



# *GIVE GENEROUSLY*

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This is a little series called Good Fight for the Summer. It was a bit of an experiment. We're going through first Timothy and we're talking about leadership principles for guys. And thank you guys for tuning in. I'm told there's a couple hundred thousand of you every week on the live stream and, um, just super grateful. It's going better than I would've ever anticipated. And the need is great. Uh, our culture is broken. Fatherlessness is a catastrophic epidemic and everything that we are telling young men is the exact opposite of what God the father would tell them. So, uh, today we are hitting command number five in our Good Fight series, uh, through one Timothy. And, uh, the subject is Give generously. And we're in one Timothy five, uh, one through 16. So before we jump in, we're gonna talk about, uh, finances in this and the next episode. And, um, and I want you to think about what kind of home you grew up in and what kind of man you want to be. And if you're single, what kind of legacy you want to leave and or if you're married, what kind of family you want to head. And I'll tell you a little bit about my upbringing. I grew up, uh, as I've told you already, but in a poor working class neighborhood next to an airport. Um, it was a rough part of town was not incorporated, no cops, strip clubs, hourly, hourly rate massage parlors, open prostitution gangs, drug violence, green River killer Ted Bundy. That was my neighborhood. It was pretty rough. And uh, and there I lived oldest of five kids with my mom and dad. And surrounding us was a ton of poverty. And my dad was a hardworking man, construction worker. He's still alive and love you pops. And my mom and dad didn't have a lot and my dad had to work very, very hard, um, to provide for his family ultimately until he literally broke his back carrying sheet rock for what I think was a few decades. But here's what I do remember about my parents. They were very generous. We didn't have much, but we did share what we did have. Um, I can still remember as a little boy when school time would come, we would go to Sears surplus and we would get one coat and one pair of shoes and maybe a couple new pairs of jeans for school. Um, and we would go to the clearance rack at the Sears surplus and my mom would buy additional coats. And I'd always ask her mom like, why are you buying extra coat? She's like, well, there's kids in the neighborhood that don't have a coat and they end up coming over to our house 'cause they only have a mother, not a father. So they're latchkey kids and you know, you have a mom and a dad. And so my mom decided that our house was going to be like the community center for all the kids. We had a batting cage and at certain points, mini bikes and basketball hoops and stuff like that. And it was set up so that kids would come to our house and hang out. And my mom said, well, when they show up during the winter, the wet season in particular, in the cold season, they're not gonna have a coat. She said, so we're buying extra coats to give those kids coats. So we would buy extra shoes and leave them in the closet. We would buy extra coats. My parents would go to the thrift stores and they would pick stuff up knowing that eventually kids in the neighborhood were going to need those things. And my dad coached, uh, our little league team. It was because he was the only dad and, uh, there was no dad, so he'd never played baseball, but he is like, well, I guess I'll be the baseball coach and figure out how to coach baseball. So he'd get off work, show up still in his jeans and his work boots. And he, he was a construction worker and he would jump on the field with his boots on and hit infield and figure out how to coach baseball. And he did a good job. And he coached for many years. And, uh, I'll never forget during the off season, uh, my dad would go to, uh, the thrift stores and he would pick up extra gloves and cleats and bats because he knew that when the season started, there would be boys who showed up for the baseball team who didn't have a dad and they didn't have any money and they didn't have a glove cleats or a bat. My boys all played select ball and club ball, and you pay a ton of money and there's private coaching and all this technology, these kids are showing up literally without a glove. And so my dad would have a big box of gloves and bats and, uh, batting gloves and uh, batting helmets. And he would just tell the kids, like, take what you want. And the kids got the dignity of being cared for. And my dad was kind of a dad to everybody and my mom was kind of a mom to everybody. And so even as I grew older and left home, even when I'd come back and visit my folks before they moved, the door would knock, we'd open it, it'd be

