

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Earlier I taught 1Ti 5:18 where Paul reminds Timothy pastor-teachers are to be paid - especially, "those whose work is preaching and teaching the Word of God."
3. Let's see how 1Ti 5:18 looks by way of an expanded translation.

Expanded Translation

1Ti 5:18 For you see the Scripture in Deu 25:4 says, "Do not muzzle the ox while it is treading out the grain, for the worker deserves his wage."

4. After exegeting verse 18 we then began the exegesis of 1Ti 5:19 and when time expired we were about to begin a word study of the Greek word **Kategoria** translated "an accusation."
5. So far we have exegeted that portion of 1Ti 5:19 which in the KJV has been translated "*Against an elder receive not ...*" noting it might better be rendered "**Against a pastor-teacher you must never receive, entertain or present ...**"
6. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 5:19 Against an elder receive not an accusation, but before two or three witnesses.

7. I want to review some of that learned and then begin new material on page two.

AGAINST AN ELDER Κατα πρεσβυτερος

1. **Kata Presbuteros** is better translated "Against a pastor-teacher ..."
2. **Kata** is a preposition followed by the noun **Presbuteros** declined as a genitive singular.
3. **Kata** is one of several prepositions with more than one meaning. There are nuances of meanings depending on the declension of the object which follows. For example:
 - **Kata** with the genitive, "down upon, against or down from"
 - **Kata** with the accusative, "along, according to"
4. In our case **Kata** is followed by the genitive and thus is well translated "against."

RECEIVE NOT μη παραδεχομαι κατηγορια

1. **Me Paradechomai Kategoria** is better translated “you must never receive, entertain or present an accusation ...”
2. **Me** is a negative adverb followed by the verb **Paradechomai** parsed as a present active imperative and the noun **Kategoria** declined as an accusative singular.
3. **Paradechomai** appears five times in the New Testament where in the KJV it is translated “receive, to receive, will receive” or “receiveth.” Let’s see how **Paradechomai** is used elsewhere in Scripture. Mar 4:20; Acts 16:19-21, 22:13-18; Heb 12:6
4. Now for new material and the phrase “an accusation.”

AN ACCUSATION, κατηγορια

1. **Kategoria** is well translated “an accusation.”
2. **Kategoria** is a noun declined as an accusative singular.
3. **Kategoria** appears four times in Scripture where in the KJV it is translated “accusation” or “accused.” Examples: Luk 6:7; Joh 18:29; Tit 1:6

Luk 6:7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an **accusation** against him.

Luk 6:8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

Luk 6:9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

Joh 18:29 Pilate then went out unto them, and said, What **accusation** bring ye against this man?

Joh 18:30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Joh 18:31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

Joh 18:32 That the saying of Jesus might be fulfilled,

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

Tit 1:6 If any be blameless, the husband of one wife, having faithful children **not accused** of riot or unruly.

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Tit 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

4. Now for the phrase “but before two.”

BUT BEFORE TWO ΕΚΤΟΣ ΕΙ ΜΗ ΕΠΙ ΔΥΟ

1. **Ektos Ei Me Epi Duo** is better translated “except and unless such accusation has been corroborated by two ...”

2. **Ektos** is an adverb followed by the combination of **Ei** and **Me** and the preposition **Epi** with the cardinal number **Duo**.

3. **Ektos** appears 11 times in the Scripture where it is translated “except, unless, without, outside, out of, that this does not include” or “with the exception.” Examples:

Mat 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the **outside** of them may be clean also.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

1Co 6:18 Flee fornication. Every sin that a man doeth is **without** the body; but he that committeth fornication sinneth against his own body.

1Co 14:5 I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, **unless** he interpret, that the church may receive edifying.

1Co 15:27 For he "has put everything under his feet." Now when it says that "everything" has been put under him, it is clear **that this does not include** God himself, who put everything under Christ.

2Co 12:2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether **out of** the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

2Co 12:3 And I knew such a man, (whether in the body, or **out of** the body, I cannot tell: God knoweth;)

2Co 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

4. **Ei** combined with **Me** is often used to communicate “an exception” thus in our verse a combination of **Ektos** and **Ei Me** would better be rendered “unless and except.”

5. **Duo** is one way of expressing the cardinal number two.

OR THREE WITNESSES. η τρεις μαρτυς.

1. **E Treis Martus** is well translated “or three witnesses.”

2. **E** is commonly used as a conjunction and virtually always translated “or.” It is followed by the cardinal number adjective **Treis** used to modify the noun **Martus** which is declined as a genitive plural.

3. “Before two or three witnesses” is a rule of evidence given by Moses in Deu 19:15-21 and repeated by the Lord in Mat 18:16.

Deu 19:15 One witness (**Ed**) is not enough to convict a man accused of any crime or offense he may have committed. A matter must be established by the testimony of two or three witnesses.

Deu 19:16 If a malicious witness takes the stand to accuse a man of a crime,

Deu 19:17 the two men involved in the dispute must stand in the presence of the LORD before the priests and the judges who are in office at the time.

Deu 19:18 The judges must make a thorough investigation, and if the witness proves to be a liar, giving false testimony against his brother,

Deu 19:19 then do to him as he intended to do to his brother. You must purge the evil from among you.

Deu 19:20 The rest of the people will hear of this and be afraid, and never again will such an evil thing be done among you.

Deu 19:21 Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Mat 18:16 But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three **witnesses**.

4. Let me give you five uses of **Martus** found elsewhere in Scripture.

Phi 1:8 For God is my **record** (testimony), how greatly I long after you all in the affection of Jesus Christ.

1Pe 5:1 The elders which are among you I exhort, who am also an elder, and a **witness** of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1Pe 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

1Pe 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.

1Ti 6:12 Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many **witnesses**.

Rev 17:6 I saw that the woman was drunk with the blood of the **martyrs**, the blood of those who bore testimony to Jesus. When I saw her, I was greatly astonished.

Rev 17:7 Then the angel said to me: "Why are you astonished? I will explain to you the mystery of the woman and of the beast she rides, which has the seven heads and ten horns.

Rev 17:8 The beast, which you saw, once was, now is not, and will come up out of the Abyss and go to his destruction. The inhabitants of the earth whose names have not been written in the book of life from the creation of the world will be astonished when they see the beast, because he once was, now is not, and yet will come.

Expanded Translation

Rev 17:8 The beast which you saw is Satan, he once operated in his own world under the permissive will of God but during the millennial reign of Christ he will be chained in the abyss and then at the end of the millennium he will be released for a short time and will come up out of the abyss only to fail once again and then he will go to his destruction. The unbelievers called before the Great White Throne will be astonished when they see that he has been judged and placed forever in the lake of fire.

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