

190811-1 1Ti 5, Pastoral Management of a Church Family-CThurman

This chapter concerns the care of Timothy's *church family*. There are those in the Ephesian church who should be treated as fathers, others as brethren, mothers, and sisters. He will receive thorough instruction about widows, and elder men. He needs to be encouraged to be impartial in his dealings with every member, and not hasty to make judgements. He needs to apply a remedy to help his physical ailments, and remember that some's sins and good works are evident now, and others' later.

As we noted before, the English word *godliness* (and Gr. εὐσέβεια) is found more often in this book than in any other N.T. book. A outstanding feature in this chapter is the number of imperatives that are in this chapter (5). There are eighteen imperative/commandment.

The 1ps. imperatives come from Paul:

I will therefore that the younger women marry (14)

I charge thee therefore before God ... don't be partial (21)

The 2ps. imperatives are given to Timothy:

entreat (an elder) as a father (1)

honor widows indeed (3)

give in charge these things; members take care of your own widows (7)

refuse or **excuse** younger widows from being counted of those under the church's care (11)

receive (not) an accusation against an elder (19)

rebuke the elders that sin before everyone (20)

lay hands on no man suddenly (22)

keep thyself pure (22)

drink not water (23)

use wine (23)

The 3ps. imperatives directed to Timothy which involves a 3rd party:

Let (not) **be taken** into the number just any widow (the 3ps refers to the widow, 9)

Let (not) **be charged** the church with this widow's care (16)

Be (not) **partaker**, Timothy, (in a third person sense) of others' sins (22)

The 3rd pl. imperatives are given to children of widows:

Let them, the children of widows, **learn**, to show piety at home (4)

Let them, the children of widows, **relieve** their own widows (16)

Let be counted worthy of double honor the elders that have maintained a proper Christian life (17)

Chapter 5

πρεσβυτέρω, dat. sing. masc. (see v.2)

1 ¶ **Rebuke not an elder, but intreat him as a father;**
elder man

rebuke, ἐπιπλήξῃς, 2nd ps. aor. subj. act. of ἐπιπλήσσω, ἐπί among, at, on, upon + πλήσσω to smite [the sun], Re.8.12; *to form* by beating; πληγή, wound, plague, stripe; πληκτής; ἐπιπλήσσω, only this once, and the idea is not to be harsh with words.

This is not the same word in verse 20, *rebuke*, ἔλεγχε, 2nd ps. pres. imper. act. of ἐλέγχω; KJV tss. *to tell his fault, to reprove, to convict, to convince; to rebuke.*

intreat, παρακάλει, 2nd ps. pres. imper. act. of παρακαλέω, παρά by, bear, with + καλέω to call; παρακαλέω, tss. *to comfort, beseech, desire, pray, exhort, intreat, to call for.*

and the younger men as brethren;
entreat

The term elder, πρεσβύτερος, in this text refers to one who is of a greater age than Timothy's. This should be clear from the reading of these two verses which tell us also of *younger men, elder women, and younger sisters*. The imperative, *rebuke* is a commandment directed specifically to Timothy. It suggests that there will be instances he and an older brother in Christ will have disagreement. The fact here is not upon who is right or wrong, but that Timothy should always have regard to the status of this man as an elder brother in Christ. Do not rebuke an older brother! Rather, speak

comfortably to him. Try to win him by soft words. This is synonymous to verse 20. *Them that sin rebuke before all.* This requires thorough consideration. It is not a contradiction. We need to dig out the meaning. And we will.

The LORD speaking to Job:

Job 41.3 Will he (Leviathan) make many supplications unto thee (Job)? will he speak soft words unto thee?

1 Πρεσβυτέρω μὴ ἐπιπλήξης ἀλλὰ παρακάλει ὡς πατέρα νεωτέρους ὡς ἀδελφούς

πρεσβυτέρας (acc. pl. fem., see v.1)

2 *The elder women as mothers; the younger as sisters, with all purity.*

purity, ἀγνεία, dat. sing. and only twice, both in 1Ti. 4.12; 5.2, a noun, *purity*; the verb ἀγνίζω, *to purify*; ἀγνός, a noun tss. *clear, chaste, pure.*

Because Timothy ministers the word of God he will have occasion to help young women in need of counsel. He was to do so *with all purity.*

Over the years we have heard of a number of preachers that have ruined their lives by something that began with good intentions. This is my rule, and this is what I do, and it is not open to discussion. There is no instance where I will ever meet with another woman, young or old without the presence of my wife. If she can't be present there will be no meeting. This is the rule every man should apply. Given the attitude of today's society, no counsel of men should meet with another woman without other women present.

Verses 3-16 concerns the subject of widows.

2 πρεσβυτέρας ὡς μητέρας νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεΐα

3 ¶ Honour widows that are widows indeed.

honor, τίμα, 2ps. pres. imper. act. of τιμάω; a verb, the act of honoring someone or valuing some thing; the noun τιμή, is tss. *price, honor, sum, precious.*

being, ὄντως, adv. of ὢν, *being* or εἰμί, *I am.*

widows, χήρας, acc. pl. of χήρα; always tss. *widow.*

indeed, ὄντως, adv. of εἰμί, the *am* of I am; tss. *indeed, certainly* (Lk.23.47 *Certainly* this was a righteous man.), *of a truth* (1Co.14.25, God is in you *of a truth.*), and *clean* (2Pe.2.18)

The term *widow indeed* means a widow in the truest sense of the word, a *widow being* in the depths of true widowhood. These Timothy has commandment to honor.

The general definition of a widow is one that has lost her husband in death.

2Sa.14.5 And the king said unto her, What aileth thee? And she answered, I am indeed a widow woman, and mine husband is dead.

Though that is a terrible event to suffer, a true widow is more than this.

3 Χήρας τίμα τὰς ὄντως χήρας

**4 But if any widow have children or nephews,
grandchildren**

children, τέκνα, acc. of τέκνον; tss. *sons, daughters, children*; this refers to specific children, not just that they are children, but *her* children.

nephews, ἔκγονα, acc. pl. neut. of ἔκγονος, ἐκ of, out of, from + γίνομαι to be; **only once in the N.T.;**

Wigram, lit. *descendants*;

LXX, tss., *offspring, young, fruit, children, & generation.*

OED– **1632** Natural children & nephews (*marg.*, children's children ... **1656** Trapp *Exp.* 1Ti.1.5 The grandmothers also ... love their nephews better than their own immediate children.

let them learn first to shew piety at home,
lit. to piously care for their own house.

let them learn, μανθανέτωσαν, 3rd pl. pres. imper. of μανθάνω; tss. *to learn, understand*; the noun form of this, μαθητής, is tss. *a disciple*; & another verb is μαθητεύω, which is tss. *to teach, instruct.*

to show piety, εὐσεβεῖν, pres. infin. of εὐσεβέω; tss. *Ac.17.23, worship & 1Ti.5.4, godliness*; the noun, *holiness, godliness.*

Wigram, *marg.* to 1Ti.5.4, *to care piously for their own house.*

The children of age, whether sons and daughters (v.16, man or woman), of this widow are commanded to provide for their mother/grandmother (implying that she is in need of it).

	ἀμοιβὰς ἀποδιδόναι	τοῖς προγόνοις
and	to requite	their parents:
	lit. to give forth repayments	to the forbears (2Ti.1.3)

to requite, translates two Greek words:
ἀμοιβὰς, acc. pl. of ἀμοιβή, **only here.**

Liddell & Scott, ἀμοιβαῖος, *interchangeing, alternate*: II. *giving like for like, retributive*

ἀποδιδόναι, pres. infin. act. of ἀποδίδωμι, ἀπό + δίδωμι;
tss. *to pay, to perform, to reward, to give, to make payment, to render, to deliver again, to restore, to sell, to yield.*

parents, προγόνους, dat. pl. of πρόγονος, πρό + γονεύς, γίνομαι;
& only twice in the N.T., 1Ti.5.4, *parents* & 2Ti.1.3, *forbears*; so, in
this case the mother or grandmothers that is widowed.

καλὸν
for that is good and acceptable before God.
honest, worthy

good, καλὸν, acc. of καλός; tss. *good, honest* (Lk.8.15), *worthy*
(Ja.2.7),

acceptable, ἀπόδεκτον, nom. sing. neut. of ἀπόδεκτος, ἀπό of,
from, since, of + δεκτος, *accepted, acceptable*; the noun is only
twice found in the N.T. & tss. *acceptable* (**1Ti.5.4; 2.3**); the verb
ἀποδέχομαι, is tss. *to receive, accept*.

That defined how a widow is to be cared for, if she needs it, by her
descendants. Now to the definition of a true widow.

4 εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον
εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνους τοῦτο γὰρ ἐστὶν καλὸν
καὶ ἀπόδεκτον ἐνώπιον τοῦ θεοῦ

ὄντως χήρα ἐπὶ
5 Now she that is a widow indeed, and desolate, trusteth in God,
true widow bereft, alone hopes

desolate, μεμονωμένη, nom. sing. fem. part. perf. pass. of μόνω, or
μονόομαι, **only this once**; the noun μόνος, is tss. *alone, only, by
themselves*; the adverb μόνον, is tss. *only* (saluting your brethren),
alone (*speak the word ...*).

trusteth, ἤλπικεν, 3ps. perf. ind. of ἐλπίζω; tss. *to hope* (13), *to trust*
(18); the noun, ἐλπίς, *faith* (1), *hope* (52).

and continueth in supplications and prayers night and day.

continueth, προσμένει, 3ps. pres. ind. of προσμένω, πρὸς to, toward, unto, at + μένω, to abide, continue, dwell, endure, remain, stand, tarry; προσμένω, to continue with, to be with, to cleave unto, to abide still, to continue in.

supplications, δεήσεων, dat. pl. of δέησις; noun, the prayer, supplication, request.

prayers, προσευχαῖς, dat. pl. προσευχή, πρὸς to, toward, unto, at + εὔχομαι, expression of the will, the desires; the noun προσευχή, is always tss. with the English word *prayer*; and the verb is always tss. to pray.

The woman has no one, and has committed herself to the service of the Lord in that state. Note this, in this state she has committed to herself to supplications and prayers hoping in God to provide for her needs. This manifests the attitude of this woman. It is her continued dedication (not that she has just begun so, but evidently she carried on what had been her experience with her husband) that marks her out from other widows. Otherwise this widow, even being with no one to support her, is not the woman the Scripture identifies as a widow indeed.

Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ τὸν θεὸν καὶ προσμένει ταῖς δεήσεων καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας

6 But she that liveth in pleasure is dead while she liveth.
that is wanton is living

that liveth in pleasure, σπαταλῶσα, nom. sing. fem. part. pres. of σπαταλάω; KJV, only twice, 1Ti.5.6, *that liveth in pleasure* & Ja.5.5, *been wanton*.

is dead, τέθνηκεν, 3ps. perf. ind. of θνήσκω; in other words, she has not saved her life for Christ.

while she liveth, ζῶσα, nom. sing. part. pres. of ζάω.

The occasion of widowhood has not become of continued dedication to the Lord but rather a proof of her desires to live as she pleases. It is a lost opportunity.

Rabbit: Brethren, we lose opportunities to serve Christ sometimes that are thrown into our laps. Whether it is retirement or we have suffered something that has cause us to sit still and do nothing for a time, it is a time to redeem for the Lord. But rather, some talk about boredom or a feeling of useless ness. They don't feel like there is purpose to life anymore. I understand that. But much of this is because we are overlooking what the Lord might be doing. Sometimes this gives us greater opportunity to encourage the saints, consider the word of God more intensively, help the church in some way, keep in prayer, etc. But instead, well, because we can't go out once, or twice, or three times a week like we had hoped to do and play games, or we can't travel anymore, well, we can't do anything. And we don't. We shut the door on life and just die a slow, miserable death. It's a lost opportunity. Are we supposed to expect to flitter away our final days on earth as we please? Is that what the will of God is for us? I don't deny that this is the American dream. But is that the Christian's experience? Redeem the time!

Eph 5:16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess (that's the American dream; we're drunk with this life); but be filled with the Spirit ...

I thought we were of those that hungered and thirsted after righteousness, and for the word of God. *Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

6 ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν

7 And these things give in charge,

give in charge, παράγγελλε, 2ps. pres. imper. of παραγγέλλω, παρά by, near, with, from, at + ἀγγέλλω, to deliver a message; παραγγέλλω, to command, charge, declare.

ἵνα

that they may be blameless.

in order that unrebukeable

they may be, ὣσιν, 3prpl. pres. subj. of εἰμί, I am.

blameless, ἀνεπίληπτοι, nom. pl. masc. of ἀνεπίληπτος, ἀ negative particle + ἐπί at, on, upon + λαμβάνω, to take, receive, hold; where ἐπιλαμβάνω is tss. to catch, take by, take hold, lay hold upon, with the negative particle it would be not to catch, not to take by, not to hold, not to lay hold upon, and is found 3 times in the NT. & tss. in the KJV as *blameless* (1Ti.3.2;5.7), and *unrebukeable* (1Ti.6.14)

The plural pronoun *they*, assumes the *believing*. Again, it appears that Timothy is to command those of the Ephesian church, which have widows, to care of them so that they are not *blameable*. Those that fail in this are described in the following.

7 καὶ ταῦτα παράγγελλε ἵνα ἀνεπίληπτοι ὣσιν

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

unbeliever, faithless

provide for, προνοεῖ, 3ps. pres. ind. of προνοέω, πρό before, for + νοέω to understand, perceive, consider; προνοέω, only three times & always provide; the noun, is tss. Ac.24.2, providence; Ro.13.14, provision.

especially, μάλιστα, adv. , **4.10, especially; 5.17, especially, most of all** (Ac.20.38), **chiefly** (Phl.4.22).

house, οικήων, gen. pl. of οἰκῆιος (cf. οἶκος)

he hath denied, ἥρνηται, 3ps. perf. ind. of ἀρνέομαι; KJV, *to deny* (28), *to refuse* (2).

infidel, ἀπίστου, gen. sing. masc. of ἄπιστος, ἄ negative particle + πιστός, to believe; ἄπιστος, is tss. faithless, incredible, unbeliever, believes not, infidel.

worse, χείρων, (irregular comparative of κακός) worse,,

Many unbelievers do this much. Christians certainly should. Now Paul defines the widow that should be cared by the congregation.

8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ τὴν πίστιν ἥρνηται καὶ ἔστιν ἀπίστου χείρων

9 Let not a widow be taken into the number under threescore years old,
less [than] sixty

let ... be taken into the number, καταλεγέσθω, (only here), 3ps. pres. imper. pass. of καταλέγω, κατά as, by, according to, down + λέγω, to say, speak, call, describe, put forth; καταλέγω, so, *to be tallied among.*

under, ἔλαττον, adv. (only here), otherwise nom. sing. neut. of ἐλάσσων or ἐλάττων, & only four times in the N.T., tss. *Jn.2.10, worse, Ro.9.12, younger, 1Ti.5.9, under, He.7.7, less.*

sixty, tss. *sixty & threescore.*

years, ἐτῶν, gen. pl. of ἔτος; and always tss. *year/s,*

taken into the number; This refers to one who would be added to a certain number whose care falls to the church. The only number that I know of is of the church's servant offices, bishops and deacons (if their service required it).

under three score years old; none under 60 years of age are to be counted of that number.

So we begin to read requisites much like we did for the bishops and deacons in chapter 3. It seems that by comparing the requisites here with those in the third chapter this widow is primarily, but not exclusively, the woman that had faithfully served the Lord as the wife of either of these two church servants, bishop or deacons. In effect this is the Lord's provision for the care of His servants' wives, if indeed they were a compliment to his ministry, after they have died. (Not all ministers are wives are complimentary to their husbands' ministry. Again, the church didn't called the pastor's wife to the ministry, but there is a blessing for those wives that are true helpers to them in this service.)

Bishops & Deacons

husband of one wife
of good report
children in subjection w/all gravity
given to hospitality
take care of the church
faithful in all things

Widows indeed of 60+

wife of one man
well reported of
brought up children
lodged strangers
washed saints' feet/helped afflicted
diligently followed every good work

having been the wife of one man,

having been, γεγонуῖα, nom. sing. fem. part. perf. of γίνομαι, to become.

The *widow indeed* must have been only the wife of one man during her lifetime. She could not have been married to any other man else she cannot be the wife of one man. (cf. Jn.4.18, *thou hast had five husbands*) It is not that remarriage is wrong. Paul commands it of the younger widows. It is simply not allowed in instances under this consideration.

The requisite, *to be the wife of one man*, gives definition to what it means for the bishop to be *the husband of one wife*. (1Ti.3.2; Tit.1.6) He cannot have more than one wife in his lifetime and remain qualified for the office of a bishop. This cannot be interpreted to mean *one wife at a time*. For example, if this widow were to remarry, the church is immediately relieved of the charge to continue her care. Like this, if a bishop remarries (the reason for remarriage isn't the concern; it is the fact of remarriage), the church is relieved of their charge to care for him as their laborer, and they must remove him from the bishoprick. (cf. remarks @ 1Ti.3.2)

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα ἐνὸς ἀνδρὸς
γυνή

10 Well reported of for good works;

reported, μαρτυρουμένη, nom. sing. fem. part. pres. pass. of
μαρτυρέω, a verb *to be a witness, to record, to report, to testify*.

works, ἔργοις, dat. pl. of ἔργον; tss. *works, deeds, labors*.

Timothy, or pastors, and the congregation must be able to attest that this woman was a doer of good works.

if she have brought up children,

she have brought up children, ἐτεκνοτρόφησεν, 3ps. aor. ind. of
τεκνοτροφέω, τέκνο + τροφέω,

Like the bishops and deacons, she must have reared children.

if she have lodged strangers,

she have lodged strangers, ἐξενοδόχησεν, 3ps. aor. ind. act. of
ξενοδοχέω, ξένος a stranger, host + δέχομαι to receive; **only this once**; the verb ξενίζω is tss. *to lodge, entertain, to be strange*;

Strangers are those received on account of Christ.

Mt 25:35 ... I was a stranger, and ye took me in:

Compared to the bishop's requisite of *given to hospitality*, the consequence is that she was one that lodged strangers.

if she have washed the saints' feet,

have washed, ἔνιψεν, 3ps. aor. ind. act. of νίπτω; tss. *to wash* the face, hands, feet; the verb is used with reference to partial washings.

The washing of feet represents in Scripture the act of humble servitude.

Jn.13.12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

if she have relieved the afflicted,

have relieved, ἐπήρκεσεν, 3ps. aor. ind. of ἐπαρκέω, ἐπί at, among, on, upon + ἄρκέω ; only here and in **v.16**, (twice), **relieve**.

Bullinger, 'ἐπαρκέω, to ward off, keep off something from one; hence, to help, assist, succour'

the afflicted, θλιβομένοις, dat. pl. masc. part. pres. pass. of θλίβω; KJV tss. *narrow, to throng, afflict, trouble, suffer tribulation;*

The idea is that some have come into *narrow* or *constricted* experiences where there is no alternative but to endure them until the end is reached.