some kid from the neighborhood who's now in his twenties or thirties swinging by just to check in with my parents. My parents were a very generous family. We always had extra food even though we weren't well to do because we knew that there would be kids coming over to our house that didn't have a meal that day. My parents would feed them. Uh, when let's say mom was gone all night with her boyfriend and there was no dad in the home, we would have kids crash at our house and they would live with us for periods of time. My parents were very, very generous. And I'm so glad I grew up in that environment. And uh, you don't need to have a lot, uh, to be a generous person. You just need to be intentional. And so we're gonna talk about generosity. And generosity is not you giving someone else's money. There's a whole generation that's thinking, well, if I vote for some, you know, libtard, uh, socialist, uh, candidate who's going to redistribute wealth by stealing from those who are still working, then they think generosity is giving away someone else's money. And it's disgusting. And there's even, uh, people like Bernie Sanders who they give next to nothing to charity in their annual filings, but yet they want to redistribute everyone else's wealth. Generosity is not like socialistic politics where you steal from one person and give it to another and pretend that Robinhood instead. It's where you intentionally make sacrifices to give generously and to care for other people. And let me tell you, this is the difference or a difference between a boy and a man. A boy takes, a man gives. That's the difference a boy takes and a man gives. When you're a little boy, your parents house you and they feed you and they provide for you. And when you become a grown man, you take care of yourself and your family and your church family. That's your God-given masculine responsibility. And so, uh, let me start. Um, and we'll just jump right in. First of all, he talks about giving to your church family. And this is giving first to the Lord. And the Bible will use the word first fruits. That means that your first and best goes to the Lord. If you give your last and worst to the Lord, there'll be nothing left. So you give first, and then what you're presuming is that God will bless 90%, uh, more than you could maintain and manage off of a hundred percent. I believe that 90% with God's blessing is going to go a lot further. Like the little boy who gave the fishes and loaves to Jesus than me, keeping a hundred percent for myself. And he talks about giving money and honor. And so chapter five, verses one through seven, one Timothy, do not rebuke an older man. So if you're a younger man, this is how you're dealing with older men. But encourage him as you would a father, younger men as brothers, older women as mothers, younger women as sisters in all purity. We'll unpack that. Uh, in addition, he goes on to say, honor widows who are truly widows, women whose husbands have died. But if a widow has children or grandchildren, let them first learn to show godliness to their household and to make some return to their parents. For this is pleasing in the sight of God. She who is truly a widow, left all alone, has set her hope on God and continues in supplications and prayers night and day. But she who is self indulged is dead even while she lived lives. Command these things as well so that they may be without reproach. So he's talking first about church family and then he is gonna talk about your family. And uh, the way a church family works is number one at the center. There should be a healthy family. Uh, culture is taken from somewhere. And if at the center of your church, it's a bunch of angry old rich men on a board who like to fight for power and control, you're not going to get a loving family system. If at the center of your church is some, you know, bureaucratic structure and some weird, everyone votes on everything. And it's like the worst version of Congress, you're not going to get a healthy family. God is a family, the father, son and spirit, the trinity, they're like a family. Even the language of father and son is familial language. Then the church family is supposed to be a loving, extended family that helps raise up other individual families that are part of the church family, which is an extended family. In an ideal world, that's how a healthy church functions. And so the question is how do we set up the church and give to the church honor and money and time and effort and energy so that the church family is a healthy place for our family? And if we're single now, what we're doing is we're peering into marriages and parenting and businesses that have been going on for maybe decades or even generations. And what we're getting is the accumulated wisdom and also the

foolish mistakes. Let somebody else pay your dumb tax. A pastor friend of mine says, and trying to figure out how do we do life. So he says a church, a healthy church family should not be mono generational. Now if you've got a church and it's right next to a college, it's gonna be all college kids. I, I pastored a church like that. Um, you know, if you're in an area that's a retirement community, um, it's gonna be all old people. Certain areas that a church exists, it's going to be primarily monocultural, mono generational, just if that's the way that the area is, that's the way the church is going to be. But in an ideal world, a church would be multi-generational. And one of the things that really wrecks a church, the youth pastor grows up and wants to be a senior pastor. So he guts the church and goes and plants a mono generational church. And