

First Timothy 5:19-25

5:19 – **Do not admit a charge against an elder except on the evidence of two or three witnesses.**

2596 [e]	4245 [e]	2724 [e]	3361 [e]	3858 [e]	1622 [e]	1487 [e]	3361 [e]	1909 [e]	1417 [e]	2228 [e]	5140 [e]	3144 [e]
Kata	presbyterou	katēgorian	mē	paradechou	ektos	ei	mē	epi	dyo	ē	triōn	martyrōn
19	Κατὰ	πρεσβυτέρου	κατηγορίαν	μὴ	παραδέχου	, ἐκτὸς	εἰ	μὴ	ἐπὶ	δύο	ἢ	τριῶν μαρτύρων .
	Against	an elder	an accusation	not	do receive	except	if	not	upon	two	or	three witnesses
	Prep	Adj-GMS	N-AFS	Adv	V-PMM/P-2S	Adv	Conj	Adv	Prep	Adj-GMP	Conj	Adj-GMP N-GMP

1. Distribution of money to the widows by the church leadership was controversial even in Acts 6
2. So, there could be complaints towards the elders from the people
3. Timothy was responsible for both sides of the situation. Either side could complain or be accused:
 - a. Timothy must protect the widows who get the money
 - b. Timothy must protect the elders who are distributing the money from people who are trying to undermine them

5:20 – **As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear.**

3588 [e]	1161 [e]	264 [e]	1799 [e]	3956 [e]	1651 [e]	2443 [e]	2532 [e]	3588 [e]	3062 [e]	5401 [e]	2192 [e]
Tous	de	hamartanontas	enōpion	pantōn	elenche	hina	kai	hoi	loipoi	phobon	echōsin
20	Τοὺς	(δὲ)	ἁμαρτάνοντας	ἐνώπιον	, πάντων	ἐλέγχε	, ἵνα	καὶ	οἱ	λοιποὶ	, φόβον ἔχωσιν .
	Those	however	sinning	before	all	rebuke	so that	also	the	rest	fear might have
	Art-AMP	Conj	V-PPA-AMP	Prep	Adj-GMP	V-PMA-2S	Conj	Conj	Art-NMP	Adj-NMP	N-AMS V-PSA-3P

1. The immediate context is money and distribution to widows
2. The broader context is false teaching
3. Notice this is addressed to “those who persist in sin”, not to those who have occasionally sinned.
4. “Rebuke” – elenche – means “to confront” with a range of meanings including “to expose,” “to rebuke”, “to discipline”
 - a. It occurs 4x in Timothy and Titus:
 - i. Titus is told to rebuke the Cretans sharply in Titus 1:13. This is the strongest use of the word:
 “One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore **rebuke them sharply**, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth.
 - ii. Three occurrences indicate “to exhort”
 1. 2 Timothy 4:2 – “preach the word; be ready in season and out of season; reprove, rebuke, and **exhort**, with complete patience and teaching.
 2. Titus 1:9 – “He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to **rebuke** those who contradict it.”
 3. Titus 2:15 – “Declare these things; exhort (*parakalei*) and **rebuke** (*elenche*) with all authority. Let no one disregard you.”

5. “Rebuke before all” and “the rest might fear”
 - a. The rebuke is before all the church
 - b. The rest who fear are the other elders
 - c. An example might be in Galatians 2:11-13 where Paul rebuked the elder Peter publicly, and even Barnabus, also an elder, took note and made corrections:
 “But when Cephas (*Peter, an elder*) came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And the rest of the Jews acted hypocritically along with him, so that even Barnabas (*also an elder*) was led astray by their hypocrisy.”
(The italics is added to identify elders Peter and Barnabas.)
6. “persist in sin” could be the elder or the one bringing the false charges
 - a. Deut 19:15 says two or three witnesses to confirm wrongdoing
 - b. Deut 19:16 speaks of the false witness and their penalty

““A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. 16 If a malicious witness arises to accuse a person of wrongdoing, 17 then both parties to the dispute shall appear before the Lord, before the priests and the judges who are in office in those days. 18 The judges shall inquire diligently, and if the witness is a false witness and has accused his brother falsely, 19 then you shall do to him as he had meant to do to his brother. So you shall purge the evil from your midst. 20 And the rest shall hear and fear, and shall never again commit any such evil among you. 21 Your eye shall not pity. It shall be life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.” – Deuteronomy 1:15-21

1.

5:21 – In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality.