This woman helps them to ward off the harmful effects of such experiences.

if she have diligently followed every good work.
after

she have diligently followed, ἐπηκολούθησεν, 3ps. aor. ind. act. of ἐπακολουθέω, ἐπί + ἀκολουθέω to follow, reach; ἐπακολουθέω, to diligently follow, follow after (v.24).

In other words this woman was devoted in her life to Christ. She strove for the fruit of the Spirit to be perfected in her.

10 ἐν ἔργοις καλοῖς μαρτυρουμένη εἰ ἐτεκνοτρόφησεν εἰ ἐξενοδόχησεν εἰ ἀγίων πόδας ἔνιψεν εἰ θλιβομένοις ἐπήρκεσεν εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν

11 But the younger widows refuse:

excuse (from this consideration.)

Or, But refuse the younger widows:

younger, νεωτέρας, acc. pl. fem. (v.13) of νεώτερος, see νέος,

refuse, παραιτοῦ, 2ps. pres. imper. of παραιτέομαι, παρά by, near, with, from + αἰτέω, to ask, desire, call for; KJV tss. to excuse, refuse, avoid, intreat.

It's a commandment. Excuse the younger women from this consideration.

γὰρ

for when they have begun to wax wanton against Christ, they will marry;

when they have waxed wanton against, καταστρηνιάσωσιν, 3rpl. aor. subj. of καταστρηνιάζω, κατά down, under, & here against + στρηνιάω, to live deliciously (twice, Re.18.7); the noun στρηνός, Re.18.3, delicacies; only here.

στρηνός, LXX, 4 (2)Ki.19.28, *fierceness*; Hebrew, שָׁנָן, sha-^a-nan, a tumult.

Liddell & Scott, καταστρηνιάζω, 'to behave insolently towards.'

Bullinger, 'καταστρηνιάζω ... to run riot against, lead a life of luxury and gaiety, to the neglect of another or in opposition to him.'

marry, γαμεῖν (v.13), pres. infin. act. of γαμέω, to marry; always tss. to marry or to be married.

This is not suggesting that it is wrong for widows (or anyone for that matter to remarry. (cf. 1Ti.4.3; 5.14) But it is wrong in this instance, because these women should have been past the desire to marry and of a mind to be *continue* in their devotions to God, now having been free to serve the Lord without the encumbrances that are associated to having a husband.

1Co.7.39 ¶ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

Suggesting that Paul was a widower. (v.40)

Marrying would require that they forsake the service of Christ for which they were received by the church to do.

It is interesting to note, and this is if we stay with Scripture, that the church offices and the widow indeed have the issue of marriage settled *before* coming into their services. No properly appointed bishop or deacon would be received into the office except they *be* married, and no widow should be

received without *having been* married. Remarriage in these cases disqualify one from the care of the church.

11 νεωτέρας δὲ χήρας παραιτοῦ ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ γαμεῖν θέλουσιν

12 Having damnation, because they have cast off **their first faith.**
despised, rejected, frustrated

having, ἔχουσαι, 3ps. nom. pl. fem. part. pres. of ἔχω, to have.

damnation, κρίμα, noun; the verb is κρίνω; also, Lk.24.20, *condemnation*; 1Co.11.29, *damnation*; Jn.9.39, *judgment*.

they have cast off, ἠθέτησαν, 3ppl. aor. ind. of ἀθετέω; KJV tss. *to reject, despise, bring to nothing, frustate, disannul*.

The first faith is her *highest* or *best* devotion to Christ. Every other deviation or distraction is to put these over her *first faith*. (Gr., πρῶτος, the beginning, chief, chiefest, best, first, first of all, former.) In other words, if she were cared for by the church and was supposedly dedicated to the service of Christ, to marry would require her to break that commitment. That's the evil here noted. Not that marriage is wrong, but that it is wrong in this instance.

12 ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν

13 And withal

(adv., with this, at the same time, as waxing wantan against Christ ...)

withal, ἅμα, adv. *with, together with, at the same time*.

they learn

to be idle,

because they haven't that commitment to Christ

they learn, μανθάνουσιν, 3ppl. pres. ind. of μανθάνω; KJV tss. *to learn, understand*.

to be idle, ἀργαί, nom. fem. pl. of ἀργός, ἄ negative particle + ἔργον *work, deed, labor, doing*; ἀργός, *idle* (6), *slow* (1, Tit.1.12), *barren* (1, 2Pe.1.8).

wandering about from house to house; and not only idle,
while

wandering about, περιερχόμεναι, nom. pl. fem. part. pres. of περιέρχομαι, περί about + ἔρχομαι, to come, bring, go; περιέρχομαι, KJV tss. *wandering about, vagabonds, fetch a compass.*

but tattlers also and busybodies, speaking things which they ought not.
meddlers

tattlers, φλύαροι, nom. pl. fem. of φλύαρος (only here); the noun only once, *tattler*; γλυαρέω, also once, *prating against* (3Jn.10).