then a few years later, the young adult singles pastor decides they wanna be their own senior pastor. So they leave, take everybody with them, plant down the street, gut the church. And what you end up with is a bunch of mono generational churches rather than one multi-generational church. And so my hope and prayer has always been multi-generational. Even at Trinity Church where I, pastor Grace is my wife, her mom is there and I love her. And then there's Grace and I so she'll, she's great Grandma Grace and I are now grandma and grandpa and mom and dad, and we've got babies in the womb as I'm recording this, but they're people. So it counts. And I can't wait to meet my grandsons. And then our five kids are there now with their spouses. We're working on the third wedding and then our grandkids. And so grandma, um, great grandma, grandma and grandpa, also mom and dad, the kids and the grandkids, four generations all worshiping together as part of our church family. It's awesome. It's wonderful. That's kind of what he's saying. He's saying, older men are going to frustrate you and annoy you. And if you're a younger man, older men are going to frustrate and annoy you, especially if you have a father wound. If your dad was a deadbeat or he was just absent, if you've had church hurt that you've not forgiven and healed from, if you're just a guy who's just a little stubborn, stiff necked, a little hardheaded and you, you got a little bit of rebel in you, you're gonna struggle with older men. And so what he says is, do not rebuke an older man harshly. Instead, treat him like a father. And I'll tell you this, uh, as a dad, my sons talked to me and they'll tell me, dad, this was a problem. This was wrong. You need to do this better. This was not helpful. But they do so respectfully. So when you have conflict with an older man, you number one, you have it privately, not publicly. That's how you honor them. And number two, you do it respectfully, not disrespectfully. And it's not that a younger man can't have conflict with an older man. How he does it determines whether or not he's being honoring and I'll, I'll give you some reasons for this. Number one, you don't want a culture in your home or your church or your business or your ministry that is just rebellious and anti-authority. No one can govern that. And someday you're gonna be the leader. So you want a culture of honor. In addition, someday you're gonna be the old guy and you don't wanna set a culture where we light the old guys on fire. And if you're a young guy, be careful you don't do this online. The internet is now where immature young men with father wounds will try to hold accountable or rebuke older men that they've never met and don't even know pastors of other churches, influencers, leaders, politicians. It's like if you don't know them, if they're not in your church, then it is not your business. And if God wanted you to be an authority over them or to rebuke them, he would've put you on their board and he didn't. So just move on, grow up and don't rebuke an older man harshly. And that would be particularly true publicly. We now have a whole generation of young sort of jihadists online. Many of them tend to be in the cessationist and reform communities that I have been a part of and I love those guys. But hear me, what you do is you do rules. Well, you do relationship poorly and you go online and you just prove to the world that you're, you've got a father wound. And what you're doing is you're rebuking all kinds of older men publicly, as if you know what you're talking about. If you haven't done something, you're not in a position of authority to critique someone who's doing something, uh, comes to mind. There's a line in the Old Testament from an unbeliever, but it's a good one. And it says that a man who is putting his boots on for war should not be boasting like a man who is taking his boots off after the war. If

you're at the beginning of your ministry and run, you have not yet seen war and you are not ready to critique and hold accountable soldiers and warriors. And if there is a man that is a pastor, spiritual father, actual father, business leader does know the Lord, colors outside the lines, sins does something wrong, guard your heart, pray about it, talk to them. But it's not rebuking them. Instead it is helping them to come to the best version of themselves as possible. And it is probably more a check in your character in spirit than it is for theirs. Says older women treat like mothers. And the goal is love your mom. Mom, if you're watching this, I love you. And in the church there are certain men that are gonna be like fathers. You're like, I listened to them and they give me wise counsel. That's what Paul here in this letter is doing with Timothy. And there's gonna be older women that you're gonna think, man, I kind of love her like a mom. Um, these are spiritual mothers. They, they love, they encourage, they pray, they bless, they're just godly and they're helpful. And who doesn't love having a good mom? Um, and so what you get is if you have a dysfunctional broken family, at least the church family can be a hopeful second chance. And if you do have a healthy family, then your family could be part of the church family. You can be doubly blessed by having a healthy family and a healthy church family. And then you can be a blessing to help others have healthy marriages and families. And so this is God's intent for his church family. And what it says is just treat the older women like you. Would your mom, your mom's probably quirky. Your mom is probably very eccentric. Your mom probably has some weird spiritual quirks. Your mom probably sometimes over mothers, your mom probably sometimes gets a little emotional. Your mom sometimes is a little bit complicated and you adore her and you love her and you overlook all of that because she's your mom. And what it says is, treat older women in the church like mothers. In addition, it talks about the older widows that are, uh, godly and they're not self-indulgent. And in that culture you didn't have like retirement and you didn't have social security. You didn't have this gigantic debt ridden government safety net to pick up people in times of need. And so it was the responsibility of the parents to, uh, raise their kids and then when their kids were grown to care for their parents. And so what it's saying here is, dad died, mom's godly, loves the Lord, and now the family needs to help her. Alright guys, pastor Mark here let you know about the latest book, new Days Old Demons. It's a prophetic word against pathetic wokeness. Uh, you guys understand exactly what I'm talking about. Uh, hopefully it is on sale. If not, it's coming out very, very soon. Would appreciate your prayers as we punch a lot of people and things in the mouth. And if it's a help, get a copy. And uh, and what this truly means is that, uh, that in some regards, life and death depended upon the family working out their issues and struggles. And I'm not saying it's all together bad, but it is curious today you just move halfway across the country 'cause you don't like your family and you don't wanna work on your stuff. Or you just burn the bridge and you know, you don't speak to family anymore. Um, and you assume, well, if something happens, the government will take care of them. What the system forced in that day, and in God's word in the Old Testament was, you better figure your stuff out because you need to take care of your kids and someday your kids are gonna take care of you. So you gotta work through your issues and it forces more pressure on a healthy family system rather than just hitting the eject button. And what it says is there are two kinds of widows. They're ungodly widows. These are gals that are gossips and busy bodies. He tells us elsewhere, they're sleeping around, they're carousing, they're ungodly, uh, they're just kind of dirty, gross old gals like Madonna, by the way, just a dirty gross old gal, gals like that. It's like, you know what don't they need to go get their life together and they need to get their heart right. And what you don't want to fund is even if somebody's in a difficult circumstance like a widow, you don't wanna fund an ungodly, unholy, unhealthy lifestyle. They need to really deal with the consequences of their decisions and lifestyle. And a little bit of pain hopefully brings about a lot of repentance. And if they wanna do the right thing, then you can help them. Uh, but if they wanna do the wrong thing, you can't. And then he talks about, um, younger women and he, he talks about to treat them as sisters with all propriety. So for you guys who are single, and I know a lot if not most of you are in our culture,

it's weird how to have a relationship with a girl. 'cause it's like they're strangers and lovers and that's it. You're like, I don't know her, or I wanna sleep with her. Those are kind of the only two categories. If you're a heterosexual male, if you're a godly guy, you're like, well, I don't want strangers and lovers. I'd like to meet a girl who could potentially be my wife and someday I would like to get married. And let me just say this, if you're a dude who's single and you want to get married to a girl, good, get married to a girl. I, these are obvious things that previous generations used to know. Uh, but God wants you to be married to a girl if you get married. Now, how do you meet a nice girl? Well, the truth is she's not on Tinder. There's not enough hand sanitizer to fix the, the situation that will ensue if you go on Tinder. In addition, uh, the media now reports that we're very low on syphilis medication. Just another tangential reason to stay off of the naughty dating apps and the culture of Hookup Shack up and breakup. Your goal is not to have a good time but to leave a good legacy. So you wanna marry a good woman and you wanna build a good marriage, and then you wanna raise good kids and you wanna raise good grandkids and you wanna leave a good legacy. That's the end zone for a healthy man of God. Well, I'll tell you where these gals are. There're probably at church because the, the sweet godly gals that love Jesus, they're probably not taking Jagermeister shots at last call of happy hour at some Hooters. That's, and, and if so, you know her, her name is probably not Mary, and she's not ready to be anyone's virgin mother. And so what you're looking for is one of two gals, a gal who loves the Lord and has