1263 [e]	1799 [e]	3588 [e]	2316 [e]	2532 [e]	5547 [e]	2424 [e]	2532 [e]	3588 [e]	1588 [e]	32 [e]	2443 [e]	3778 [e]	5442 [e]
Diamartyromai	enōpion	tou	Theou kai	Christou	Iēsou kai	tōn	eklektōn	angelōn	hina	tauta	phylaxēs		
21 Διαμαρτύρομαι	ἐνώπιον	τοῦ	Θεοῦ καὶ	Χριστοῦ	Ἰησοῦ καὶ	τῶν	ἐκλεκτῶν	ἀγγέλων	ἵνα	ταῦτα	φυλάξης ,		
I earnestly testify	before	-	God	and	Christ	Jesus	and	the	elect	angels	that	these things	you should keep
V-P1M/P-1S	Prep	Art-GMS	N-GMS	Conj	N-GMS	N-GMS	Conj	Art-GMP	Adj-GMP	N-GMP	Conj	DPro-ANP	V-ASA-2S

5565 [e]	4299 [e]	3367 [e]	4160 [e]	2596 [e]	4346 [e]
chōris	prokrimatos	mēden	poiōn	kata	prosklisisin
χωρὶς	προκρίματος ,	μηδὲν	ποιῶν	κατὰ	πρόσκλησιν .
apart from	prejudice	nothing	doing	out of	partiality
Prep	N-GNS	Adj-ANS	V-PPA-NMS	Prep	N-AFS

1. **“I charge you”** – *diamartyromai* - /dee-am-ar-too'-rom-ahee/ means “to affirm solemnly” from two words:
 - a. *Dia* = “thoroughly”
 - b. *Martyromai* = “witness”, “testify”
2. Charged before God, Christ Jesus and the elect angels.
 - a. Covering the fullness of the heavens or heavenly hosts
 - b. “elect” angels could be:
 - i. Opposite the fallen angels of Jude 6 and Second Peter 2:4

- ii. The angels selected and appointed to oversee human affairs and participate in some kind of end time judgment. (although Paul says “we will judge angels” in 1 Corinthians 6:3.
 - c. All of Paul and Timothy’s ministry activities are open and seen before God, Jesus and angels.
3. **“These rules”** comes from *tauta* meaning “these things” which could refer to:
- a. All these instructions in chapter five even concerning widows (5:1-25)
 - b. All the areas (four of them) mentioned here concerning elders (5:17-25)
 - i. Double honor for elders who labor in preaching and teaching
 - ii. Accepting accusations against elders on the charge of 2-3 witnesses
 - iii. Rebuke elders publicly
 - iv. Laying on of hands to appoint elders
 - c. Hearing and investigating accusations made against the elders
4. Timothy’s oversight and decision making concerning the elders must be:
- a. **“without prejudging”** from *prokrima* which is a courtroom term used to identify the unjust practice of deciding an issue before the case is heard based on personal preferences or by taking sides in a judicial case.
 - i. It means “a prejudgment, prejudice, partiality, preference”
 - ii. Used only here in the Greek NT
 - b. “nothing from partiality” is from *prosolempsia* from *prosklisis* which means “to cause to lean against”
 - i. The Bible consistently states that God does not show partiality

5:22 – Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure.

5495 [e]	5030 [e]	3367 [e]	2007 [e]	3366 [e]	2841 [e]	266 [e]	245 [e]	4572 [e]	53 [e]	5083 [e]
Cheiras	tacheōs	mēdeni	epititheī	mēde	koinōnei	hamartiais	allogotriais	seauton	hagnon	tereī
22 Χείρας	ταχέως	μηδενι	ἐπιτίθει	, μηδὲ	κοινωνει	ἁμαρτίαις	ἄλλοτρίαις	; σεαυτὸν	ἄγνὸν	τήρει .
Hands	hastily	on no one	lay	nor	share	in [the] sins	of others	yourself	pure	keep
N-AFP	Adv	Adj-DMS	V-PMA-2S	Conj	V-PMA-2S	N-DFP	Adj-DFP	PPro-AM2S	Adj-AMS	V-PMA-2S

1. “Laying on of hands” seems to indicate the appointing of elders to their roles of oversight.
- a. Laying on of hands was also used for many other things:
 - i. Jesus laid his hands on people for:
 - 1. Healing
 - 2. Blessing
 - ii. In Acts it communicated divine acceptance and often was followed by the manifestation of the Holy Spirit such as:
 - 1. Acts 19:5-7 in Ephesus:
“On hearing this, they were baptized in[b] the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Spirit came on them, and they began speaking in tongues and prophesying. There were about twelve men in all.”
 - 2. Acts 8:17 – “Then Peter and John placed their hands on them, and they received the Holy Spirit.”
 - iii. Appointing of elders

1. Acts 14:23 at Iconium – “when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.”
 - iv. There is a chance this could be referring to laying hands on repentant elders to restore them to their position.
 - v. This is probably not referring to what we see today as modern ordination.
2. “share” or “take part” is from *koinonei* meaning “to have a share of”
 - a. In context this would refer to Timothy being part of or responsible for the sins of unqualified elders.
3. “Keep yourself pure” refers to Timothy not allowing himself to be compromised because he appointed incapable elders. Their sins would become Timothy’s sins.
 - a. Timothy may feel pressure to appoint more elders for the oversight of the money distribution to widows.
 - b. There may be other matters that need attention
 - c. Some of the elders needed to be replaced due to:
 - i. False teaching
 - ii. Immorality
 - iii. Drunkenness

5:23 – (No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.)

