

## ELDERS WORTHY OF DOUBLE HONOR (part three)

### PAUL'S SOLEMN CHARGE

In 1 Tim.5:17-25, Paul gave a lengthy discussion of Elders worthy of double honor. In this lengthy discussion, Paul issued eight Greek **imperative moods** [commands] to identify **Elders worthy of double honor**.

- One imperative in 1 Tim.5:17-18 and seven in 1 Tim.5:19-25.

He put the seven imperatives into three sets of “negatives to positives” (1 Tim.5:19-23; 22; 23). Then he ended the discussion with a negative to positive set without the imperatives in the conclusion but used the Greek predicate adjective, *prodelos* (quite evident), in 1 Tim.5:24-25.

**This lesson will study Paul's solemn charge,  
the three sets of imperatives, and the unique set in the conclusion**

**This study is a much bigger deal than you might imagine.**

#### 1. Paul gave a solemn charge to Timothy and to church leadership regarding his lengthy discussion about Elders worthy of double honor (1 Tim.5:21).

Paul calls three heavenly witnesses to this Solemn Charge (*diamarturomai*) (p.m.ind.1ps) (2 Tim.2:14; 4:1). He called God, Christ Jesus, and His chosen angels.

- In this solemn charge, Paul warned church leadership about heavenly scrutiny regarding Elders worthy of double honor.
- In this solemn charge, church leaders are warned about objectivity and impartiality- “to maintain (*phulasso*) (a.a.subj) [to guard] these principles **without bias**, doing **nothing in a spirit of partiality**.”

The Elder's double honor was to be based on Scripture, not personal favoritism of likes and dislikes (1 Tim.5:18).

#### 2. The first set of negative to positive imperatives is given in 1 Tim.5:19-21.

**Negative:** “Do not receive (*me paradechomai*) (p.m.impv.2ps) an accusation against an Elder”

- Exception clause (1 Tim.5:19) “Except on the basis of two or three witnesses.” (Deut.19:15-21; Matt.18:15-17) [Legality]

**Positive:** “Rebuke (*elegcho*) (p.a.impv.2ps) in the presence of all” (1 Tim.1:19-20)

- Reason clause
  - (1 Tim.5:20b) “So that (*hina*) [purpose] the rest also will be fearful.”
- Solemn charge clause
  - (1 Tim.5:21) “In the presence of God and of Christ Jesus and of His chosen angels.” and “To (*hina*) [purpose] maintain these principles (*phulasso*) (a.a.subj) without bias and partiality”

**3. The second set of negative to positive imperatives is given in 1 Tim.5:22 (context, vs 20-21).**

**Negative:** “Do not lay (epitithemi) (p.a.impv.2ps) hands upon anyone too hastily”

**Negative:** “And thereby share (koinoneo) (p.a.impv.2ps)”

- Hastily clause
  - “Share responsibility for sins of others”

**Positive:** “Keep (tereo) (p.a.impv.2ps) yourself” (1 Tim.4:1-5, 14-15)

- Chaste clause
  - “Free from sins” (hagnos) [chaste; pure from fault] (Phil.4:8-9; 1 Tim.3:2)

**4. The third set of negative to positive imperatives is given in 1 Tim.5:23 and is addressed personally to Timothy.**

**Negative:** “No longer drink water exclusively” (hudropoteo) (p.a.impv.2ps)

- Drinking water clause
  - missionary tip - law of love (1 Cor.9-13; Rom.14:15, 21; 1 Cor.11:20-21; Eph.5:18; 1 Pet.4:2-4)

**Positive:** “Use (chraomai) (p.a.impv.2ps) a little wine for sake of your stomach”

- Medicinal clause
  - “And your frequent ailments” (astheneia) [sickness] (Not a beverage for social or emotional use).

**5. Now Paul makes his conclusion to this subject with a Greek predicate adjective, (prodelos) [quite evident or plainly manifested] in (1 Tim.5:24-25).**

Once again, Paul uses the negative to positive set but without the imperative (command).

**Negative:** “The sins of some men are quite evident (prodelos)” (1 Tim.6:3-5, 20-21)

- Judgment clause (1 Tim.5:24)
  - “Going before them to judgment” (before examination of ordination)
  - “**But for others**, their sins follow after” (after ordination) (1 Tim.5:22)

**NOTE:** All the sins of believers were put on Jesus on the cross and judged ONCE and for ALL (John 19:30; Heb.7:27-28; 9:26-28; 10:10-12, 18).

**Positive:** “Likewise the deeds (ta ergon) (n.pl.n) that are good (ta kalo) (n.pl.n) are quite evident (prodelos)”

- Divine Production clause
  - “And others (the deeds) cannot be concealed.”

**Believers will be judged for their works, either spiritual or carnal, at the Judgment Seat of Christ (1 Cor.3:10-15; 2 Cor.5:9-10; Rom.14:10-12).**