walked with him faithfully, or number two, a gal who did some bad things or had some bad things happen to her. But she has deeply fallen in love with the Lord Jesus. She has been transformed by the Holy Spirit from the inside out. And who she was is not who she is, and it is not who she will be for the rest of her life. You're not looking for a gal who's perfect, but loves the Lord and demonstrates life in the Holy Spirit. So when you go to church, how do you relate to these? To the, to the gals, sisters. It's this new category. Now, I grew up with two sisters and I've got three sons and two daughters. And I've seen our kids interact. A brother and sister, they talk to each other, they're friends, they hang out, they care about each other, they look out for each other, they make memories together. But it's not sexual. It's just friendly. And so the Bible gives this whole new category for you young guys. When you meet a nice gal, you're thinking, Hmm, maybe, maybe should be my wife someday, but you know, don't know. But maybe how do you treat her like a sister? And people get all legalistic about dating and stuff. I I'm into relationships, not rules. There was a whole generation that read this garbage book called I Kiss Dating Goodbye. And I think that dude now is a gay atheist Canadian. I mean he kissed God, uh, wife, family, heterosexuality and his nation goodbye. Um, apparently is in Canada. Kissing dudes. Hello. I mean, it's just mind melt. And that book was very legalistic about how you date and mead and talk garbage. And if somebody sets their own life on fire, don't listen to their instructions. And so here's what I would say, start with, um, a friendship. Get to know somebody at church visit. Do stuff in groups. Hang out, get to know their friends. If they're serving somewhere, go serve there. Work in kids' ministry. Work in worship ministry. If they're a greeter, go be a greeter. Just be friends. Hang out, serve together. The best way to get to know somebody is to serve together. And if they're not serving, they're probably not gonna be a good spouse. Number two, after that, then it's something like what I would call an intentional friendship. Like, I really like you and I would like to intentionally get to know you a little deeper here. Um, you know, could we go get a cup of coffee, go out for a bite to eat? Um, and then intentional dating. And intentional dating is one person at a time. It's not the bachelor or the bachelorette. Um, which is just ridiculous. And it is with the intent of I want to get married. And I don't know if we're supposed to be married, but maybe, so I'm interested if you're interested, why don't we intentionally date only one person and it's non-sexual. We're not living and sleeping together, but we're gonna take the friendship to the next level and get a little more time, not just in groups, but together. We're gonna go out to dinner, we're gonna, you know, spend time together, maybe we pray together. Uh, we go to church together, we sit together. It's, it's, it's a little more of a couple now we're not at, hey, we've got a

ring on our finger and we're ready to walk the altar. And if then after the intentional dating, you're like, mm, this is pretty, this is pretty good. I think we're both going the right direction here. Then I would get into a premarital preparation. This could be meet with a Christian biblical counselor who's also filled with the spirit. This could be a premarital class at your church, meeting with your pastor, maybe inviting in a godly mentor couple to act like a spiritual mother and father to help you walk the process if they all agree. And you're wise counsel, which hopefully would include godly extended family members and church family members. Give you the thumbs up, then you get engaged and then you get married and then you consummate your covenant. You don't sleep together till you're married. Um, and then you live your life. And, and the truth is, that woman that you marry, she's your sister and she will always be your sister. You're gonna pray with her, you're gonna go to church with her, she's gonna be your sister in Christ, and you're gonna start with a soul, not the body. And so he says, treat younger women like sisters with purity, meaning know them, love them, build relationships with them. Be about relationships, not rules. Be about love and not legalism, but purity matters. Guard your heart and guard your hands and guard the rest of your body and don't be, uh, going anywhere that isn't covered by a swimsuit. That's kind of the big idea. And then he talks about gener generosity and giving to your family. Um, and, and let me say this, um, I've said this many times over the years and um, I'll try to make this quick, but um, you've been brainwashed when it comes to finances because the atheist Karl Marx thought in two categories, rich and poor, the bourgeois and the proletariat and those who have and those who don't, and the working class that are being oppressed and suppressed. And so justice is the government coming in, toppling the wealthy, giving to the poor. And so this is the, this is the, the, the negative counterfeit narrative of socialism and communism. And it leads to social Marxism as well, where if