satan.*

So, he's not just warning them in a general sense of what's happening. But he's literally saying that some of them have turned aside after Satan. So, you could see they must have had some pretty bad problems going on at that time.

Verse 16, he says:

1st Timothy 5:16 *If any believing man or believing woman has widows in their families, let them feed them, ... And that literally, the Aramaic is **to nourish or support**. So let them care for them ... and do not let them be a burden on the Congregation, so that the congregation may have enough for those truly being widows.*

So, we talked about this one in verse 8 where he's talking about families caring. So, he's pretty much saying it again. That if there's widows for families, let the families care for them. That it doesn't become a burden on the congregation.

Because what happens? The congregation is not a business and there's limited funds there. And if you have a big congregation and all the funds are going to the widow, then there's no fund left for preaching the good news or doing anything else at that point. He's just giving good sound advice here, letting the families take care again.

And verse 17:

1st Timothy 5:17 *Let the Elders who minister well ...* And then it's kind of odd because he's talking all about the widows and the rules for the widows. And then boom, he really makes a turn here saying ... *Let the Elders who minister well ...* so these are definitely ordained elders ... *be counted worthy of double pay, ...* or double honor ... *especially those laboring in the Word and doctrine.*

And that word literally means, can mean, *honored or valued*. But literally what he's talking about as we see here is pay. *Let the elders who minister well be counted worthy of double pay, especially those laboring in the Word in doctrine.* So, why he's bringing it up here, I'm not sure, but he is.

1st Corinthians 9 starting in verse 5 ... 1st Corinthians, because he does do this several times and he talks about money and giving and making sure our heart is pure with Yahweh and doing these things. 1st Corinthians 9, verse 5. It says:

1st Corinthians 9:5a *Have we not ...*

And this is the apostle Paul like who's talking in verse 1 he says:

1st Corinthians 9:1-2 *Am I not an apostle? Am I not free? Have I not seen our Master Yahshua Messiah? Are you not my work in our Master? If I am not an apostle to others, yet I am indeed to you; for you are the seal of my apostleship in the Master.*

So the apostle Paul was being attacked in different ways. He was put down. He was even thought by some that he wasn't a real apostle. He was tricking. He was doing this. The Corinthians who really started that congregation, he's telling them, "Hey, if I'm an apostle to anybody you know it because I've been here with you."

But look starting in verse 5, he says:

1st Corinthians 9:5 *Have we not the right to travel with a believing wife, as do the rest of the apostles also, and Cephas, ... Peter ... and our Master's brothers?*

So, he's saying, is he the only one that's not allowed to travel with the wife, where the other apostles that we see, number one, the apostles were married, most of them, I guess. But they were taking their wives on the mission trips. So, he's saying, is he the only one that's not allowed to do that, he says:

1st Corinthians 9:6-7 *Or is it only Barnabas and I who have no right to quit working? Who serves as a soldier at his own wages at any time? Who plants a vineyard and does not eat of its fruit? Or who shepherds a flock and does not eat of the milk of the flock?*

1st Corinthians 9:8-9 *Do I speak these things according to man, or does not the Torah say these things also? For it has been written in the Torah of Moses, "You shall not muzzle an ox treading out grain." Is Yahweh concerned only for the ox?*

So he's clearly talking about an elder taking money when he's going out witnessing, for traveling with his wife. He says:

1st Corinthians 9:10-11 *No. It is known that He said it for our sake? And it is written because of us, so that the one plowing ought to plow in hope, and the one threshing in hope to partake of fruit. If we have sowed spiritual things to you, is it a great thing if we shall reap of your fleshly things?*

1st Corinthians 9:12-13 *If others have this authority over you, have we not the greater right? But we did not use this authority, but we endured all things, so that we might not give a hindrance to the good news of Messiah. Do you not know that those laboring about the holy things are maintained out of the sanctuary? Those ministering on the altar partake with the altar.*

The priests were living off of the tithe. How else could they live?

1st Corinthians 9:14 *So also the Master ordained those who preach His good news should live from His good news.*

That's why I say, I don't believe there's anything wrong with an elder taking tithe money to pay his rent or pay for his food. But after what I saw happening in Church of God, and I saw that especially in the day and age we live in today in commercial Babylon where everything is commercialized, I saw people that were actually really good men that actually lost out, maybe on salvation, because of those salaries they were getting in the cars and all the other perks that came with it.

And money is a root of all evil, as we're going to see in the next chapter. Money is a root all evil. So when Yahweh started Congregation of Yahweh Jerusalem a long time ago, I decided like the Apostle Paul said here, I'm not going to take that right. Even though I could do that, I don't want to take. I've never taken a salary, I don't want to. Yahweh has provided for me in different ways, praise Him.