O.E.D.

tattling idle or frivolous talk; chatter, gossip.

tattler **1**. One who tattles; an idle talker, a chatterer; a gossip; a talebearer, telltale.

busybodies, περίεργοι, nom. pl. masc. of περίεργος, περί about + ἔργον, work; only twice, Ac.19.19, *curious* (arts). **Raske, meddlers**

speaking, nom. pl. fe. part. pres. act. of λαλέω, to speak, tell, utter.

which they ought not, δέοντα, acc. pl. neut. of δέον, (verb, δέι, δέω)

Generally a woman brought into the church lacking proper devotions to Christ will find this setting fertile ground for all sorts of trouble for her and the church.

Paul's topic concerns women. He is not singling out women any more than men. For idleness men also come into all kinds of trouble.

2Th 3:11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

How many men that were set apart to the ministry, because they lacked proper devotions to Christ, have fallen into sin? Brethren, idleness is trouble for everyone. So many social ills today are the results of idleness.

‘No idler in the vineyard can possibly live in health and prosperity of soul. “Son! go work today!” He that will not do the work of God should not eat the food of God.’ *Handfuls on Purpose*, James Smith, vol.3, Series VII, p300

13 ἄμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμενοι τὰς οἰκίας οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι λαλοῦσαι τὰ μὴ δέοντα

14 I will therefore that the younger women **marry,**
minded understood, that are widows

I will, βούλομαι, 1ps. pres. ind.; KJV tss. *to be minded, to be willing, to intend, to be disposed.*

that the younger, νεωτέρας, acc. fem. pl. (**v.11**)

marry, γαμεῖν, **v.11**, pres. infin. act.

There is no contradiction. Marriage isn't wrong. It shouldn't be forbidden. (1Ti.4.3)

bear children, guide the house,

bear children, τεκνογονεῖν, pres. infin. of τεκογονέω, (only here).

guide the house, οἰκοδεσποτεῖν, pres. infin. of οἰκοδεσποτέω, οἶκος house + δεσπότης KJV, *a goodman, master*; this is a verb, her work

in the house; the noun οἰκοδεσπότης, is tss. *master of the house, householder, goodman of the house.*

[to] **give none occasion to the adversary to speak reproachfully.**
opponent account

give, δίδοναι, pres. infin. act. of δίδωμι, to give.

none, μηδεμίαν, acc. sing. fem. of μηδείς, meaning *none, no, nothing.*

occasion, ἀφορμήν, acc. sing. of ἀφορμή, ἀπό from, of, since + ὄρμη, LXX, *a rush (of waters), a weight or burden, attack, impulse, & the KJV, an assault, (marg. at Ja.3.4, impulse); ἀφορμη, is always tss. occasion.*

adversary, ἀντικειμένω, dat. pl. masc. part. pres. of ἀντίκειμαι, ἀντί against + κείμεναι to lay, set, lay up; ἀντίκειμαι, KJV tss. *an adversary, to be contrary, an oppose.*

reproach, λοιδορίας, gen. sing. λοιδορία noun (see λοιδορος), *a reproach, a railing, a railer, a reviler; verb λοιδορέω, to reproach, rail.*

to speak (meaning for a cause), χάριν, adv. of χαίρω, or is it acc. sing of χάρις;

Christian women should be busy about caring for their house.

14 βούλομαι οὖν νεωτέρας γαμεῖν τεκνογονεῖν οἰκοδεσποτεῖν μηδεμίαν ἀφορμήν διδόναι τῷ ἀντικειμένω λοιδορίας χάριν

γάρ

15 For some are already turned aside after Satan.

already, ἤδη, adv.

are ... turned aside, ἐξετράπησαν, 3rd pl. aor. pass. of ἐκτρέπω or ἐκτρέπομαι; ἐκ of, from, out, out of, forth + τρέπω, LXX, Ex.17.13, to rout; ἐκτρέπομαι, KJV tss. **1Ti.1.6; 5.15, to turn aside; 1Ti.6.20, avoid; 2Ti.4.4, to be turned; He.12.13, to be turned out of the way**

after, ὀπίσω, adv., KJV tss. *after, behind, back.*

Evidently the church had established a *ministry*, or *program*, to care for every widow without distinction which had proved to be injurious to some.

15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ

εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας
16 If any man or woman that believeth have widows,

let them relieve them, and let not the church be charged;

let ... relieve, ἐπαρκέω, 3rd ps. pres. imper. of ἐπαρκέω; **v.10 and twice in this verse, relieve; ,,**

let ... be charged, βαρείσθω, 3rd ps. pres. imper. pass. of βαρέω,,

Whether a son or daughter, grandson, granddaughter, this *commandment* pertains to them. This is what they should do.

ἵνα
that it may relieve them that are widows indeed.
in order that the church

may relieve, ἐπαρκέω, 3rd ps. aor. subj. of ἐπαρκέω (above)

that are, ὄντως, adv. of εἶμι, ὧν

Paul now turns his attention to the old men of the church. (vss.17-20) In verse 1 an old man is not to be rebuked. He should be drawn near as a son

that loves and reverences his father would draw him near to say something that needs to be said, that might be hard to hear.