they can't redistribute wealth, they will redistribute it through power, through, uh, platforms, through publishing and canceling and promoting. So there, there's, there's financial capital and there's social capital. And what, um, in the name of social justice, which is often demonic injustice is the redistribution of either social capital or financial capital to others. Now the Bible is far broader, better, bigger and perfect in its view of wealth. The Bible doesn't see two categories rich and poor. It sees four. There are, um, godly people who are rich in the Bible. Um, Abraham is loaded, job is loaded. Um, king David is loaded. Um, Nehemiah is loaded. These are very rich people and they're very godly. There are also godly poor people in the Bible. Jesus' parents are godly and poor. Jesus is godly and poor. Paul says, I've been rich and I've been poor. And like some of you, he's been at the top and he's seen the bottom fall out. There are also godly poor people in the Bible, like the widow at Zarephath where Elijah comes to her home and her and her son are eating their last meal and going to die. I mean, she's that poor. Um, there's the widow who gave her might and gave literally all that. She had her one little coin, godly and poor. There are ungodly rich people, um, Nebuchadnezzar and Babylon. He is ungodly and rich. Herod tries to kill Jesus and rules the government. He's ungodly and rich. Uh, the Caesar who rules in the days of the New Testament and persecutes and murders believers, he's ungodly and rich. Uh, there's lots of ungodly and rich people in the Bible. I just finished up a series on Elijah and King Ahab and Queen Jezebel, very ungodly, very rich. And number four, there are ungodly poor Proverbs talks about the sluggard who just won't go to work. The person who chases get rich quick fantasies and is trying to double their money Friday night after payday at the casino. And it's just gone. Uh, the person who cashes out their entire mortgage and goes for Dogecoin, you know, it's like not a good idea. Maybe it seemed like it at the moment. And these are people who just, they chase fantasies and they're trying to find a shortcut and they're sluggards and they don't work hard. And so when you look at the rich and the poor, you've gotta ask, the primary issue is not are they rich or poor, but the primary issue is are they godly or ungodly, godly or ungodly And how they obtain their wealth, godly or ungodly, how they distribute their wealth. So lemme ask you this, the home you grew up in, was it rich or poor? And was it godly or ungodly? I would say that the home I grew up in was godly poor. We didn't

have a lot, but my mom and dad did honor the Lord and were generous. Okay, you today, are you rich or poor? And are you godly or ungodly? That's the issue. So here's what he says. First he says to the, um, to, and this can be to the ungodly poor or rich, one Timothy five, eight. If anyone does not provide for his relatives and especially for members of his household, he is denied the faith and he's worse than an unbeliever. First thing he says is, men, you bear an additional responsibility to feed and provide for your family. This is the underlying issue for our economic generational crisis. We now have record national debt and record personal debt. Uh, we are around a hundred thousand dollars in debt governmentally nationally for every American \$250,000 for every taxpayer. In addition, personal debt is at an all time high. And people aren't even taking care of themselves, let alone their families. Men are sirening, they're not fathering, they are bringing children into the world. And then the wives, not even the wives, the mothers, the women that are pregnant, they're there. Well, either I murder the child because I don't think I can afford to care for them. Or then I take on the responsibility of father and mother to be caregiver and provider. And then there's an entire generation that is being raised without a father. The number one way to not live in poverty is have a dad statistically. And number two, the number one way to pass on wealth generationally is don't get divorced. Literally, if you dudes will just hear me in this work hard, be generous, give to the Lord, have him bless the rest, and I'm not legalistic about 10%, 10% is a floor, not a ceiling. A tithe literally means a 10th. And in the Old Testament, they gave 10% to God. And in the New Testament, because of grace and the Holy Spirit, we go beyond the letter of the law. And so Jesus says, don't just not murder. Watch your words so you're not murdering somebody's reputation. Don't just avoid adultery. Don't commit lust and adultery in your heart. And so I would say giving to God should be more than law if it's done out of love. And it should be done with, um, a spirit of gratitude that everything that we have belongs to the Lord. And we are not owners, but we are stewards. And ownership is what's mine, is mine. Uh, stealing is what's yours is mine. And stewardship is what's mine, is his. Okay. And so as a steward, you're like, everything I have belongs to God. And then in his word, he tells me what to do with his money. Some of which I get to keep, others I need to give. We'll get into that in the next