

## Notes on the Greek New Testament Week 123 – 1 Timothy 4:6-5:16

### Day 611: 1 Timothy 4:6-10

#### Verses 6-16

"4:6-16 is a personal look at Paul's love and concern for Timothy with regard to both his ministry and his personal well-being. It is an admission that even Timothy must be careful not to fall prey to the wiles of the opponents." Mounce

#### Verse 6

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἧ παρεκκολούθηκας·

ὑποτιθέμενος Verb, pres midd ptc, m nom pl ὑποτιθημι midd point out, teach

'By continually bringing these things to the attention of ...'

καλός, η, ον good, right, proper, fine  
ἔση Verb, fut indic, 2 s εἶμι  
διάκονος, ου m & f servant, minister  
ἐντρεφομαι live on, feed on

Here alone in the NT. The present participle suggests being continually (daily) trained by the gospel.

πιστις, εως f faith, trust, the Christian faith  
διδασκαλία, ας f teaching, doctrine; act of teaching, instruction

Mounce thinks that here "Paul is differentiating between the basic gospel message ('the words of the faith') and the doctrinal teaching that comes out of it ('the good teaching'). This interpretation is confirmed later in chap. 4 where Paul separates preaching, exhortation, and doctrinal instruction (1 Tim 4:13; cf. 1 Tim 1:10). A reading of the gospel should always be accompanied by the correct interpretation or doctrinal understanding of the gospel. This emphasis on doctrine is similar to Paul's teaching elsewhere that Timothy must handle the gospel correctly (2 Tim 3:14-16)."

παρεκκολούθηκας Verb, perf act indic, 2 s  
παρακολουθεω follow closely, give careful attention to

#### Verse 7

τοὺς δὲ βεβήλους καὶ γραωδεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

βεβηλος, ον vile, godless, irreligious  
γραωδεις Adjective, m/f nom/acc pl  
γραωδης, ες silly, foolish (lit. such as old women tell)

here only in the NT.

μυθος, ου m myth, fanciful story

I.e. such as mark the Ephesian heresy.

παραιτεομαι keep away from, refuse to hear

γυμναζω train, exercise; discipline

For Paul's use of atheletic metaphors cf. 1 Tim 6:12; 2 Tim 2:5; also 1 Cor 9:24-27.

σεαυτου, ης reflexive pronoun yourself  
εὐσέβεια, ας f godliness, godly life

Godliness is the proper exercise of the Christian. If we are to do well in the race or fight set before us (see v.10), we need both a healthy diet (see v.6, ἐντρεφόμενος τοις λόγοις τῆς πίστεως) and proper exercise (see also v.8).

Pfitzner contrasts this exercise with the rigours advocated by the opponents: "It is not the self-centred ascetic struggle of the individual for his own moral and religious perfection, but the training necessary for the unhindered pursuit of God's purposes. One can imagine that Timothy's enemies have accused him of moral laxity since he refuses to follow their demands of abstention. But he too is to practice a γυμνασια, a vigorous development and application of all his strength and ability that he might serve the glory of God with every thought and action. Such exercise is not restricted to a negative physical asceticism, nor even to the self-disciplinary 'egkrateia' of 1 Cor 9:25ff., but rather implies a positive developing of his strength nourished above all 'by the words of faith' (v.6)."

#### Verse 8

ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

σωματικός, η, ον bodily, physical  
γυμνασια, ας f training, discipline  
ὀλιγος, η, ον little, small

In context, probably means 'for a little while.'  
Physical exercise is profitable, but has its focus only on the present life: even the most well-developed and muscular body must eventually be laid in the dust.

ὠφελιμος, ον valuable, useful, beneficial

προς ταυτα "The value of godliness extends far beyond temporal limits, and to make that emphasis explicit Paul says 'but godliness has value not only for all time but also for all things.'" Mounce

ἐπαγγελια, ας f promise, what is promised

ζωη, ης f life

μελλω coming, future

Cf. Jesus' words in Mk 10:29-30.

### Verse 9

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·

πιστος, η, ον faithful, trustworthy, reliable

ἀποδοχη, ης f acceptance

ἀξιος, α, ον worthy, deserving, fitting

Introduces the third of the five 'faithful sayings.' Cf. 1:15.

### Verse 10

εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπικαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

εἰς τουτο 'to this end.'

κοπιαω work, work hard, labour

ἀγωνιζομαι struggle, fight, compete

This first phrase acts as a second introduction to the 'faithful saying' which follows. "Not only is the faithful saying trustworthy and worthy of total acceptance, but it in fact expresses the focus of Paul's missionary labours. What Paul had worked on and struggled with is proclaiming the gospel of the living God who has offered salvation to all people." Mounce.

The verbs used underline the continual hard work and strenuous effort that Paul and his team put into the work of the gospel.

ἠλπικαμεν Verb, perf act indic, 1 pl ἔλπίζω hope, hope in

ζαω live, be alive

σωτηρ, ηρος m saviour

μαλιστα especially

πιστος, η, ον faithful, believing

The latter part of the verse is difficult, raising questions concerning the meaning of God being the Saviour of *all*, but *especially of believers*. Some interpreters, e.g. Fairbairn and Hendriksen, understand 'Saviour' to be used in a reduced sense of God's providential mercy and deliverance. Hendriksen quotes Calvin saying that all of the Israelites left Egypt but that not all arrived in Canaan. It is probably better to understand that Paul is saying two things. Firstly he is asserting that God is the Saviour of all men in the sense that there is no other Saviour for sinners (see Acts 4:12). It is this conviction that drove on Paul and his team in the work of the Gospel – see the first half of the verse. Secondly, God is, in a particular and wonderful way, the Saviour of those who believe. It is they and they alone who have experienced the saving power and mercy of God. The saying then has a form similar to the second of the faithful sayings in 1 Tim 2:4.

### Day 612: 1 Timothy 4:11-16

#### Verse 11

Παράγγελλε ταῦτα καὶ δίδασκε.

παραγγελλω command, instruct

A word implying authority – the authority with which Timothy is to oppose those teaching heresy.

διδασκω teach

#### Verse 12

μηδεῖς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

μηδεις, μηδεμια, μηδεν no one, nothing  
νεοτης, ητος f youth, youthfulness

Timothy at this time must have been in his late 20s or early 30s.

καταφρονεω despise, treat with contempt

A strong word, cf. Matt 6:24; Lk 16:13.

τυπος, ου m pattern, example, type

πιστος, η, ον see v.10

ἀναστροφη, ης f manner of life, conduct

ἐν πνευματι is inserted before ἐν πιστει by TR, possibly after Col 1:8 or 2 Cor 6:2.

πίστει Noun, dat s πιστις, εως f

ἀγνεια, ας f moral purity, chastity

Every one of these qualities is lacking in the opponents at Ephesus. The hallmark of the minister of Christ is to be faithful teaching (v.11) joined with an exemplary godly life. Age is not of primary importance.

### