



C. Instruction for Younger Widows (1 Timothy 5:11-16)

1. The church's instruction (1 Timothy 5:11-13)
  - a. The call to refuse (1 Timothy 5:11)
    - (1) The shift noted—"But"
      - a) We have been discussing the proper widows to "be taken into the number."
      - b) We now shift and further develop a statement given in 1 Timothy 5:9—"Let not a widow be taken into the number under threescore years old."
    - (2) The subset rejected—"the younger widows"
  - b. The cause of refusal (1 Timothy 5:11-13)
    - (1) Laying the groundwork
      - a) A widow applying to the church for assistance was specifically required to have been the wife of one man.
      - b) Should a younger widow apply to the church, she would do so promising to stay unmarried and remain in her widowhood and desolation.
      - c) A woman who is a widow at sixty years of age would theoretically have fewer years to remain a widow than a woman who is a widow at thirty years of age or forty years of age. The woman who is a widow at forty would struggle more to remain a widow, refusing to marry.
    - (2) Following the logic
      - a) If younger women were taken into the number, they would do so with a promise before God and to the church that they were truly desolate and would remain as such.
      - b) The extended time of widowhood would allow for wantonness (1 Timothy 5:11).
        - i) The certainty of wantonness—"for when"
        - ii) The vehicle of wantonness—"they have begun to wax wanton"; The idea of the word *wax* as a verb suggests growing or increasing. In other words, the slow passage of time and lack of patience causes the women to increasingly grow more and more wanton.
        - iii) The meaning of wantonness
          - (a) The word *wanton* appears three times in scripture (Isaiah 3:16; 1 Timothy 5:11; James 5:5) and the word *wantonness* appears two times (Romans 13:13; 2 Peter 2:18).
          - (b) The word *wanton* is obviously used to depict something wicked, but more specifically it involves a lack of restraint. This is most easily seen in James 5:5 where wantonness is described as nourishing one's heart uncontrollably as in a day of slaughter.
        - iv) The offended of wantonness—"against Christ"



- (3) The sin of marriage (1 Timothy 5:11-12)
- a) Understanding marriage for a widow
    - i) A widow is at liberty to be married to whom she will; **ONLY IN THE LORD** (1 Corinthians 7:39).
    - ii) The suggestion of the apostle Paul (and the Spirit of God) is that the widow would be happier if she abides as a widow (1 Corinthians 7:40).
    - iii) That being said, it was obviously **NOT A SIN** for a widow to marry. In fact, the recommendation for the younger widows was for them to marry (**IN THE LORD**—1 Corinthians 7:39) and refuse the devil an opportunity to speak reproachfully (1 Timothy 5:14).
  - b) Understanding our unique context
    - i) Should the church offer support to younger widows, the younger widows would be taken into the number with a vow of remaining in widowhood.
    - ii) They would be committing to a life of trusting God and spending their remaining days in prayers and supplications (1 Timothy 5:5).
    - iii) Anything less or anything else would be not only a rebellion against the vow before God and to the church, but it would also be suggestive of an inability to trust God's watch care and provisions.
  - c) Concluding thoughts concerning our passage
    - i) It would not have been a sin for a younger widow, or for any widow for that matter, to marry; however, it would be a sin to vow to remain a widow and trust God alone and forsake that in a lack of personal restraint.
    - ii) This is why the Bible warns that women in such case who would marry would "wax wanton against Christ" (1 Timothy 5:11) and "cast off their first faith" (1 Timothy 5:12).
    - iii) As a result of their decision, the widows would have "damnation" (1 Timothy 5:12).
      - (a) As you might suspect, the presence of the word *damnation* causes great alarm.
        - (i) Some who believe the scripture struggle assuming the word *damnation* means either a loss of salvation or the presence of eternal condemnation.
        - (ii) Some who reject the scripture, would boldly declare the word *damnation* to be an unfortunate translation.
      - (b) A careful study of scripture will make it clear that damnation is not in and of itself equal to hell (Matthew 23:33) or eternal in nature (Mark 3:29).



