2) To bear children. The verb used is only found here in the NT and means to procreate. From this and other portions, it should be concluded that childbearing is a normal exercise of the marriage bond. Nothing is said about the current problems of modern society and control of births. It is only stated that children are expected from marriages.

3) To guide the house. The noun form of this verb is found several times in the Synoptic Gospels. It means "master of the house." This is indeed the function of the woman. Think of a female house despot! Women are barred from assuming the authority over the man in the church, but they have ample room for exercise in their own homes.

4) To live exemplary. The noun "occasion" is the term which means a base from which to rush. It is a starting point. So young widows are not to give the Evil One a base of operations from which to carry on a campaign. God is to be honoured.

Conclusion. The biggest thing for any person in the world is to know Christ as his own personal Saviour. This makes him sure and safe from any judgment which God has reserved for those whose sins are not covered by blood! Have you personally accepted Him into your life? Once you are His, it is great to find your place in the structure of His family. Now it is to exalt Him in ways which will bring Him the greatest glory and praise. Do you do this? Amen.

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THE BOOK OF FIRST TIMOTHY
"Social Aspects of the Gospel" II

Introduction
1. There are vertical and horizontal aspects to the salvation of the Bible. Rightness with God vertically should yield rightness with man's fellows horizontally.
2. Some of the horizontal relations amongst the children of God were mentioned in a previous study (elderly men and women, younger men and women, and widows). It is to two of these groups that attention is now given. Study the details which affirm that the local assembly has responsibility toward the widows who attend it:

1. OLDER WIDOWS. vv. 5, 6, 10.
   a. Their spiritual qualities.
      1) Trust in God. The verb which is used to describe this feature of these women is in the perfect tense. Better rendered: "who has placed her hope and keeps it on God." It has the idea of setting one's hope on the Lord! No idea of spiritual dross here.
      2) Prayer to God. Two specific Greek nouns are used in this connection. The first word "supplications" notes the sense of need while the second word is the general term for prayer but is limited to expressions toward God. This is a practice for she "continues" in this ministry. The phrase "night and day" does not mean she is always praying, but she does so "by night and by day."
      3) Works for God. Several wonderful activities of this group are mentioned by Paul. Here are some of them:
         a) Brought up children. This verb does not mean to actually "bear
children, "hence the idea is that orphans might also be involved. She knows about little ones. She is not disinterested in children.

b) Lodged strangers. This is the common word for "lover of strangers." There was always a "prophet's room" available in her home. That's profitable!

c) Washed feet. Some have taken this as an ordinance for the church. It hardly seems possible that the ordinance would be mentioned in this fashion, if it were truly such. Probably associated with hospitality.

d) Relieved afflicted. Here is a broad statement of a generally good activity toward the distressed.

e) Persistently good. Two phrases note this: she is well reported of for what she does. The second is that she diligently follows every good work. The former word for "good" is not as demanding as the second one. The latter states the thought of doing with the heart.

b. Their physical qualities, vv. 5, 9.

1) Desolate. This is a hapax legomenon and means "be left alone." These women have no relatives to care for them.

2) Age. Apparently there was an official roster, for they were enrolled (and some claim this was done officially). But they had to be at least 60 years old.

3) Wife of one husband. This is the same strict requirement for a deacon and elder. One wonders why this is mentioned if it does not have some special significance, hence the narrower interpretation seems most formidable.

NOTE: This group of widows is supposed to come under the watchcare of the church. Today we have many programs which are sponsored by the government. They alleviate much of what is involved here. However, a pattern of practice might be promoted here with which even moderns might do well to accept. What does a modern group of the Lord's people do for real widows? What is done by society in general may not be the adequate fulfillment of the revelation of the Lord. Test it and make certain the will of God is performed!

2. YOUNG WIDOWS, vv. 11-15.

a. Their activities

1) In marriage. The younger (widows is implied for it is not in the text, but the context) are not to be accepted into the enrollment of widows indeed. The reason given is that they have sexual vitality and would be prone to neglect a vow in connection with the widows indeed group. This would bring them under judgment. The "first faith" (v. 12) would have reference to their commitment to the widows indeed grouping.

2) Idle. The alpha privative of the Greek is used with the term "work" and notes the idea of being "without work." They just wander around the houses.

3) Tattlers and busybodies. The former of these words comes from a verb meaning "to boil up, throw up bubbles." Just plain froth. The latter term means to talk about trifles and neglect the important matters. The Greek has it: "the not necessary things" and hence the harmful.

b. Their calling.

1) To marry. Contrary to what is suggested for the widows indeed, these are urged to marry and that for the second time!