section. But what it says is your family is your responsibility. And if you are a man who is not providing for the needs of his family, you have denied the faith and you are worse than an unbeliever, you are a joke. You are an abomination. If you're a guy who is able-bodied and will not get up and go to work and do what it takes to feed your kids, you are a worthless man. You are a worthless man. You do not deserve sympathy, but rebuke you do not deserve governmental dependence. But you need to pay the consequence for your own foolishness. You're acting like a child and you're not taking on man, man God-given male responsibilities. There's something dignified about going to work and feeding your family and providing for your future and your legacy. And if you're doing that good on you. I honor you, I commend you. May your tribe increase. And for the rest of the guys who are forcing you to pay a lot of taxes so that they can be idiots, I'm sorry that you're having to carry their, sorry, carcass up the hill to work every week. It goes on to talk about the godly poor. Next, let a widow be enrolled. If she is not less than 60 years of age, having been the wife of one husband and having a reputation of good works. If she has brought up children, has shown hospitality, has washed the feet of the saints, has cared for the afflicted and has devoted herself to every good work. Everybody's talking about. If there's a godly woman who's a widow and she's poor and she's older and she's got integrity and she's got character helper, helper, isn't it interesting today? Well, it's like, well, they're poor, but are they godly? Are they poor? Are they poor because of their decisions? Are they addicts? Are they lazy? Uh, are they crooks? Are they perverts? Have their life decisions caused their economic poverty? If so, you reap what you sow and you, you've dug the hole. You gotta get yourself out of the hole. If they're godly, help them. If they have integrity and character, then be generous toward them. This is where the government is never in the best position to determine what is truly compassionate because they have no relationship with human beings. And you're just dealing with governmental systems in



the context of family and church, family relationships, you're in the strongest position to make the best decision about who deserves generosity and who needs to reap what they have sown. In addition, it talks about the ungodly poor, but refuse to enroll younger widows, young gals for when their passions draw them away from Christ They want to marry. If a gal's young, you don't put her on a lifetime of dependence. What he's saying is she's probably gonna meet a guy, she's probably gonna fall in love. Hopefully she doesn't move in with him and just create the baby mama drama. Hopefully they get married and do the right thing. Uh, but if she's young, she's gonna want to get remarried. And so don't put her in a dependent situation, but set her up for a healthy future. And so incur condemnation for having abandoned their former faith. Besides, they learned to be idler going about from house to house. And now that would be from social media platform to social media platform. And not only idler, but gossips and busy bodies saying what they should not. So I would have younger widows, uh, marry bear children, manage their households and give the adversary no occasion for slander for some have straight after Satan. What it's saying is for people, usually if it's a man who is a widower, he's making money, he goes and marries a woman moves on with his life. What if it's a younger woman, husband dies. Well, we gotta look at her character. If you're like, man, she's sleeping around, she's dating a bunch of guys. She's on the dating apps, she's jumped into the hookup breakup, shack up culture. She's on social media, she's, you know, a idler and a busy body and a gossip and you know, she treats her underwear like outerwear and keeps posting selfies on Instagram, trying to get dudes to like what they shouldn't even be seen 'cause they're not married. Like if it's, if it's that kind of a hot mess, what he's saying is, you know what? They need to get their life together and get back to the Lord. Because if you fund them, you're going to be funding their destruction. You're going to be paying for their babysitter where they're at the club. You're gonna be paying for their nanny while they're spending the night at their boyfriend's house. You're gonna be funding their internet while they're doing only fans. And so just let them figure it out. And then lastly, it talks about the godly rich. If any believing woman has relatives who are widows, let her care for them. Let the church not be burdened, uh, so that it may care for those who are truly widows. What it's saying is, if you're godly and have wealth, don't expect other people to pick up your family, your needs. Like, um, if, if something happens to your mother and she loves the Lord or your mother-in-law and she loves the Lord, help her out. Don't burden everybody else. Stand up and be a man. And let me say this, you don't need to make a lot, but you need to be good with what you make. And we're gonna get into that in the next series. And the point is that