16 εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας ἐπαρκείτω αὐταῖς καὶ μὴ βαρείσθω ἢ ἐκκλησία ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ

πρεσβύτεροι καλῶς διπλῆς
17 ¶ Let the elders that rule well be counted worthy of double honour,
Or, Let be counted worthy of double honor the elders that rule well ...

that rule, προεστῶτες, nom. pl. masc. part. perf. of προίστημι; πρό forward, before, above + ἵστημι to stand, be set, appointed, established; προίστημι, is tss. *to rule* (Ro.12.8), *to be over* (1Th.5.12, know *them* ... which *are over* you in the Lord), *to maintain* (Tit.3.8, be careful *to maintain* good works; learn *to maintain* good works); **1Ti.3.4; 5, 12, 5.17.**

let ... be ... counted worthy, ἀξιούσθωσαν, 3ppl. pres. imper. pass. of ἀξιόω.

double, διπλῆς, gen. sing. fem. of διπλοῦς; KJV, *twofold more*; the verb, διπλόω, once in Re.18.6, *double* unto her double ...

honor, τιμῆς, gen. sing. and tss. *price, honor, sum, precious.*

ἐν λόγῳ καὶ διδασκαλίᾳ
especially they who labour in the word and doctrine.
most of all, chiefly are toiling

specially, μάλιστα, adv. **4.10; 5.8, specially**, most of all, chiefly.

labor, κοπιῶντες, nom. pl. masc. part. pres. of κοπιᾶω; KJV, *to toil, labor, weary.*

All men, that act like men, whether Christian or not, should be honored.

1Pe 2:17 Honour (2ppl. aor. imper. act.) all men. Love the brotherhood. Fear God. Honour the king.

Here the commandment to Timothy, and incidentally to the younger brethren concerns the regard to give to an *elder*, an aged man, the older man. (cf. v.1) Any elder rules or maintain his life privately and publically, according to the word of God, he should be esteemed doubly so in your eyes. This is especially to be the case for those that toil or weary themselves in the service of the word and doctrine.

17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ

γὰρ γραφή

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.

that treadeth out the corn, ἀλοῶντα, acc. sing. masc. part. pres. of ἀλοάω; treads, threshes.

thou shalt ... muzzle, φιμώσεις, 2ps. fut. ind. act. of φιμώω; KJV, to be speechless, put to silence, hold ... peace, be still, to muzzle.

And, The labourer is worthy of his reward.

laborer, ἐργάτης, noun, see ἔργον

reward, μισθοῦ, gen. sing. of μισθός; the verb is μισθόω

I'm not certain that this says any more than to be sure to honor, or have high regard for these faithful men. Some think that this means they should receive a stipend for service, but this only refers to the issue of honor. There is nothing that suggests that these men have been set apart to the ministry of the words as the servants of the church.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα οὐ φιμώσεις καὶ Ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ

κατὰ

19 Against an elder receive not an accusation, but before two or three witnesses.

receive, παραδέχου, 2ps. pres. imper. παραδέχομαι, παρά + δέχομαι,,

accusation, κατηγορίαν, acc. sing. of κατηγορία, noun, (the verb, καταηορέω),,

before, ἐκτός, adv.

The honor of elder brethren is to be protected against accusations that some might bring to Timothy. Bishops should always be careful about accusations that are made against any person.

De 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

The older brethren's honor is to be maintained in the face of unsubstantiated accusations. There are some for various reasons that might desire his hurt.

19 κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου ἐκτός εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων

**20 Them that sin rebuke before all, ἵνα οἱ λοιποὶ ἔχωσιν
that others also may fear.**
Or, Rebuke them that sin before all ... in order that the rest might have

them that sin, τοὺς ἁμαρτάνοντας, acc. pl. masc. part. pres. of ἁμαρτάνω,,,,

before, ἐνώπιον, adv.

rebuke, ἔλεγχε, 2ps. pres. imper. act. of ἐλέγχω; KJV tss. *Mt.18.15, to tell his fault; Lk.3.19; Jn.3.20; Jn.16.8; Ep.5.11, 13; 2Ti.4.2, to reprove; Jn.8.9, to convict* (their conscience; *Jn.8.46; 1Co.16.24; Tit.1.9; Ja.2.9, to convince; 1Ti.5.20; Tit.1.13; 2.15; He.12.5; Re.3.19, to rebuke.*

This is not the *rebuke* of verse one:

ἐπιπλήξης, 2ps. aor. subj. act. of ἐπιπλήσσω, ἐπί among, at, on, upon + πλήσσω to smite [the sun], *Re.8.12; to form* by beating; πληγή, wound, plague, stripe; πληκτής; ἐπιπλήσσω, only this once, and the idea is not to be harsh with words.

others, λοιποὶ, nom. pl. masc. of λοιπός, (verb, λείπω),

may, ἔχωσιν, 3ppl. pres. subj. of ἔχω, to have or possess; so 'that others *might have fear*' ,,,,

fear, φόβον

This verse is probably connected to the preceding one. An accusation has become substantiated. Timothy is commanded here. He is to resort to the public use of convincing, convicting arguments that will cause others to fear, no matter what the response of the older brother might be. This procedure being applied should work in others a proper reverence before God to live holy lives.

This should be without sharpness.

20 τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels,
I witness

1 Timothy Series

lay, ἐπιτίθει, 2ps. pres. imper. of ἐπιτίθημι, ἐπί + τίθημι,,,

suddenly, ταχέως, adv. of ταχύς; noun, see τάχος; from which we have the English tachometer.

be partaker, κοινωνεί, 3ps. pres. imper. of κοινωνέω; KJV, *to partake, communicate*.

Two commandments directed to Timothy.

- Lay hands suddenly on no man.
- Partake not of other men sins (3ps. pres. imper. Timothy not to become a partaker of other men's sins in a third party sense.)

Lay hands suddenly on no man.

Being this is commanded of Timothy it seems to have reference to a personal, visible sanction which is shown by the *laying on of his hands*. He should wait for suitable evidences that a man is as he professes to be before putting his public support behind him.

1Ti 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2Ti 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Probably connected to this is the next commandment to Timothy.

Partaker not of other men sins.

Premature assent to a brother's work. Give thorough and prayerful consideration. Don't be rash with commitments to others. Here it isn't Timothy's sin, but the sins of others that he might become incidentally involved So,

σεαυτὸν ἄγνὸν τήρει

keep thyself pure.

clear (of these things).

keep, τήρει, 2ps. pres. imper. of τηρέω, to keep, reserve, ,

pure, ἀγνόν, acc. sing. masc. of ἄγνός; KJV, *clear, chaste, pure*.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις
σεαυτὸν ἀγνὸν τήρει

23 Drink no longer water,

drink ... water, ὑδροπότηι, 2ps. pres. imper. of ὑδροποτέω,
ὑδροπότης, ὕδωρ + πίνω,

An odd commandment but a commandment nonetheless. Water will not help Timothy's condition. Whether or not the implied aggravation is the result of the ministry, Paul commands him to take care of himself by means of what perhaps others frown upon, 'Drink not water!'

but use a little wine for thy stomach's sake and thine often infirmities.
διὰ ἀσθενείας
because frequent weaknesses

a little, ὀλίγω, dat. sing. masc. and neut. of ὀλίγος,,,

use, χρῶ, 2ps. pres. imper. of χράομαι, ,,,,

often, πυκνάς, acc. pl. fem. of πυκνός, frequent; sometimes treated as an adv., *frequently, often*.

The imperative, 'Use wine.' Paul, through the Holy Spirit knew that Timothy could receive help for some of his physical ailments through the use of something so simple as *a little*, just enough, *wine*. Timothy had trouble with his stomach and some other, unspecified but frequent bodily weaknesses.

The text does commend the use of a little wine for some medicinal purposes. Timothy could receive some alleviation of his frequent weaknesses by the use of a little wine.

23 Μηκέτι ὑδροπότει ἀλλ' οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον σου καὶ τὰς πυκνάς σοῦ ἀσθενείας

24 Some men's sins are open beforehand,

are open beforehand, πρόδηλοί, nom. pl. fem. of πρόδηλος, πρό + δηλος; **v.25, are manifest**

Does this refer to brethren? Perhaps that is the context in which we should apply this. Some brethren's sins are clear and manifest.

εἰς

going before to judgment; and some [men] they follow after.

going before, προάγουσαι, nom. pl. fem. part. pres. of προάγω, πρό + ἄγω

follow after, ἐπακολουθοῦσιν, 3rd pl. pres. ind. of ἐπακολουθέω, ἐπί + ἀκολουθέω

But some men's sins won't be manifest until judgment. They lived another life the church, the brethren weren't aware of. But the Lord knows. For His own reason he allows some to continue in the church though they shouldn't be.

24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν προάγουσαι εἰς κρίσιν τισὶν δὲ καὶ ἐπακολουθοῦσιν

25 Likewise also the good works of some are manifest beforehand;

are manifest, πρόδηλα nom. pl. neut. of πρόδηλος; **v.24, are open beforehand.**

καὶ τὰ ἄλλως ἔχοντα οὐ δύναται
and they that are otherwise cannot be hid.
and they otherwise having

implied *having*, ἔχοντα, acc. sing. masc. of ἔχω, to have, possess

otherwise, ἄλλως, adv. (only here) of ἄλλος

be hid, κρυβῆναι, aor. infin. pass. of κρύπτω

can, δύναται, 3ps. pres. ind. of δύναμι

The good works of His people shall be manifest especially in the day of judgment.

25 ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλα ἐστὶν καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται