

1 Timothy Chapter 5

1. Do not rebuke an older man, but exhort *him* as a father, younger men as brothers,

A. Do not rebuke an older man,

1. **rebuke**- Gr. **epiplesso**- *to strike upon, beat upon; to chastise with words, to chide, upbraid, rebuke, punish with words*

a. We are not to "beat up" others with our words, especially one that is elderly. Instead of chewing them out they need to be exhorted like you would your father whom you deeply respect.

b. Some people say the Bible contradicts itself. One might think that this verse contradicts [1 Tim. 5:19-20](#) which says to rebuke an elder that is sinning openly. It is important to look up the original words in the Greek. You will find that in [1 Tim. 5:20](#) there is a different Greek word for rebuke. Here in this present verse it is **epiplesso**- *to beat upon*. In verse 20, the word used is **elegcho** which means to *convince by evidence*. This Greek word **elegcho** is used in [2 Tim. 3:16](#) where it says that all scripture is profitable for doctrine, **reproof**- Gr. **elegcho**.... If an elder is sinning before all he needs to be corrected before all. This is done by pointing out that their actions exhibited is not in line with the Word. The evidence of the Word of God needs to be presented to show the actions are in error. There is no need to chew him out before all, but merely point to the Word of God and show that the actions are not in line with it.

2. **older**- Gr. **presbuteros**- *one who is an elder, mature one*

a. This is the same Greek word used for the position of elder in the church. This could be an admonition for the pastor not to chew out one of his elders in his church. It also applies for any person who is older however.

b. Respect for our elders is important to God.

3. **man**- Gr. *not in the Greek- omit*

B. but exhort him as a father,

1. **exhort**- Gr. **parakaleo**- *to call near to exhort or encourage*

2. **father**- Gr. **pater**

a. It is not the place of a child to berate and chew out their father. Likewise, it is not proper to chew out one who is an elder.

C. younger men as brothers

1. **younger-** Gr. **neoteros-** *newer, younger*

2. **brothers-** Gr. **adelphos-** *sharing the same womb*

a. A pastor should have a family first model of ministry in his church. He should be about building a relationship with those under him not just ordering people around and correcting them all the time. People in the church are not resources to be used. They are brothers and sisters.

b. Paul had a family first model of ministry. He placed relationship before the work someone did for him and how they were carrying out his orders. [Phil. 2:25](#) Paul called Epaphroditus first his brother before fellow worker and fellow soldier. Most churches are either run by a worker culture or a soldier culture. We are to operate under a family first culture. When someone feels valued and cared for they will work that much harder for you and follow you into battle! Relationship is the currency of leadership. When you have invested into relationship, when you need work done or someone to follow you, you will find them more often responding than if you haven't.

2. older women as mothers, younger women as sisters, with all purity.

A. older women as mothers,

1. **older women-** Gr. **presbuteros-** *elder women*

2. **mothers-** Gr. **meter**

B. younger women as sisters,

1. **younger-** Gr. **neoteros-** *newer, younger*

2. **women-** Gr. *not in Greek- omit*

3. **sisters-** Gr. **adelphe-** *sharing the same womb*

a. To see younger women as sisters will give us a new appreciation of them as people not objects. Sister is a family term. There should be love and concern among family.

b. As incest is horrible thing, so is being impure with a young woman that you are not married to.

C. with all purity

1. **purity-** Gr. **hagneia-** *holiness, sanctification*

3. Honor widows who are really widows.

A. Honor- Gr. time

1. We honor people with our time and money.

B. widows- Gr. chera- from the word chasma

1. A widow who has lost their spouse has a chasm left in their life. The church needs to help fill that chasm with prayer and aid.
2. God shows great concern for widows in the Word of God. [1Ti 5:9](#); [Deu 10:18](#), [Deu 14:29](#), [Deu 16:11](#), [Deu 16:14](#), [Deu 27:19](#); [Job 29:13](#), [Job 31:16](#); [Psa 68:5](#); [Psa 94:6](#), [Psa 146:9](#); [Jer 49:11](#); [Mat 23:14](#); [Luk 7:12](#); [Act 6:1](#), [Act 9:39](#); [Jam 1:27](#)

C. really widows- Gr. chera ontos

1. This means those who are bereft of any help and aid. If a widow has family that will help fill in the chasm left in her life from the death of her husband, then the church does not need to enroll her on the list to receive church aid.

4. But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.

A. But if any widow has children or grandchildren,

1. **widow-** Gr. chera
2. **children-** Gr. teknon- *general term for offspring*
3. **grandchildren-** Gr. ekgonon- *descendants*
 - a. Grandchildren are God's reward for not killing your kids! I jest of course.

B. let them first learn to show piety at home and to repay their parents;

1. first- Gr. proton

- a. First before anything else. The first commandment of the Law that dealt with man to man relations is to honor your father and mother.
- b. The first proverbs in the book of proverbs deal with honoring your parents. [Prov. 1:8](#)

2. learn- Gr. mathano

- a. Honoring and taking care of your parents in their old age is part of discipleship. The Greek word for disciple is **mathetes**. The word for learn here is **mathano**. The word learn is the verb form of being a disciple. A disciple is one that learns about God's purposes, ways, and will.

3. **show piety**- Gr. **eusebo**- *good reverence; act reverently, worship*
4. **home**-Gr. **idios oikos**- *one's own house*
 - a. This shows that parents are still a part of your house and responsibility if they run into need in their old age.
5. **repay**- Gr. **apodidomi amoibe**- *to give back in return*
6. **parents**- Gr. **progonos**
 - a. Jesus made provision for his mother before He died on the cross. [Joh 19:26-27](#)
 - b. Jesus taught on the need to provide for one's parents in their old age. [Mat 15:4-6](#); [Mar 7:11-13](#)
 - c. Joseph took care of his father in his old age in Egypt. [Gen 45:10-11](#)

C. for this is good and acceptable before God.

1. **good**- Gr. **kalos**
2. **acceptable**- Gr. **apodektos**- *what is accepted*
3. **before God**- Gr. **enopion theos**- *in the presence of God*

5. Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day.

A. Now she who is really a widow,

1. really a widow

- a. A real widow is clarified by the next two words- *left alone*.

B. and left alone,

1. **left alone**- Gr. **monoo**- *to make single or solitary, leave alone, forsake*

C. trusts in God and continues in supplications and prayers night and day

1. trusts- Gr. **elpizo**- *to hope, confident expectation of good*

- a. This shows that a real widow's trust and hope is in God and is not looking to people for a handout.

2. continues- Gr. **prosmeno**- *to remain towards*

- a. Inspiration starts a thing, but character continues it as a habit of life.

3. supplications- Gr. **deesis**- *definite requests*

4. prayers- Gr. **proseuche**- *face to face time with God, communion with God*

- a. Anna the prophetess whom met the baby Jesus was such a widow who served God in the temple with prayers. [Luke 2:36-37](#)

5. night and day

- a. This shows a life that is diligent even though one is of advanced age.

- b. Often when a person gets older they can do less physically. Often they feel like they are worthless because they can't do much physically. However, one can do mighty things through prayer. As one advances in age they need to exercise themselves more to prayer and intercession.
- c. On the cross Jesus hands and feet were nailed there. The feet that had taken him down dusty lanes to go heal or deliver someone was nailed to the cross and could not move anymore. The hands that were used to being placed on the sick or to bless a child was nailed immovable to the cross. However, the ministry of Jesus did not stop on the cross. Jesus still ministered by prayer and intercession. He prayed on the cross that God would forgive those who crucified Him. When He died the centurion that had crucified Him said, "Surely this was the Son of God!". Jesus' prayers were answered!
- d. A true widow was not just an idle person who was looking for a handout. They were looking to God in trust and were busy about the ministry of prayer and intercession. These are the ones that were to be added to the list of support from the church.

6. But she who lives in pleasure is dead while she lives.

A. lives in pleasure -Gr. *spatalao*- *live softly or in excessive comfort or indulgence (give one's self to pleasure)*

- 1. This kind of wasteful extravagant living is accompanied with the oppression or disregard of others. [Luk 16:19-20](#); [Jam 5:4-5](#)

B. dead- Gr. *thnesko*

- 1. This is true of an unbeliever. They are dead while they live.
- 2. Death in the Bible deals with a separation from not an extinction. A spiritually dead person is one that is separated from the life of God.
- 3. This is someone that is cut off from the life of God.

C. while she lives

- 1. This is a lifeless life!

7. And these things command, that they may be blameless.

A. And these things command,

1. these things

- a. Concerning the widows

2. **command-** Gr. **paraggello-** *to charge firmly*

- a. Some people do not want to be responsible for their family. A leader must be firm in teaching responsibility in this matter even when some don't like it.
- b. We see in the next verse that this is speaking of commanding people to take care of their family members.

B. that they may be blameless

1. **blameless-** Gr. **anepileptos-** *not apprehended, that cannot be laid hold of*

- a. This means that there is nothing in your life presently that can be grabbed hold of and you are connected to it.
- b. We all have a past but the old rotten garments of the past should have been cast off. Someone might find that old garment but you are no longer connected to it!

8. But 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.

A. But if anyone does not provide for his own,

1. **provide-** Gr. **pronoeo-** *to provide, think of beforehand, to take thought for, care for a thing*

- a. We need to think down the road and make provision for our family. This includes getting life insurance and have savings that can be passed down.
- b. I have seen men die and the wife not have enough money to even afford the burial. This should not be.

2. **his own**

- a. His family

B. and especially for those of his household,

1. **household-**Gr. **oikeios-** *belonging to a house or family, domestic, intimate*

C. he has denied the faith and is worse than an unbeliever

1. **denied-** Gr. **arneomai-** *to contradict, that is, disavow, reject, abnegate*

- a. We contradict our profession of the love of God when we fail to take care of those closest to us. We can profess to know God and by our works deny Him. [Tit 1:16](#)

2. **the faith**

- a. This is the sum of what Christians believe.

3. **worse-** Gr. **cheiron-** *inferior, worse in quality*
 - a. It is sad that a Christian can act worse than an unbeliever.
 4. **unbeliever-** Gr. **apistos-** *one who does not believe*
 - a. Even unbelievers will take care of their own family. [Matt 7:11](#), [Luke 11:13](#) For a Christian to lay claim to the love of God and reject their family denies by their actions the love of God.
 - b. Many Christians act and look worse than an unbeliever. This is sad.
 - c. Abraham in the OT received rebuke for his wicked actions concerning not protecting his wife from Pharaoh and Abimelech. [Gen. 12:18-19](#), [Gen. 20:9](#) It is sad to get a sermon on proper behavior from an unbeliever!
9. **Do not let a widow under sixty years old be taken into the number, *and not unless* she has been the wife of one man,**
- A. **Do not let a widow under sixty years old be taken into the number,**
 1. **widow-** Gr. **chera**
 2. **sixty years' old**
 - a. In the Jewish mind this was the beginning of old age. I have a while to go before I am old!
 3. **taken into the number-** Gr. **katalego-** *to set down in a list or register, to enroll; catalog*
 - a. This was the list of those who were under church support.
 - B. **and not unless she has been the wife of one man**
 1. **wife of one man**
 - a. This means that she did not remarry after her first husband died. If she remarried after the first husband she is more likely do so again and thus not need financial support.
 - b. This does not mean she had a divorce. Why penalize a true widow for a divorce that may have happened decades before?
10. **well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.**
- A. **well reported for good works**
 1. **well reported-** Gr. **martureo-** *having a witness*
 - a. This verse seems quite harsh. It appears that a widow must earn and deserve to be taken care of by the church. That is not the

point for these qualifications. These qualifications are about character. If someone lacks character, then they will undoubtedly misuse and waste the finances given to them. It is not wise to give street beggars money because they most often waste what is given to them.

b. The money given from the church comes from the tithes of the saints. These are holy unto the Lord. The leadership of the church has the responsibility to dispense them in a wise way and to make sure they are not wasted. Hence the character qualifications given here for those who will receive financial aid are to make sure the tithes of the saints are not wasted by spent wisely.

c. There are character qualifications of those dispensing finances and for those receiving them. [Acts 6:3](#)

2. **good works**- Gr. **kalos ergon**- *beneficial work*

B. if she has brought up children,

1. **brought up children**- Gr. **teknotropheo**

a. This word implies they are brought up in the nurture and admonition of the Lord.

C. if she has lodged strangers,

1. **lodged strangers**- Gr. **xenodocheo**- *to accept and care for strangers*

a. It was much more culturally accepted in this time to receive and care for strangers in your home than now. It could be quite dangerous to do this now. However, we are to welcome and care for those not like us or from outside our inner circle.

D. if she has washed the saints feet

1. **washed**- Gr. **nipto**- *to ceremonially wash certain parts of the body- i.e. hands and feet*

a. Again this was culturally practiced in that day. Some things are not as culturally relevant today but the principle remains. We need to serve others even in menial ways if necessary.

2. **saints**- Gr. **hagios**- *holy ones*

3. **feet**- Gr. **pous**

E. if she has diligently followed every good work

1. **diligently followed**- Gr. **epakouloutho**- *to follow upon*

2. **good work**- Gr. **agathos ergon**- *work of intrinsic good*

a. In this verse we see the two main words for **good**. The verse starts out that she must have a testimony of good works. The word

good there is **kalos**. This means *beneficial*. Here we see the word **agathos** which means *intrinsic good*. Some things do not seem overly beneficial at the moment but they are intrinsically good. Prayer does not always appear to be beneficial at the moment but it is always intrinsically good. The benefit often appears later.

11. But refuse *the* younger widows; for when they have begun to grow wanton against Christ, they desire to marry,

A. But refuse the younger widows

1. **refuse-** Gr. **paraitomai-** *to refuse, decline, avoid*

2. **younger-** Gr. **neoteros-** *newer, younger*

a. This speaks of younger widows and also newly widowed. It takes a while before a widow can decide if she wants to remarry or not.

3. **widows-** Gr. **chera**

B. for when they have begun to grow wanton against Christ,

1. **begun to grow wanton-** Gr. **katastreniaio-** *to feel the impulses of sexual desire*

a. Younger women will tend to feel the desire for physical intimacy and want to get married.

2. **against Christ**

a. They will turn against their commitment to serve Christ by uninterrupted prayers and supplications in the church by getting married and turning to the natural affairs of marriage and family.

b. Anna in the days of Jesus was such a widow. [Luke 2:36](#) She was being sustained by temple finances, but she worked in the temple by prayers and supplications. She was of advanced age and no doubt ceased to desire physical intimacy with a man.

C. they desire to marry

1. **desire-** Gr. **thelo**

2. **marry-** Gr. **gameo**

a. Marry and have sexual relations.

b. This is not an injunction against marriage. This verse just says that you need to fully make up your mind to be single before you commit to being taken care of by the church and work full time in prayer for the saints and the church. One should not give a fickle obligation and then go back on it.

12. **having condemnation because they have cast off their first faith.**

A. **having condemnation-** Gr. **echo krima**

1. If you break your word and pledge to the Lord you will have condemnation in your heart. It is best to keep your word or not make a pledge at all and keep a clear conscience.

B. **cast off-** Gr. **atheteo-** *to set aside*

C. **first faith-** Gr. **protos pistis**

- a. This speaks of the prior pledge of fidelity to the cause of Christ as serving as a widow in the church by prayer.

13. **And besides they learn *to be* idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.**

A. **And besides they learn to be idle,**

1. **learn-** Gr. **mathano**

2. **idle-** Gr. **argos**

- a. Notice idleness is learned and so is being industrious. All behavior is learned.

B. **wandering about from house to house-** Gr. **perierchomai okia-** *going around to homes*

C. **and not only idle but also gossips and busybodies,**

1. **idle-** Gr. **argos-** *lazy, shunning the labor which one ought to perform*

2. **gossips-** Gr. **phluaros-** *babbler, one who engages in silly talk*

- a. A lot of talk is mere babble. We are to season our speech with salt that it might impart grace to the hearer. [Col 4:6](#)

3. **busybodies-** Gr. **periergos-** *busy about trifles and neglectful of important matters especially busy about other folks' affairs, a busybody, meddlesome*

- a. These work themselves around to homes for free handouts and to spend their time talking and gossiping.

D. **saying things which they ought not**

1. **saying things**

- a. They say things about people and situations they should keep to themselves and some of the things they say might even be true.

2. **ought not**

- a. We ought not say everything we know or that comes across our minds.

14. Therefore I desire that *the* younger *widows* marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.

A. Therefore I desire that the younger widows marry,

1. desire- Gr. **boulomai**
2. younger- Gr. **neoteros**- *newer or younger*
3. widows- Gr. **chera**
4. marry- Gr. **gameo**

B. bear children

1. bear children- Gr. **teknogoneo**- *to raise children*

C. manage the house- Gr. **oikodespoteo**- *to rule a household, manage family affairs, to be a house despot*

1. The husband is the head of the wife but make no mistake about it, the woman rules over the day to day affairs of the house.
2. Men, the home is the woman's world and we are just living in it!

D. give no opportunity to the adversary to speak reproachfully

1. give- Gr. **didomi**
2. opportunity- Gr. **aphorme**- *a place from which a movement or attack is made, a base of operations*
 - a. We don't want to give those opposing Christianity a launching pad for accusations against us.
 - b. There are many just waiting for an opportunity to impugn Christianity. [2Co 11:12](#); [Tit 2:5](#), [Tit 2:8](#); [1Pe 4:14-15](#)
3. adversary- Gr. **antikeimi**- *the one laying in opposition*
 - a. This is talking about Satan but also a natural person who would be opposed to Christ and our message. Satan uses people to accuse the faith through.
4. speak reproachfully- Gr. **charin loidoria**- *to revile on account of*
 - a. We should not give ammunition to the enemies of Christ to accuse the faith because of our poor behavior.
 - b. Those who turn grace into lasciviousness will cause the way to be evil spoken of. [2Pe 2:2](#)

15. For some have already turned aside after Satan.

A. some

1. Some Christians will turn aside from the truth, but most will not.

B. already

1. In the end time many will turn from the truth but in Paul's day some had already turned. [2 Tim. 4:4](#)

C. turned aside- Gr. **ektrepo-** *to turn out of the way*

1. Some have turned aside to Satan and are being idle busybodies and some are turning aside to Satan to be used by him to impugn Christianity.

D. Satan- means *contrary; adversary; enemy; accuser*

1. The two weapons of the enemy are the lie and accusation.

16. If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

A. If any believing man or woman has widows,

1. **believing man-** Gr. **pistos-** *believing one*
2. **widows-** Gr. **chera**

B. let them relieve them,

1. **relieve-** Gr. **eparkeo-** *to aid, give assistance, relieve to give aid from one's own resources; to defend*

C. and do not let the church be burdened,

1. **church-** Gr. **ekklesia-** *called out ones*
2. **burdened-** Gr. **bareo-** *weighed down*

- a. A church can become weighed down financially and so much so it will sink. Financial responsibility must be upheld. The church is not a business but it must be run with business principles.

D. that it may relieve those who are really widows

1. **relieve-** Gr. **eparkeo**
2. **really widows**
 - a. Widows indeed.

17. Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

A. Let the elders who rule well be counted worthy of double honor,

1. **elders-** Gr. **presbuteros-** *mature one*
 - a. Elders and bishops are used largely synonymously in the NT. All bishops [overseers] are elders, but not all elders are bishops [overseers]. Not all elders oversee an area in the church.

2. **rule-** Gr. **proistemi-** *to stand out front, lead from the front*
 - a. A leader in the church should lead by example. They stand out front of the congregation and lead by example first and then by their exhortations.
3. **well-** Gr. **kalos-** *beautifully, finely, excellently, well*
 - a. Some elders do not rule well at all. They do not stand in front and give a good example to follow. They try to blend into the crowd trying to please everyone.
4. **counted worthy-** Gr. **axioo-** *to judge worthy, deem, deserving*
5. **double honor-** Gr. **diplous time-** *Almost every commentator of note allows that τιμη here signifies reward, stipend, wages; double wages or pay*
 - a. A senior pastor who labors in and teaches the Word each week should make double what the next leader in the church makes.
 - b. We are to esteem highly those who teach us the Word of God. Part of this esteem is good pay. [1Th 5:12-13](#)
 - c. We see that this is talking about financial pay by the next verse. It is important to take scripture in context for proper interpretation.

B. especially those who labor in the word and doctrine.

1. **especially-** Gr. **malista**
2. **labor-** Gr. **kopaio-** *to labor with wearisome effort, to toil*
 - a. The study of the Word and preparation of messages is hard work if it is done right. Just like a woman who spends hours working in the kitchen preparing a Thanksgiving Day feast and it is eaten in a few minutes, the same it is with the minister of the Word of God. They spend hours studying, meditating, and preparing messages. These are then delivered in a matter of minutes and everyone partakes happily and then leaves until the next time. This must be done over and over and over again.
3. **word-** Gr. **logos**
 - a. A minister must labor in the Word, not in the daily news or reader's digest! People need the Word of God not homilies, the latest news, or motivational speeches.
4. **doctrine-** Gr. **didaskalia-** *teaching*
 - a. There are teaching elders and non-teaching elders. Those that teach should make more pay than those who do not.
 - b. Jesus said that a good steward in His house is one that gives out

food in due season. [Luk 12:42](#) The food of the saints is the Word of God. A minister is to give timely messages from the Word of God.

18. For the Scripture says, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN," and, "THE LABORER IS WORTHY OF HIS WAGES."

A. For the Scripture says,

1. For

a. This connects with the last verse on elders receiving double honor-double pay.

2. Scripture- Gr. graphe

a. [Deu 25:4](#), [1 Cor. 9:9-10](#)

B. you shall not muzzle an ox while it treads out the grain,

1. muzzle- Gr. **phimoo-** *to close the mouth with a muzzle*

2. ox- Gr. **bous**

a. A beast of burden.

3. treads out the grain- Gr. **aloao-** *to thresh out grain*

a. A miserly owner would muzzle his ox so it would not eat any of the grain it so longed to eat as it tread it out.

b. It would behoove a smart man to allow his ox to eat of the grain. This would cause it to stay strong and also be more motivated. This is true of a pastor. If a pastor is taken care of financially he will be strengthened and more motivated.

C. and the laborer is worthy of his wages

1. laborer- Gr. **ergates-** *worker*

a. Notice that a worker is worthy of wages, not if you are just breathing. Government handouts are crippling our government's financial state and crippling the people who are living on them.

2. worthy- Gr. **axios-** *of equal weight to*

a. We should give an equal amount of work for our pay. If someone gives good work, they are worthy of being paid. [Mat 10:10](#); [Luk 10:7](#)

3. wages- Gr. **misthos-** *pay*

19. Do not receive an accusation against an elder except from two or three witnesses.

A. receive- Gr. **paradechomai-** *to accept, receive, met. to receive, admit, yield*

assent to

B. accusation- Gr. **kategoria-** *a public accusation*

1. This admonition is given because leaders are open to complaints and accusations by those under them that don't like the decisions they make or how they officiate their business or by those who are jealous of their position.

C. elder- Gr. **presbuteros-** *mature one*

1. Usually those making accusations are not mature people. We should give more credence to the known maturity and character of an elder over someone accusing them of a lesser or unknown character.

D. two or three witnesses- Gr. **duo e treia martus**

1. This admonition is given in both the OT and NT. [Deu 17:6](#), [Deu 19:15](#)
2. Once two or three witnesses come forward against an elder it is incumbent upon leadership to investigate and correct where needed.

20. Those who are sinning rebuke in the presence of all, that the rest also may fear.

A. Those who are sinning rebuke in the presence of all,

1. Those

- a. Who are those? In context it is elders- or leaders! This is not talking about the rank and file church member.

2. sinning- Gr. **hamartano**

3. rebuke- Gr. **elegcho-** *to convince with evidence*

- a. We are to use the evidence of the Word of God to bring rebuke.

4. presence of all

- a. This verse has been used wrongly and completely devastated people. It is crucial to take scripture in context and know what the scriptures say in the original languages.
- b. This verse has been used to bring a church member before the whole church and expose their private sin. This is just a travesty.
- c. The only time you should rebuke a leader in front of others is if they are sinning in the open before others. Leaders have influence over others. When they do serious wrong openly they need to be corrected openly. This was the case of Paul reprimanding Peter in Antioch before everyone. [Gal 2:11-14](#) His sin was before all. Peter was a leader that had influence on others. He needed to be rebuked publically because his sin was public. There is no need to

- rebuke someone publically for a private or isolated fault or sin.
- d. This could be done first privately where you confront the elder with what the Word says- rebuke. Then you ask them to make a public apology if it was done publically.

B. that the rest also may fear.

1. rest- Gr. **loipoi**

- a. The rest of who? The rest of leadership!
- b. The God's Word translation has the idea here: **(GW) Reprimand those leaders who sin. Do it in front of everyone so that the other leaders will also be afraid.**

2. fear- Gr. **phobos**

- a. This would instill a reverence, deeper respect, and obligation for being a leader.

21. I charge *you* before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

A. I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice,

1. charge- Gr. **diamarturomai-** *to make a solemn and earnest charge*

2. before God and the Lord Jesus Christ

- a. Everything we do and say are before God and the Lord Jesus.

3. elect- Gr. **eklektos-** *to select out*

- a. These are the angels that stayed faithful to God and have been given charge over God's elect.

4. angels- Gr. **aggelos-** *messengers*

- a. Angels are watching and listening to us. By doing this they learn more about God and his ways through the church. [Eph. 3:10](#)

5. observe- Gr. **phulasso-** *to guard, to keep*

- a. We need to guard and protect justice.

6. without prejudice- Gr. **prokrima-** *to judge in advance*

- a. Often we make up our mind on something by hearing just a piece of information or by just hearing one side of the story. Proverbs says that it is foolish to answer a matter before hearing it out fully first. [Prov. 18:13](#)

B. doing nothing with partiality

1. doing- Gr. **poieo**

2. partiality- Gr. **prosklisis-** *a leaning upon or towards a thing; met. a*

leaning towards any one, inclination of mind towards, partiality

- a. Often we are leaning in a certain way from the very start of a matter due to what we know about someone personally. We are not to do that. We need to give everyone a fair shake and fair dealing.
- b. Friendship has no bond in the courtroom.

22. Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.

A. Do not lay hands on anyone hastily,

1. **lay hands-** Gr. **epitithemi cheir-** *to place hands upon*

2. **hastily-** Gr. **tacheos-** *quickly*

- a. This does not mean to slap your hands on someone forcefully. This is not referring to laying on of hands for healing. It refers to laying on of hands to set someone into the ministry. It means don't be quick or hasty to lay hands on someone putting them into the ministry. You need to get to know them and their character by testing them before you do that. [1Ti 3:10](#)

- b. This goes with Paul's admonition not to put a novice [new-plant] into the ministry. [1Ti 3:6](#)

B. nor share in other people's sins,

1. **share-** Gr. **koinoneo-** *to partake in*

- a. This is the Greek word is translated as fellowship most of the time in the NT. This Greek word does not mean fellowship like we know it today which is to get along with someone. It means to participate or share in.

2. **people's-** Gr. **allogios-** *another's*

3. **sin-** Gr. **hamartia**

- a. If someone is living in sin and you place them into ministry you will be attached to them when they fall and will come under accusation with them.

C. keep yourself pure

1. **keep-** Gr. **tereo-** *to watch over*

2. **pure-** Gr. **hagnos**

- a. The root word for this is **hagios-** *saint, holy one*. We will keep ourselves pure when we renew our mind to our new identity as a saint and holy one.

- b. In this context we keep ourselves pure by not putting people we

really don't know well into leadership.

23. No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

A. No longer drink only water,

1. No longer

a. Timothy had been abstaining from alcohol which is a good policy in most cases.

2. drink water- Gr. **hudropodeo**

B. but use a little wine for your stomach's sake and your frequent infirmities.

1. little- Gr. **oligos**

a. Some overlook this important word little and hear drink wine! They end up drinking a lot of it and getting drunk! No, Paul said use a **LITTLE** wine. More than one glass is not a little.

2. wine- Gr. **oinos**- fermented grape juice- wine

a. The word **oinos** does not mean grape juice. It means wine-fermented grapes. This is alcohol.

b. Nowhere does the Bible forbid the drinking of wine. It forbids drunkenness.

c. If drinking wine is a sin then Paul was telling Timothy to sin by drinking it.

d. Although it is not a sin to drink wine, it is also true you cannot get drunk on wine or alcohol if you don't drink it. I recommend ministers just stay away from it. Now we have other medicines available for stomach ailments so that wine is not necessary. However, let me make this clear! It is not a sin to drink wine unless you believe it is and do it anyway. Whatever is not of faith is sin. [Rom 14:23](#)

e. Leaders in the NT are told not to be **given** to wine. [Tit 1:7](#), [Tit 2:3](#)

3. stomach's sake- Gr. **dia stomachos**- *because of your stomach*

a. It is very possible that Timothy suffered from ulcers. We can deduce this from Paul referring to fear in talking about Timothy. He obviously dealt with anxiety. [2 Tim. 1:7](#), [1 Cor. 16:10](#)

4. frequent- Gr. **puknos**- *thick, dense, compact in reference to time*

5. infirmities- Gr. **astheneia**- *weaknesses*

a. Notice Paul did not tell Timothy to suck it up or that he needed more faith so that he would not have sickness. No, he advocated

medicine! Medicine is not bad folks. Go to God first and He may tell you to take some medicine. God created all the plants of the earth and many are medicinal. God created them to help us! If God leads you to take medicine, then take it in faith trusting in God to bless that medicine to your body. God is the healer and sometimes He uses medicine in the process. So often we are just too spiritual for our own good. God created us physical beings and we live on a physical planet. When we combine the natural and the supernatural then we are in a divine balance.

24. **Some men's sins are clearly evident, preceding *them* to judgment, but those of some *men* follow later.**

A. **Some men's sins are clearly evident,**

1. **men's-** Gr. **anthropos**
2. **sins-** Gr. **hamartia**
3. **clearly evident-** Gr. **prodelos-** *clear in front of all, public sin*

B. **preceding them to judgment,**

1. **preceding-** Gr. **proago**
2. **judgment-** Gr. **krisis**
 - a. This is judgment in the church [church discipline] and from people, not God.
 - b. This is speaking of unrepentant sin.

C. **but those of some men follow later**

1. **men-** Gr. **anthropos**
2. **follow later-** Gr. **epakouloutheo**
 - a. This means that the sin comes to light sometime after it is committed. Again, this speaks of unrepentant sin. This will come to light in this life only because in heaven sins will not be brought up because Jesus was judged for them and paid for them. We will be judged for works, not for our sin. [1 Cor. 3:10-14](#)

25. **Likewise, the good works *of some* are clearly evident, and those that are otherwise cannot be hidden.**

A. **Likewise-** Gr. **hosautos**

B. **the good works of some are clearly evident,**

1. **good-** Gr. **kalos**
2. **works-** Gr. **ergon**

3. clearly evident- Gr. **prodelos**

- a. Some good works will be seen and rewarded now. This is called being rewarded openly. [Matt. 4:4, 6, 18](#)

C. and those that are otherwise cannot be hidden.

1. hidden- Gr. **krupto-** *concealed*

- a. Good works unseen by man will be rewarded later by discovery of them or in heaven.