But number one, you don't want people to falsely accuse you that you're doing this or doing that for money, which they can't if you're not taking anything. And it's a good precedent to send because through the years, the biggest thing that has stopped our work has been not having elders under me in the early years, I'm talking about 20, 25 years ago.

Today we have very good men. We have hundreds of elders and none of them get salary. Some might get a little bit of money here for food or whatever, but there is no salary to elders in our congregation. And praise Yahweh that the men are doing the work and they are out there and they are committed to it. But there's nothing wrong with it if the elder needs it, that's the point I'm trying to make.

So, back to 1st Timothy 5. He says:

1st Timothy 5:17-19 *Let the Elders who minister well be counted worthy of double pay, especially those laboring in the Word and doctrine. For the Scripture says, "You shall not muzzle an ox treading out grain," ... we just read that ... and, the laborer is worthy of his pay. Do not receive an accusation against an Elder unless on "The testimony of two or three witnesses."*

And I've seen this sometimes. I've seen where evil men that were liars would just come and make an accusation against an elder like nothing, with no witnesses and they were lying. And then when they were actually caught, then it was like, "Oh, I'm sorry, I apologize." It's like, "Oh no. The Bible says, you bring an accusation like that, especially against an elder, then you're going to get the punishment that you wanted to put on that elder." So, you just don't start falsely accusing people when you know that you're falsely accusing them. You actually know you're falsely accusing them and you do it anyway ... you do it anyway.

1st Timothy 5:20 *Those who sin rebuke in the presence of all men, that the rest also may fear.*

Yeah, so you don't let somebody get away with that. If they're falsely lying against an elder and then they're caught doing it.

Deuteronomy 19:20. And we need to have respect. Elders are human beings like anybody else. We make mistakes like anybody else. But also it is a position that Yahweh set out. And Yahweh is the one who chooses the elders, not men. And Yahweh is the one who puts His Spirit in them. And we need to respect it.

And I always did. I never had a problem with ordained elders. And I knew they were men. I knew some made mistakes. But I didn't look at them for the mistakes they made as a human being. I looked at the office that Yahweh put them in. And I'd respect for Yahweh. And that's why I had respect for them. Deuteronomy 19 verse 20, says:

Deuteronomy 19:20 *And those who remain shall hear and fear, and thereafter shall not add to commit any such evil among you.*

So, that's the point of it. People need to see their consequences to their actions. So that they hear and they fear.

Deuteronomy 13, verse 11 ... Deuteronomy 13, 11 says:

Deuteronomy 13:11 *And all Israel shall hear and fear, and shall not again do any such wicked thing as this among you.*

So, yeah, if there's not consequences, people are never going to learn. So they need to learn.

Back to Timothy 5, verse 21 now. He says:

1st Timothy 5:21 *I adjure you before Elohim and the Master Yahshua Messiah and the elect cherubs, that you should observe these things without prejudice, doing nothing by way of partiality.*

So, and I try to tell the elders this all the time. It doesn't matter whether it's a family member, it's a spouse, it's a child, everybody; that justice is blind. And Yahweh is always looking for redemption anyway and restitution

and forgiveness. But there can't be any partiality in leadership because that is the way that you will lose your people because people will see it. Why would people want to follow if they see that? So we have to be impartial in all things.

Leviticus 19, verse 11. He says:

Leviticus 19:11 *You shall not steal nor lie, nor deceive a man to another.*

So, bearing false witness basically and again, being partial with that. So, we have to make sure that we are not doing that. And there's times where I was giving judgment on a certain situation and two people gave their story. And I knew who was right and who was wrong. I can clearly tell it. And yet, because I didn't have a second witness, I couldn't make a judgment on it because I didn't have that.

There was a situation recently where a man was definitely wrong. We knew that. And not only was he trying to say that five or six elders were lying, there were 12 other witnesses beside those elders. So there were 17 witnesses that said the same exact story. And this guy, it wasn't the first time he was lying.

So those are situations that you just can't let keep going on. That's somebody that you do have to dis-fellowship from the congregation, until real repentance is made. Like John the Baptist said, *bring forth fruits worthy for repentance*.

Verse 21:

1st Timothy 5:21-22 *I adjure you before Elohim and the Master Yahshua Messiah and the elect cherubs, that you should observe these things without prejudice, doing nothing by way of partiality. Do not lay hands on any one hastily, nor share in the sins of others ... Do not lay hands on any one hastily, nor share in the sins of others.*

And we know that 1st Timothy 3:6 ... 1st Timothy 3 and verse 6, says when he's talking about the qualifications of an elder:

1st Timothy 3:6 *He should not be a new disciple, lest being puffed up he may fall into the condemnation of the devil.*

So that's why you don't just take somebody that's brand new and lay hands on them. Usually in our congregation, it's a general rule. This is not a hard rule, but a general rule, is somebody would not be ordained for at least five years, they would not be a senior elder for at least ten years, and they wouldn't be on the Jerusalem Council for at least 15 years. So that's just a general rule.

Sometimes there's situations like now, when I was just in Kenya, I met with 20 different elders that were already pastors of congregations, some of them with Church of God that basically, except for the name had the same beliefs with us. And we're in the same line as many of the men who were with us.

So in that case, they're coming in with a congregation already. They could have several hundred people with them. And we don't allow them to be an elder because they weren't before. But we allow them to be the leader over those people they're bringing in because they're already the leader. And we give them a one year probation period, and if everything goes well and they're really serious about joining, and they understand the doctrine, then we may ordain them at that point.

So like I said, it's not a hard rule in our congregation, but we do see you don't want to lay hands on anybody quickly. You want to make sure. And there's people sometimes that come in, and before they even tell you who they are, they make it clear they want to be ordained. They're there for that. And usually somebody seeking it, it's somebody that is not going to get it because most of the time it's for the wrong reasons.

1st Timothy 5:22 *Do not lay hands on any one hastily, nor share in the sins of others. Keep yourself pure ... Keep yourself pure.*

And then verse 23:

1st Timothy 5:23 *Do not drink water in excess, but use a little wine on account of your stomach and your frequent illnesses.*

And interesting, this word in the Aramaic is literally, *unfermented* dough. It's like a new wine, the new wine that is not fermented yet. So why did they even do it? Because actually in Israel, when you look back in biblical times, there could be bacteria in the water, and the wine actually killed the bacteria. So that was one of the reasons why they used to mix the wine with the water sometimes, so that people would not get sick.

So it makes total sense here that that could be the reason he's telling him that. And like I said, this word here, **khamea** is the Aramaic word, and it literally means, *unfermented wine, or grape juice*. So it's new wine - **tirosh**, the new wine.

Verse 24:

1st Timothy 5:24 *There are men, whose sins are well known, and go before them to the place of judgment; and there are some, whose sins follow after them.*

So, there's some people that you see the sins right away. There's others that hide it, and they come after them. He says here, he says likewise *also the good works of some are plain beforehand, and those otherwise cannot be hidden*. So basically, he's trying to say, *we reap what we sow*. And there's some people there don't ... when you see that somebody is lying, or and he hasn't been found out yet, he's like, give it time, it's going to come.

2nd Peter 2:20 and 21. We just have to trust and always judgment on that. And 2nd Peter 2:20 and 21 says:

2nd Peter 2:20-21 *For if, when they have escaped the pollutions of the world by the knowledge of our Master and Redeemer, Yahshua the Messiah, they become again entangled in the very same things and are overcome by them, their latter end is worse with them than the beginning. For it was better for them not to have known the way of righteousness than having recognized it to turn from the holy commandment delivered to them.*

And unfortunately, some people do it. And the day and age, and I said this many times, when I first became a believer, we had a thousand people in our local congregation, and wow, you come to Passover, if one person was missing, your heart's being ripped out. Wow. Brother so and so didn't make it today.

Probably 50% of people that about ties don't even last a year. It's a Laodicean era. It's the times we're living in, and this is why no man is an island. You've got to be connected to the brethren. That's what the whole calling is about. It's not about you. It's not about your belief system. It's not about what you're doing. It's about a body. It's about a family. It's about Yahweh calling us to learn to live by.

Yes, those doctrines and those rules within the family structure and learn judicial order and help and serve each other because that's what we're going to be doing for eternity. And if we don't start doing it now, we're not going to be there for eternity.

So Luke 11 verse 33, He says:

Luke 11:33 *No man lights a lamp and sets it in a hidden place, or under a basket, rather upon a lampstand so that those who enter may see its light.*

Right? So we need to be a light to the world like it's saying here in that last verse there.

In verse 25:

1st Timothy 5:25 *Likewise, also the good works of some are plain beforehand, and those otherwise cannot be hidden.*

Matthew 5 in verse 16. He says:

Matthew 5:16 *So let your light shine before men, so that they may see your good works, and may glorify your Father in Heaven.*

So, wow. So that's the point of it. You know that we just have to trust in Yahweh's judgment, His mercy. We have to do good works. We have to help one another.

And a good chapter. A lot of different things in here that he's giving different advice and different doctrinal issues, but a good chapter there. And Yahweh willing, we will finish 1st Timothy the next time. But for now I pray that everybody has a most blessed Sabbath and Shabbat shalom.