

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabible.org.

Date: December 3, 2017

Sermon Title: Taking Care of the Household of God - Widows (3:4, 5, 14)

Sermon Series: First Timothy

Text: 1 Tim. 5:1-16

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

Date: December 3, 2017
 Title: Taking Care of the Household of God – Widows (3:4, 5, 14)
 Text: 1 Timothy 5:1-16
 Theme: The church is a family of families and is to be managed as such.

Introduction:

“Facts about Women, Old Age and Retirement
 Prepared by Anna M. Rappaport, FSA, MAAA
 October, 2014

While retirement and safety net systems generally have the same provisions for men and women, they operate differently in practice, because of differences in life and employment histories:

- Longer life spans – At age 65, women are expected to live an average of 20 more years and men an average of 18 more years. But women are also expected to have longer periods of disability in old age.
- Shorter work histories – women work an average of 12 years less over their lifetimes due largely to caregiving responsibilities
- Women are likely to spend their last years alone – after age 85, only 13% of women are married with a spouse present
- Women earn less – women earnings are 77% of men’s earnings on average
- When men lose spouses they are likely to remarry, but women are much less likely to remarry. Men often marry younger spouses leading to long periods of widowhood
- Rates of divorce have increased and are expected to increase

Bottom line – women’s median retirement income is 58% of men’s median retirement income.
 Bottom line – 40% of older women alone have virtually no income except Social Security.
 Bottom line – women are much less likely to have a family caregiver available when they need help than men are. They are much more likely to need paid help or be institutionalized.
 Bottom line – when retirement resources are inadequate, it is the longer-lived person in a couple who is most likely to have a problem, and that is usually the woman.”¹

“Paul now turns to the problem of widows. In this 1st century culture, widows were a real concern to the churches. Soon after the birth of the church, shortly after the day of Pentecost, the book of Acts tells of the widows who murmured because they were being neglected in the daily distribution of food. That was the first internal problem confronted by the early church, and it came out of the culture.”²

The word for widow occurs in 25 verses in the New Testament. Luke uses it the most [12x] and Paul in 1 Timothy [6x].

WIDOW [chera]							
Matt	Mark	Luke	Acts	1 Cor.	1 Tim.	James	Rev.
23:14	12:40, 42, 43	2:37; 4:25, 26; 7:12; 18:3, 5; 20:47; 21:2, 3	6:1; 9:39, 41	7:8	5:3, 4, 5, 9, 11, 16	1:27	18:7

I find it of interest to note the word widow occurs only once in Proverbs.

- “The LORD will destroy the house of the proud: but he will establish the border of the widow” (Prov. 15:25).

And occurs only five times in the Psalms. “There are numerous passages in the Bible dealing with widows. God has a special concern for them, along with orphans and others in difficult circumstances. Many passages lay down laws to protect widows. God is described as their protector and judge: ‘A father of the fatherless and a judge for the widows is God in His holy habitation’ (Ps. 68:5). ‘The Lord protects the strangers; He supports the fatherless and the widow’ (Ps. 146:9). ‘Cursed is he who distorts the justice due an alien, orphan, and widow’ (Deut. 27:19). ‘This is pure and undefiled religion in the sight of our God and Father, to visit orphans and widows in their distress, and to keep oneself unstained by the world’ (James 1:27).”³

Perhaps one of the most haunting NT verses is James 1:27.

- “**Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction**, and to keep himself unspotted from the world” (James 1:27).

You and I have an obligation to the fatherless and the widows. In our earlier passage concerning Elders, we read the following

- ⁴“He must be one who **manages his own household well**, keeping his children under control with all dignity ⁵ (**but if a man does not know how to manage his own household, how will he take care of the church of God?**)” (1 Tim. 3:4, 5).

The word for “taking care” occurs three times in the New Testament. Twice in the story of the GOOD SAMARITAN (Luke 10:34, 35) and here in our text.

- “And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and **took care** of him” (Luke 10:34).
- “And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, **Take care of him**; and whatsoever thou spendest more, when I come again, I will repay thee” (Luke 10:35).
- “(For if a man know not how to rule his own house, **how shall he take care of the church of God?**)” (1 Tim. 3:5).

Ministering to the widows of our church is taking care of them. The “them” however are those in need. What does this mean? Our text defines this for us. Because of the broadness of the problem, let us consider the instruction given by Paul to Timothy for the church in Ephesus.

THE BIG PICTURE:

Paul identifies the local church as “the household of God, which is the church of the living God, the pillar and support of the truth (3:15).” He appeals to the church to select those for leadership who ⁴ must be one who manages his own household well, keeping his children under control with all dignity ⁵ (but if a man does not know how to manage his own household, how will he take care of the church of God?).”

This passage tells us what this looks like as it relates to widows.

Outline:

“There are four types of widows in these verses: (1) The ‘widows indeed’ (NASB; NIV = ‘really in need’), who do not have family members to care for them (5:3-5, 9-10); (2) Widows with children and grandchildren (5:4, 16); (3) Younger widows, who should remarry (5:11-15); (4) Widows who live for pleasure rather than for the Lord (5:6).”⁴

Timothy is a “younger” pastor (4:12). This text tells him how to relate to older men and women, peers, and the younger women within the local church.

“From an analysis of other uses of this word (Gk. **Neotes**) and the chronology of Timothy’s life to this point (starting in Acts 16:1), commentators estimate Timothy’s age to be somewhere from his late 20s to mid-30s, with most favoring the mid-30s.”⁵

I. The general principle (vv. 1, 2)

- ¹“Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, ² the older women as mothers, and the younger women as sisters, in all purity” (1 Tim. 5:1, 2).

Often, Paul writes in response to the issues existing inside of the local church. His need to write what he does in this text is perhaps in response to the problems created by the false teachers. What appears to be the problem?

The problem appears to be three-fold.

- A. First, there is a lack of **civility** toward the elderly.
- B. Second, there is a lack of **community** toward his male peers.
- C. Third, there is a lack of **morality** toward his female peers.

As a result,

1. The elderly are **disrespected**.

“The ancient Greek verb for **rebuke** is not the normal word for ‘rebuke’ in the New Testament.

This is the only place this word is used, and it means literally 'to strike at.' Timothy was told not to lash out at older men, but to treat them with respect - as he would treat the younger men with respect as brothers."⁶

"Rebuke not—literally, 'Strike not hard upon'; Rebuke not sharply: a different word from 'rebuke' in 2Ti 4:2."⁷

The text contrasts how we approach various demographics and genders within the household of God. Do not hammer older people, but rather call them alongside as one would their father.

"'But *rather* appeal to *him* as a father' This is a present active imperative. Paul's emphasis is for Timothy to treat the members of the house churches as his closest family members (cf. Mark 3:31-35). The honor and respect due 'fathers and mothers' may reflect the Ten Commandments (cf. v. 4)."⁸

2. The male peers are **dominated**.

Timothy is to look at his peers as partners in the ministry. They are to be seen as part of the same family. "Let his relations with these younger members of the family of Christ be rather those of a brother and a friend than of a superior in rank and dignity."⁹

"It is implied that Timothy was not to exalt himself over those who were of the same age as himself or younger, but that he was to deal with them in brotherly love as his equals."¹⁰

3. The female peers are **defiled**.

5:2 "'younger women as sisters, in all purity' Because of (1) Timothy's age and (2) the sexual exploitation of the false teachers (cf. 2 Tim. 3:6), Paul was especially careful to denote purity in relation to the young women."¹¹

This text calls pastors and men to treat younger women as sisters. Such thinking seeks to protect the moral purity of the women in the fellowship. Pastors are not to leverage their position in exploiting the women in the fellowship. This appears to be a problem with the false teachers.

I wish I could tell you that this is not a problem, but tragically it is. The gospel informs us as to how we live in community.

Moral purity. The word for purity [**hagneia**] occurs twice in the New Testament (1 Tim. 4:12; 5:2).

- "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in **purity**" (1 Tim. 4:12).
- "The elder women as mothers; the younger as sisters, with all **purity**" (1 Tim. 5:2).

A sister word is hagnos occurring in eight verses.

- “For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter” (2 Cor. 7:11).
- “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2).
- “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).
- “Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure” (1 Tim. 5:22).
- “To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (Titus 2:5).
- “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17).
- “While they behold your chaste conversation coupled with fear” (1 Pet. 3:2).
- “And every man that hath this hope in him purifieth himself, even as he is pure” (1 John 3:3).

The idea that we must conduct ourselves toward others in a pure manner is so counter-cultural. The moral decay that exists in our nation should not be startling, but the widespread acceptance of it is. Yet, we are living in strange times when Hollywood actors, news personalities, and our nation's politicians are falling like dominoes. Listen carefully, it is not because of their moral indiscretion that we are seeing this recoil, but charges of sexual harassment. Very few care that Hollywood, TV personalities, or Politicians are immoral. It is not because of their immorality they are disgraced or called out, but the sexual exploitation of their staff and clients.