3371 [e]	5202 [e]	235 [e]	3631 [e]	3641 [e]	5530 [e]	1223 [e]	3588 [e]	4751 [e]	2532 [e]	3588 [e]	4437 [e]	4771 [e]	769 [e]	
Meketi	hydropotei	alla	oinō	oligo	chrō	dia	ton	stomachon	kai	tas	pyknas	sou	astheneias	
23	Μηκέτι	ὕδροπότει	, ἀλλὰ	οἴνω	ὀλίγω	χρῶ	, διὰ	τὸν	στόμαχον	καὶ	τὰς	πυκνάς	σου	ἀσθενείας .
	No longer	drink [only] water	but	wine	a little	use	because of	the	stomach	and	the	frequent	of you	ailments
	Adv	V-PMA-2S	Conj	N-DMS	Adj-DMS	V-PMM/P-2S	Prep	Art-AMS	N-AMS	Conj	Art-AFP	Adj-AFP	Pro-G2S	N-AFP

1. This verse is given to Timothy to clarify “keep yourself pure” from the previous verse.
2. Another problem in Ephesus was asceticism which, like the Nazarite vow (Numbers 6:1-4), would have included the forsaking of drinking wine or abstinence from wine.
 - a. 1 Tim. 4:1-5 -

“Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.
3. Paul is making it clear to Timothy this is NOT what he is talking about concerning “keeping yourself pure”
4. In fact, Timothy needs to drink *oligos* (“few”, “little”, “small”) wine
5. Timothy has been drinking only water. In fact, the first imperative (command) is in the present tense in the Greek which means, “Stop drinking only water”.
6. The second imperative (command) for medical reasons is to “make use of a little wine”.
7. Two medical conditions are generally outlined:
 - a. “your stomach”
 - b. “your frequent ailments”
8. In the ancient world it was well known in many cultures that:
 - a. Water was often contaminated, and wine was safer
 - b. Wine could be used for medical purposes

5:24 – The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later.

5100 [e]	444 [e]	3588 [e]	266 [e]	4271 [e]	1510 [e]	4254 [e]	1519 [e]	2920 [e]	5100 [e]	1161 [e]	2532 [e]	1872 [e]				
Tinōn	anthrōpōn	hai	hamartiai	prodēloi	eisin	proagousai	eis	krisin	tisin	de	kai	epakolouthousin				
24	Τινῶν	ἀνθρώπων	αἱ	ἁμαρτίαι	πρόδηλοί	εἰσιν	,	προάγουσαι	εἰς	κρίσιν	;	τισὶν	δὲ	καὶ	ἐπακολουθοῦσιν	.
	Of some	men	the	sins	manifest	are	going before [them]	to	judgment	of some	however	also	they appear later			
	IPro-GMP	N-GMP	Art-NFP	N-NFP	Adj-NFP	V-PIA-3P	V-PPA-NFP	Prep	N-AFS	IPro-DMP	Conj	Conj	V-PIA-3P			

1. These two verses (5:24-25) are to provide Timothy:
 - a. Some reason for waiting and observing the potential elders before appointing them
 - b. But, also, giving him some room to not blame himself if a poor elder slips into position
 - i. After all, Jesus appointed Judas.
 - ii. And, the apostles appointed Nicolaus:

“We will devote ourselves to prayer and to the ministry of the word.” And what they said pleased the whole gathering, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands on them.”
2. Some sins are so obvious it is clear:
 - a. They are unworthy to serve as an elder. Thus, judged in time by Timothy, in this case
 - b. They are unworthy to serve as an elder and God’s judgment on them will appear even during their lives
3. Sins that appear later will never be seen before hand:
 - a. By Timothy before he appoints them as elders
 - b. By men in this life, but will be judged by the Lord in eternity

5:25 – So also good works are conspicuous, and even those that are not cannot remain hidden.

5615 [e]	2532 [e]	3588 [e]	2041 [e]	3588 [e]	2570 [e]	4271 [e]	2532 [e]	3588 [e]	247 [e]	2192 [e]	2928 [e]	3756 [e]	1410 [e]					
hōsautōs	kai	ta	erga	ta	kala	prodēla	kai	ta	allōs	echonta	krybenai	ou	dynamtai					
25	ὡσαύτως	καὶ	,	τὰ	ἔργα	τὰ	καλὰ	πρόδηλα	,	καὶ	τὰ	ἄλλως	ἔχοντα	,	κρυβῆναι	οὐ	δύνανται	.
	Likewise	also	the	works	-	good	[are] evident	and even	those	otherwise	being	to be concealed	not	able				
	Adv	Conj	Art-NNP	N-NNP	Art-NNP	Adj-NNP	Adj-NNP	Conj	Art-NNP	Adv	V-PPA-NNP	V-ANP	Adv	V-PIM/P-3P				

1. Sometimes qualifies elders are not publicly outstanding in their good deeds. But, once put into a place of leadership their good deeds appear.