

1. Earlier on April 2nd 2017 I taught in part 1Ti 5:23. When time expired we were about to exegete the phrase δια ο στομαχος “translated “for thy stomach’s sake.” Let’s begin our study time by using 1Jo 1:9.

2. Before continuing that study let’s see how 1Ti 5:18-22 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."

1Ti 5:19 You must never receive, entertain or convey an accusation against a pastor-teacher, except and unless, it is corroborated by and delivered with two or more witnesses.

1Ti 5:20 Those who openly reject the pastor-teacher’s authority are to be rebuked publicly so that the rest might learn from the public rebuke of others.

1Ti 5:21 I solemnly charge you before God and Christ Jesus that you do nothing out of partiality or favoritism.

1Ti 5:22 Do not be hasty in selecting any man for service in the local church, and do not share in the sins of others by hastily allowing the rebellious back into the congregation. Be careful to always keep yourself pure!”

3. Paul in verse 23 changes the subject by urging Timothy to take care of an apparent health problem.

KJV-New Sentence

1Ti 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

NIV

1Ti 5:23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

DRINK NO LONGER WATER, Μηκετι υδροποτεω

1. **Meketi Hudropoteo** is better translated “Stop drinking water ...”

2. **Meketi** is a compound consisting of the negative adverb **Me** and the adverb **Eti**. Earlier I provided two uses from the gospel of Mark. Mar 1:45 and 2:2

3. **Hudropoteo** is a hapax legomenon. It is a compound consisting of **Hudor** and **Potizo**. **Hudor** is the common Greek word for water and **Potizo** is a cognate of **Pino** meaning to drink.

4. Next we studied the Greek phrase *αλλα χραιομαι* translated “but use.”

BUT USE *αλλα χραιομαι*

1. **Alla Chraomai** is well translated “but use ...”

2. **Chraomai** appears ten times in Scripture where it is translated “to use, use, to make use of, should use” or “to treat.” I provided four uses of **Chraomai** in the New Testament. Acts 27:3, 27:17; 1Co 7:21-24 and 2Co 13:10-11

3. Next we studied the phrase “a little wine.”

A LITTLE WINE *ολιγος οινος*

1. **Holigos Oinos** is well translated “a little wine ...”

2. **Holigos** appears more than 40 times in Scripture where it is variously translated “few, little, small, a while,” and “briefly.”

3. To better understand **Holigos** I gave you three uses found elsewhere in Scripture. Acts 12:18; 2Co 8:15; Eph 3:3 and 1Pe 5:10

4. We then began a study of the noun **Oinos**.

5. **Oinos** must be understood to refer to fermented wine. The bursting of the wineskins in Luk 5:37 certainly implies fermentation.

5.1 The drinking of “wine” could be a stumbling block so accordingly Paul urges abstinence in Rom 14:21 so as to avoid giving an occasion of stumbling to a brother. It is very important in the etymology to understand that Paul uses **Oinos** for wine in this verse.

Rom 14:21 It is good neither to eat flesh, nor to drink wine (**Oinos**) nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

5.2 If the prohibitionist was ever to be convinced, and they are not, this verse would serve as irrefutable evidence that the Apostle did not think **Oinos** meant a juice. Juice just does not fit as a stumbling block.

5.3 Now for new material and the phrase “for thy stomach’s sake.”

FOR THY STOMACH’S SAKE *δια ο στομαχος*

1. **Dia Ho Stomachos** is better translated “because of your stomach or gullet ...” or “because of your digestive system ...”

2. **Dia** is a preposition followed by the monadic noun **Stomachos** declined as an accusative singular. **Stomachos** is a hapax legomenon. It is used often by writers of antiquity and more often than not it is translated “stomach.”

AND THINE OFTEN INFIRMITIES. ΚΑΙ Ο ΠΥΚΝΟΣ ΑΣΘΕΝΕΙΑ ΣΥ.

1. **Kai Ho Astheneia Su** is better translated “and your other related infirmities.”

2. **Su** is the 2nd person singular pronoun declined as a genitive singular. It is followed by the adjective **Puknos**. **Puknos** is used to modify the noun **Astheneia** which is declined as an accusative plural.

3. **Puknos** appears three times in the New Testament where it is translated frequent, often, oftener” or “very frequently.”

Luk 5:33 They said to him, "John's disciples **often** fast and pray, and so do the disciples of the Pharisees, but yours go on eating and drinking."

Acts 24:26 At the same time Felix was hoping that Paul would offer him a bribe, so he sent for him **frequently** and talked with him.

Acts 24:27 When two years had passed, Felix was succeeded by Porcius Festus, but because Felix wanted to grant a favor to the Jews, he left Paul in prison.

4. **Astheneia** appears more than 25 times in the New Testament where it is translated variously “infirmity, infirmities, weakness, sickness” or “diseases.” For example:

2Co 12:9 But he said to me, "My grace is sufficient for you, for my power is made perfect in **weakness**." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.