Tragically, the church can be no better.

II. A specific application as it relates to widows (vv. 3-16)

- ³“Honor widows who are widows indeed; ⁴but if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents; for this is acceptable in the sight of God. ⁵Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day. ⁶But she who gives herself to wanton pleasure is dead even while she lives. ⁷Prescribe these things as well, so that they may be above reproach. ⁸But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. ⁹A widow is to be put on the list only if she is not less than sixty years old, having been the wife of one man, ¹⁰having a reputation for good works; and if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, and if she has devoted herself to every good work. ¹¹But refuse to put younger widows on the list, for when they feel sensual desires in disregard of Christ, they want to get married, ¹²thus incurring condemnation, because they have set aside their previous pledge. ¹³At the same time they

also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention. ¹⁴ Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; ¹⁵ for some have already turned aside to follow Satan. ¹⁶ If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed" (1 Tim. 5:3-16).

"The word *honor* here carries the double meaning of respect and financial support. This Greek word can imply both senses, and both are intended in this context."¹² Its only occurrence in the pastorals is right here in verse 3. How do we properly take care of or honor those who are widows and in need? This text addresses that question. There appear to be two categories of widows.

A. First, there are younger widows (vv. 11-16).

- "The elder women as mothers; the younger as sisters, with all purity" (1 Tim. 5:2).
- "But **the younger widows refuse**: for when they have begun to wax wanton against Christ, they will marry" (1 Tim. 5:11).
- "I will therefore that **the younger women marry**, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). {to speak...: Gr. for their railing}
- "That they may teach **the young women to be sober, to love their husbands, to love their children**" (Titus 2:4).

The younger widows can exist as they are or remarry. However, this passage has sharp words as to their conduct (vv. 11-16). The second group are the older widows.

B. Second, there are older widows (vv. 3-10).

Among these widows, there are four groups.

1. First, there are those who abuse the "system" (vv. 3-8, 16).

This is an apparent problem in so far that they do not need assistance, but receive it anyways. By so doing, they are putting a burden on the church family.

"And so make some repayment to their parents'; *Grk* 'and to give back recompense to their parents.'"¹³

- They are young widows. As noted earlier, they either exist as they are or remarry.
- They have family. And their family are able to care for them.
- They have resources. They might not have family, but they are able to care for themselves financially.

These widows should not be put into the "system."

2. Second, there are those overlooked by the “system.”

This is what we read of in Acts 6:1-7.

- ¹ “Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, **because their widows were being overlooked in the daily serving of food.** ² So the twelve summoned the congregation of the disciples and said, ‘It is not desirable for us to neglect the word of God in order to serve tables. ³ Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task. ⁴ But we will devote ourselves to prayer and to the ministry of the word.’ ⁵ The statement found approval with the whole congregation; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas, a proselyte from Antioch. ⁶ And these they brought before the apostles; and after praying, they laid their hands on them. ⁷ The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith” (Acts 6:1-7).

They do not have immediate family or the financial wherewithal to care for themselves. These are the “genuine” widows in need.

3. Third, there are those self-absorbed within the “system” (vv. 6, 11)

- “But the widow who lives for pleasure is dead even while she lives” [NIV].
“But the widow who lives only for pleasure is spiritually dead even while she lives” [NLT].
“but she who is self-indulgent is dead even while she lives” [ESV].
- ⁴ “Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. ⁵ You have lived luxuriously on the earth and **led a life of wanton pleasure**; you have fattened your hearts in a day of slaughter” (James 5:4, 5).
- “But she **who gives herself to wanton pleasure** is dead even while she lives” (1 Tim. 5:6).
- “But refuse to put younger widows on the list, **for when they feel sensual desires in disregard of Christ,** they want to get married” (1 Tim. 5:11).

“The mention of the *widow who lives for pleasure* in verse 6, an allusion to the younger widows of verses 11-15, provides a graphic contrast. This description calls to mind the fantasy of ‘living life to its fullest’ that the media constantly parade before us. ‘Life’ is defined as a wild (and always fashionable) ride from one new experience to the next. But Paul calls this ‘living death,’ for the ride takes one away from the true source of meaningful and eternal life; this ‘life’ is only a crude imitation, a mask on the face of death. The one who pursues God in prayer and hope discovers life out of death.”¹⁴

v. 13 “‘idle.’ The whole clause (‘going around from house to house, they learn to be lazy’) reverses the order of the Greek. The present participle περιερχόμενοι (periercomenai) may be taken as temporal (“while going around”), instrumental (“by going around”) or result (“with the result that they go around”).

²³ Grk 'saying the things that are unnecessary.' Or perhaps "talking about things that are none of their business."¹⁵

4. Finally, there are those servants/serving the "system."

Anna and Dorcas appear to be these types of women.

- "And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day" (Luke 2:37).
- "Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them" (Acts 9:39).

"I realize that this distinction between widows the church helped (vv. 3-8) and widows who served the church seems a bit of a stretch, but here is why I hold this view.

1. The qualifications of a widow are strict (cf. vv. 5, 9-10). Does this imply that the church only helped some very special widows?
2. The 'roll' of v. 9 seems to be a special list of widows. The "list" (cf. 5:9) or the pledge (literally 'the first faith') in v. 12 implies more than just a promise not to remarry. Why would remarrying be a problem?
4. The discussion of 'elders,' which starts at v. 17, involves church paid help."¹⁶

"This *list* was an official enrollment, apparently with a formal pledge to continue as a widow and serve the Lord in that way (cf. v. 12). It was either (1) the list of "true widows" who were given support by the church or (2) a smaller group of older women among the supported widows who were qualified for special service (perhaps to orphans, other widows, the sick, etc.). Most commentators understand it to be the former, since a special group is not indicated clearly. See G. W. Knight, *Pastoral Epistles*, 222-23 for discussion."¹⁷

v. 12 "The *pledge* refers most likely to a vow not to remarry undertaken when a widow is put on the list (cf. 1 Tim 5:9)."¹⁸

"The question respecting the assistance to be afforded to the poor and destitute widows of the great Asian Church reminded St. Paul of an organisation, consisting of widowed women, which had grown out of the needs of Christianity. He would lay down some special rules here to be observed by his friend and disciple. What, now, is this organisation commended to Timothy in these special directions? Here, and here only in the New Testament, do we find it alluded to; but the instructions in this passage are so definite, so precise, that it is impossible not to assume in the days of Timothy and of Paul, in some, if not in all the great churches, the existence of an official band of workers, consisting of widows, most carefully selected from the congregation of believers, of a somewhat advanced age, and specially distinguished for devotion—possessing, each of these, a high and stainless reputation—they were an official band of workers, a distinct order, so to speak; for these widows, formally entered on the Church's list, could not possibly represent those poor and desolate widows, friendless and destitute, spoken of above. The minimum age of sixty years would also exclude many; and the advice of St. Paul to the younger

ones to marry again could never have been addressed to women wanting even many years of the requisite 'sixty.' Were these poor souls to be formally shut out from receiving the Church's alms? Again, those on the list could never be the same persons whom we hear of as deaconesses (Romans 16:1, and in the Christian literature of the second century). The active duties of the office would have been utterly incompatible with the age of sixty, the minimum age at which these were to be entered on the list. We then conclude these 'widows' were a distinct and most honourable order, whose duties, presbyteral rather than diaconic, apparently consisted in the exercise of superintendence over, and in the ministry of counsel and consolation to, the younger women. – That they sat unveiled in the assemblies in a separate place by the presbyters; that they received a special ordination by laying on of hands; that they wore a peculiar dress – were distinctions probably belonging to a later age."¹⁹

"From this point the apostle takes up a special class of widows, viz. those who had been placed by the church on a formal list, and who accordingly possessed a certain position of honour in the church. From 1 Timothy 5:16 it is to be inferred that it was the duty of the church to care for them so long as they lived, while from 1 Timothy 5:10 it appears that they had to perform for the church certain labours of love suited to them."²⁰

"It might, on many accounts, and for very obvious reasons, be proper that this office should be committed only to persons of an advanced age, and such as laid aside all thoughts of marrying again."²¹

"In the references to widows in the earliest Christian literature outside the N.T. (with the exception of Ignatius Smyrn. 13) they are mentioned as objects of charity along with orphans, etc. (Ignatius, Smyrn. 6, Polyc. 4; Polycarp, 4; Hermas, Vis. ii. 4, Mand. viii., Sim. i. 1 Timothy 5:3, ix. 26, 27; Justin, Apol. i. 67). None of these places hints at an order of widows. The subject cannot be further discussed here; but the evidence seems to point to the conclusion that the later institution of widows as an order with official duties was suggested by this passage. The history of Christianity affords other examples of supposed revivals of apostolic institutions."²²

"Translate, 'As a widow (that is, of the ecclesiastical order of widowhood; a kind of female presbytery), let none be enrolled (in the catalogue) who is less than sixty years old.' These were not deaconesses, who were chosen at a younger age (forty was the age fixed at the Council of Chalcedon), and who had virgins (in a later age called widows) as well as widows among them, but a band of widows set apart, though not yet formally and finally, to the service of God and the Church. Traces of such a class appear in Ac 9:41. Dorcas herself was such a one. As it was expedient (see on [2478]1Ti 3:2; Tit 1:6) that the presbyter or bishop should have been but once married, so also in her case. There is a transition here to a new subject. The reference here cannot be, as in 1Ti 5:3, to providing Church sustenance for them. For the restriction to widows above sixty would then be needless and harsh, since many widows might be in need of help at a much earlier age; as also the rule that the widow must not have been twice married, especially since he himself, below (1Ti 5:14) enjoins the younger widows to marry again; as also that she must have brought up children. Moreover, 1Ti 5:10 presupposes some competence, at least in past times, and so poor widows would be excluded, the very class requiring charity. Also, 1Ti 5:11 would then be senseless, for then their remarrying would be a benefit, not an injury, to the

Church, as relieving it of the burden of their sustenance. Tertullian [On the Veiling of Virgins, 9], Hermas [Shepherd, 1.2], and Chrysostom [Homily, 31], mention such an order of ecclesiastical widowhood, each one not less than sixty years old, and resembling the presbyters in the respect paid to them, and in some of their duties; they ministered with sympathizing counsel to other widows and to orphans, a ministry to which their own experimental knowledge of the feelings and sufferings of the bereaved adapted them, and had a general supervision of their sex. Age was doubtless a requisite in presbyters, as it is here stated to have been in presbyteresses, with a view to their influence on the younger persons of their sex. They were supported by the Church, but not the only widows so supported (1Ti 5:3, 4)."²³

Shepherding the Sheep: (What is the NEXT STEP?)

1. Godly families are at the heart of a godly Church.
2. Parents have a responsibility to care for their needy children and children have a responsibility to care for their needy parents.
3. Older people should not abandon the ministry for personal pleasure, but should use their "golden" years to serve Christ and His Church.
4. If you are a younger widow and have need, an option is to get remarried.
5. If you are an older widow and have need, please let us know as to how we might help.
6. If you are an older widow and have no need, learn to see how you might leverage your position for the good of the church in ministering to the next generation of ladies in our fellowship.
7. Let us thank God for those widowed women over 60 who are faithfully serving Christ and His Church by serving the next generation of ladies in our fellowship.

¹ <https://www.soa.org/Files/Research/.../research-2014-impact-risk-woman-report.pdf>

² <https://www.raystedman.org/new-testament/timothy/the-care-and-feeding-of-widows>

³ <https://bible.org/seriespage/lesson-16-caring-widows-1-timothy-53-16>

⁴ <https://bible.org/seriespage/lesson-16-caring-widows-1-timothy-53-16>

⁵ ESV Study Bible, p. 2331 on 1 Timothy 4:12.

⁶ https://www.blueletterbible.org/Comm/archives/guzik_david/studyguide_1ti/1ti_5.cfm

⁷ Jamieson-Fausset-Brown Bible Commentary on 1 Timothy 5:1.

⁸ <https://bible.org/seriespage/1-timothy-5>

⁹ Ellicott's Commentary for English Readers on 1 Timothy 5:1.

¹⁰ Meyer's NT Commentary on 1 Timothy 5:1.

¹¹ <https://bible.org/seriespage/1-timothy-5>

¹² <https://net.bible.org/#!/bible/1+Timothy+5>

¹³ <https://net.bible.org/#!/bible/1+Timothy+5>

¹⁴ <https://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Proper-Recognition-Widows-Need>

¹⁵ <https://net.bible.org/#!/bible/1+Timothy+5>

¹⁶ <https://bible.org/seriespage/1-timothy-5>

¹⁷ <https://net.bible.org/#!/bible/1+Timothy+5>

¹⁸ <https://net.bible.org/#!/bible/1+Timothy+5>

¹⁹ Ellicott's Commentary for English Readers on 1 Timothy 5:9.

²⁰ Meyer's NT Commentary on 1 Timothy 5:9.

²¹ Benson Commentary on 1 Timothy 5:9.

²² Expositor's Greek Testament on 1 Timothy 5:9.

²³ Jamieson-Fausset-Brown Bible Commentary on 1 Timothy 5:9.