- (c) Furthermore, Romans 13:2, Romans 14:23, and 1 Corinthians 11:29 make it obviously clear that damnation is NOT ETERNAL JUDGMENT.
  - (d) All things considered, the word *damnation* is to be understood as being condemnation. In some cases, the condemnation is temporal and in other cases, eternal.
- (4) The sin of idleness (1 Timothy 5:13).
- a) The additional of sin—“And withal”; The word *withal* means in addition to.
  - b) The companions of sin
    - i) They learn to be idle.
    - ii) They wander about from house to house.
    - iii) They become tattlers.
    - iv) They become busybodies.
    - v) They speak things they ought not.
  - c) The contradiction of their sin
    - i) Specifically
      - (a) Not desolate (1 Timothy 5:5)
      - (b) Not trusting in God (1 Timothy 5:5)
      - (c) Not continuing in supplications and prayers night and day (1 Timothy 5:5)
      - (d) Not having been the wife of one man (1 Timothy 5:9)
      - (e) Not well reported of for good works (1 Timothy 5:10)
      - (f) Not bringing up children (1 Timothy 5:10)
      - (g) Not lodging strangers (1 Timothy 5:10)
      - (h) Not washing the saints’ feet (1 Timothy 5:10)
      - (i) Not relieving the afflicted (1 Timothy 5:10)
      - (j) Not diligently following every good work (1 Timothy 5:10)
    - ii) Generally
      - (a) They went from trusting God to forsaking their promises before God.
      - (b) They went from praying and supplicating before God to living a life of idleness.
      - (c) They went from giving their lives to be a help and blessing to others to getting involved in other people’s business for the purpose of destroying or hurting them.
      - (d) In doing so: (1 Timothy 5:14-15)
        - (i) They give occasion to the adversary to speak reproachfully (1 Timothy 5:14).
        - (ii) They turn aside after Satan (1 Timothy 5:15).



2. The widow's instruction (1 Timothy 5:14-15)
  - a. The positive admonition (1 Timothy 5:14)
    - (1) The cause of the admonition—"therefore"
      - a) The inclusion of the word *therefore* immediately reminds us to check the context.
      - b) The previous information warned about dangers should the younger widows be accepted into the number of those eligible for support.
      - c) As a result of the dangers and based upon different circumstances, the following advice is given.
    - (2) The source of the admonition
      - a) The immediate—"I will" (Paul)
      - b) The ultimate—"the Spirit of God" (1 Corinthians 7:40)
    - (3) The content of the admonition
      - a) Her instructions; Note: Consider the difference between Ruth and Naomi.
        - i) Marry
        - ii) Bear children
        - iii) Guide the house
      - b) Her uniqueness
        - i) It would appear that God's ultimate desire is for one man and one woman to be married until death parts the two.
        - ii) Even then, it would be God's perfect will under ideal conditions for the widow to remain in widowhood until she dies.
        - iii) If she is young and would therefore be in widowhood for an extended period of life and especially through her peak years, she is encouraged to go ahead and marry again (IN THE LORD) and raise the family should would have raised had her husband lived.
  - b. The negative avoidance (1 Timothy 5:14-15)
    - (1) Give none occasion to the adversary (Satan—see 1 Timothy 5:15) to speak reproachfully (1 Timothy 5:14).
    - (2) Some (widows) are already turned aside after Satan (1 Timothy 5:15).
3. The family's instruction (1 Timothy 5:16)
  - a. The conditions of the instruction
    - (1) The presence of widows—"have widows"
    - (2) The presence of family—"If any man or woman"
    - (3) The presence of salvation—"that believeth"
  - b. The commandment of the instruction
    - (1) Let them (the man or woman) relieve them (the widows).
    - (2) Let not the church be charged.
  - c. The allowance of the instruction—"that it (the church) may relieve them that are widows indeed"