too many guys think too little about their total responsibilities and they become self-indulgent. These are the guys who are like, I need to get a bass boat and golf clubs and a golf membership and a gym membership. And I go hunting and fishing with the boys and I got season tickets. And and it's like, well, what about your wife? What about your kids? What about your mom? If your dad dies, they're like, well, I don't have time for that. I'm too busy chasing my hobbies. That can be the downfall of many of men. And that's not an issue if the man can afford it. If you can afford a new truck, go buy, pay cash for it. I don't care if you can afford to take care of your family and have a bass boat and have a bunch of hunting rifles and have a cabin in the woods where you go to hunting, fishing, and loving every minute of it. No judgment from me. I don't care if you're rich or poor, I care if you're godly or ungodly. But the main idea is this, God expects a man and the men to care for their families and their church families. So here's what I'm gonna do. I'm gonna, I'm gonna, I'm gonna leave it at that and we'll jump into finances again on the next one. Um, and, and let me say, I'll close to this. In Christianity, there tends to be just like within Marxist socialism, um, two categories. So within Marxist socialism, there's the rich and the poor. And within Christianity there's prosperity theology and poverty Theology. Poverty theology is if you love God and sow a faith seed, he's gonna supply a hundred fold and you're gonna be rich. And it's a get rich quick scheme. It's treating God like a lotto ticket or a craps table at a casino. The counterbalance of that is poverty theology. If you love the Lord, you'll drink your own urine like, uh, Kevin Costner and water world. And you'll live homeless in a car

and you'll only eat food out of a dumpster. And you'll give the rest to missionaries to show the world how humble you are as if you were humble. You would want people to know how humble you were anyways. And I don't believe in prosperity theology or poverty theology. I believe in Jesus. And here's what I know about Jesus. He's been rich and poor. The Bible says that though he was rich for our sake, he came down and became poor before Jesus came to earth. He was loaded like his staff is angels dude, he rules a kingdom, right? Jesus Christ is the king of kings, lord of lords. And dude of dudes all wealth, all power, all authority, all dominion. If anybody's rich, it's Jesus. And he's also been poor. When he was on the earth, he was homeless, he was hungry, he was getting ripped off by Judas. He didn't have much and he didn't need to leave a big will with a complicated estate plan when he returned to heaven. 'cause there was really nothing to square up. He was rich and poor. Today, Jesus is loaded streets line with gold. Revelation tells us, I'll tell you this, if you have so much gold, you start paving with it, you're doing really, really good. You're, you're, you're next level bougie. That's who you are. And so my point is this, I don't care if you're rich or poor, I don't like prosperity theology and I don't like poverty theology because neither of them accurately show us what matters. And that's being like Jesus. Jesus had the same generosity in character, whether he was rich or poor. And Jesus is not one to use for prosperity theology or poverty theology. The issue is not how rich are you, but how godly are you and do you worship your wealth or do you worship God with your wealth? And Jesus said, you can't worship God and money. We're gonna get into that in the next episode. But let me just ask you a question. On a scale of one to 10, are you more of a giver or a taker? If you're a greedy person, you can be honest. You're a one. Judas would be a one. If you're like Jesus, God so loved the world, he gave his only son, you're a giver. You're a 10 on a one to 10, where are you from? Greedy to giver. Number two, um, where do you want to be? You know, where would you want to be on that continuum? 10 being the most generous person. And, and then how do you plan to get there? And then a bonus question if you're in a group is what kind of home did you grow up in? Was it godly or ungodly? Was it rich or poor? And you today, are you godly or ungodly? Are you rich or poor? And are you generous or greedy? Those are the issues. I'm over time. Usually that's the way it works. We'll follow this up next week. Thanks for tuning in guys. Pastor Mark here saying thank you for giving me the honor of helping you to learn God's word in a world filled with bad news. You need some good news in a world filled with lies, you need some truth. And so as I like to say, it's all about Jesus. We open the Bible and we help people learn about Jesus Christ. And I just want to say, uh, if you would help me get the word of God out, it would mean the world to me. You can go to [realfaith.com](http://realfaith.com), mountain of Bible teaching. I mean, we're coming up on three decades of Bible teaching. And or if you just go to 9 9 3 8 3 and text the word unfiltered again, that's 9 9 3 8 3 unfiltered. We'll send you a link that'll open up literally thousands and thousands and thousands of pieces of free Bible teaching.