2Co 12:10 That is why, for Christ's sake, I delight in **weaknesses**, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

2Co 12:11 I have made a fool of myself, but you drove me to it. I ought to have been commended by you, for I am not in the least inferior to the "super-apostles," even though I am nothing.

Heb 4:15 For we do not have a high priest who is unable to sympathize with our **weaknesses**, but we have one who has been tempted in every way, just as we are -- yet was without sin.

5. Now let’s see how our entire verse looks by way of an expanded translation.

Expanded Translation

1Ti 5:23 Stop drinking water but drink a little wine for your sensitive digestive system and other related infirmities.

6. Now let’s see what Paul has to say about certain other men and their sins.

KJV-New Sentence

1Ti 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

NIV

1Ti 5:24 The sins of some men are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them.

SOME MEN'S SINS Τισ ανθρωπος ο αμαρτια

1. **Tis Anthropos Ho Hamartia** is better “The sins of some ...”

2. **Tis** is an indefinite categorical pronoun declined as a genitive plural followed by the noun **Anthropos** declined as a genitive plural and the monadic noun **Hamartia** declined as an accusative plural.

3. **Tis** is used like any other pronoun except it describes some unknown number without reference even to whom the antecedent or antecedents might be. Thus “some” is often used to translate **Tis**.

4. **Tis** appears more than 500 times in the New Testament where it is variously translated “any, some, one, one of, any man, even one” and “certain ones.” A few examples might help us understand better this common pronoun.

Acts 24:1 And after five days Ananias the high priest descended with the elders, and with a **certain** orator named Tertullus, who informed the governor (Felix) against Paul.

1Co 10:7 Neither be ye idolaters, as were **some** of them; as it is written, The people sat down to eat and drink, and rose up to play. (Exo 32:6)—*operation golden calf*

1Co 10:8 Neither let us commit fornication, as **some** of them committed, and fell in one day three and twenty thousand. (Num 25:1-9)—*operation Midianites/Phinehas*

1Co 10:9 Neither let us tempt Christ, as **some** of them also tempted, and were destroyed of serpents. (Num 21:5-9)—*operation brass serpent*

1Co 10:10 Neither murmur ye, as **some** of them also murmured, and were destroyed of the destroyer. (Num 14:2-29 cp. 26:63-65), *operation rebellion & new meaning to walk around the “park.”*

Phi 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be **any** virtue, and if there be **any** praise, think on these things.

1Pe 4:11 If **any man** speak, let him speak as the oracles of God; if **any man** minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

Tit 1:12 **Even one** of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons."

Tit 1:13 This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith

Tit 1:14 and will pay no attention to Jewish myths or to the commands of those who reject the truth.

ARE OPEN BEFOREHAND, ειμι προδηλος

1. **Eimi Prodelos** is better translated "are evident ..."

2. **Eimi** is a verb parsed as a 3rd person plural present active indicative followed by the noun **Prodelos** declined as a nominative plural.

3. **Eimi** is the verb "to be" and is variously translated "is, are, was, were, be, to be" or "being." I have provided examples of its use often therefore further study is deemed unnecessary.

4. **Prodelos** appears three times in the New Testament where it is translated "evident, manifest" or "open beforehand." Let's see how it is used in our next verse and Heb 7:14.

KJV

1Ti 5:25 Likewise also the good works of some **are manifest** beforehand; and they that are otherwise cannot be hid.

NIV

1Ti 5:25 In the same way, good deeds **are obvious**, and even those that are not cannot be hidden.

Heb 7:14 For it is **evident** that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

Heb 7:15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

Heb 7:16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

5. Let's see how our verse looks so far by way of expanded translation.

Expanded Translation

1Ti 5:24 The sins of some are evident ..."

6. Now for the phrase "going before to judgment."

GOING BEFORE TO JUDGMENT; προαγω εις κρισις

1. **Proago Eis Krisis** is better translated "and are immediately judged ..."

2. **Proago** is a verb parsed as a present active participle followed by the preposition **Eis** followed by the noun **Krisis** declined as an accusative singular.

3. **Proago** appears 19 times in Scripture where it is translated “went, went before, brought, which went before” and “going before.” Examples:

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, **went before** them, till it came and stood over where the young child was.

Acts 16:30 And **brought** them out, and said, Sirs, what must I do to be saved?

1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies **which went before** on thee, that thou by them mightest war a good warfare;

1Ti 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1Ti 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

4. **Eis** is somewhat unusual because the object of **Eis** is always declined in the accusative case and is used to convey movement thus translated “to, toward” or “unto.”

Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling of the commandment **going before** (*the Mosaic Law*) for the weakness and unprofitableness thereof.

5. **Krisis** appears 48 times in the New Testament where it is translated “judgment, accusation, judgements” and “condemnation.” Examples:

Joh 3:19 And this is the **condemnation**, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 5:22 For the Father judgeth no man, but hath committed all **judgment** unto the Son:

Joh 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing **accusation** against them before the Lord.

End Lesson Taught 4-23-2017

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