

# First Timothy 5:17-25

First Timothy 5:17 – **Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.**

3588 [e]	2573 [e]	4291 [e]	4245 [e]	1362 [e]	5092 [e]	515 [e]	3122 [e]	3588 [e]	2872 [e]	1722 [e]	3056 [e]	2532 [e]
Hoi	kalòs	proestòtes	presbyteroi	diplēs	timēs	axiousthòsan	malista	hoi	kopiòntes	en	logò	kai
17 Οἱ	καλῶς	προεστῶτες	πρεσβύτεροι	, διπλῆς	τιμῆς	ἀξιούσθωσαν	, μάλιστα	οἱ	κοπιῶντες	ἐν	λόγῳ	καὶ
The	well	ruling	elders	, of double	honor	let be counted worthy	especially	those	straining	in	[the] word	and
Art-NMP	Adv	V-RPA-NMP	Adj-NMP	Adj-GFS	N-GFS	V-PMM/P-3P	Adv	Art-NMP	V-PPA-NMP	Prep	N-DMS	Conj

1319 [e]  
didaskalia  
διδασκαλία .  
[the] teaching  
N-DFS

1. “elders” is *presbyteros* which means “old man”
  - a. In 5:1 the same word refers to older men
  - b. Here the same word refers to the leadership position we translate as “elder”
  - c. In 5:1-2 the topic was clearly:
    - i. Older men and younger men
    - ii. Older women and younger women
      1. With the subset being widowed women
        - a. Old (60 years plus)
        - b. Young (under 60)
2. “rule” is *proestotes* meaning “manage”, “lead”, “preside over” or “rule” and is translated sometimes as “direct the affairs of the church”
  - a. One of the key activities in context these elders are overseeing is the distribution of money to the widows.
  - b. In Acts 11:29-30 the church in Antioch sent money with Barnabas and Saul” for the suffering believers in Judea “to the elders” in the Judean churches to be distributed: “*So the disciples determined, every one according to his ability, to send relief to the brothers living in Judea. And they did so, sending it to the elders by the hand of Barnabas and Saul.*”
3. “honor” is from *time* in the Greek which means “honor”
  - a. Can refer to “honorarium” or “stipend”. There is room for this to refer to a salary or payment for services.
  - b. The word natural means “respect”
  - c. The word time is also used in:
    - i. 6:1 – “Let all who are under a yoke as bondservants regard their own masters as worthy of all honor, so that the name of God and the teaching may not be reviled.
    - ii. 6:16 – “who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.
    - iii. 2 Timothy 2:20-21 – “Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a

vessel for **honorable** use, set apart as holy, useful to the master of the house, ready for every good work.

4. “let be counted worthy” is *axiousthosan* which is the passive verb form of *axioo* meaning “consider worthy”
5. “Double” from *diples* or *diploous* means “two fold”
  - a. Used in Matthew 23:15 – “Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him **twice** as much a child of hell as yourselves.”
  - b. Double here could mean give two things such as:
    - i. Bivocational income – such as a non-church income and a church income
    - ii. Two areas of honor – such as both respect and wages
6. Here is another subgroup under the category of “Men”
  - a. Men
    - i. Older men
      1. Ruling men (elders)
        - a. Elders who preach and teach
    - ii. Younger men
7. “Work” is from *kopiaio* meaning “toil”, “labor” such as the hard-working farmer of 2 Timothy 2:6-7:
 

“It is the **hard-working** farmer who ought to have the first share of the crops. Think over what I say, for the Lord will give you understanding in everything.”
8. “Preaching and Teaching” or “the Word and Teaching”
  - a. “Preaching” is from *logos* meaning “a word” such as an idea, or “a statement”, “a speech”
  - b. “Teaching” is from *didaskalia* meaning “instruction”, “teaching”

**5:18 – For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.”**

3004 [e]	1063 [e]	3588 [e]	1124 [e]	1016 [e]	248 [e]	3756 [e]	5392 [e]	2532 [e]	514 [e]	3588 [e]	2040 [e]	3588 [e]	3408 [e]	846 [e]
legei	gar	hē	graphē	Boun	aloōnta	ou	phimōseis	kai	Axios	ho	ergatēs	tou	misthou	autou
18 λέγει	γάρ	ἡ	γραφῆ	, Βοῦν	ἀλοῶντα	οὐ	φιμώσεις	, καί	, Ἄξιος	ὁ	ἐργάτης	τοῦ	μισθοῦ	αὐτοῦ .
Says	for	the	Scripture	An ox	treading out grain	not	you shall muzzle	and	Worthy [is]	the	workman	of the	wages	of him
V-PIA-3S	Conj	Art-NFS	N-NFS	N-AMS	V-PPA-AMS	Adv	V-FIA-2S	Conj	Adj-NMS	Art-NMS	N-NMS	Art-GMS	N-GMS	Pro-GM3S

1. Paul supports this with two Scriptures:
  - a. Deut 25:4 – “You shall not muzzle an ox when it is treading out the grain.”
  - b. Luke 10:7 – “And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.”
    - i. Matthew 10:9-10 – “Acquire no gold or silver or copper for your belts, no bag for your journey, or two tunics or sandals or a staff, for the laborer deserves his food.”
  - c. OR, Paul is capturing the concept of Deuteronomy 24:15 and Leviticus 19:13:
    - i. “You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the Lord, and you be guilty of sin.”
    - ii. The wages of a hired worker shall not remain with you all night until the morning.”

**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-PMMM/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

**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)	ἁμαρτάνοντι	ἐνώπιον	,	πάντων	ἔλεγγε	,	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. “Rebuke”
4. “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 19:15-21

**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-PIMP-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

**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	epitithei	mēde	koinōnei	hamartiais	allotriais	seauton	hagnon	tērei
22 Χεῖρας	ταχέως	μηδενὶ	ἐπιτίθει	, μηδὲ	κοινωνεῖ	ἁμαρτίαις	ἄλλοτρίαις ;	σεαυτὸν	ἄγνον	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

**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	oligō	chrō	dia	ton	stomachon	kai	tas	pyknas	sou	astheneias
23 Μηκέτι	ὑδροπότει ,	ἀλλὰ	οἴνω	ὀλίγῳ	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-PMMP-2S	Prep	Art-AMS	N-AMS	Conj	Art-AFP	Adj-AFP	PPro-G2S	N-AFP

**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	anthrōpon	hai	hamartiai	prodēloi	eisin	proagousai	eis	krisin	tisin	de	kai	epakolouthousin
24 Τινῶν	ἀνθρώπων	αἱ	ἁμαρτίαι	πρόδηλοι	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

**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	krybēnai	ou	dynantai
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-PIMP-3P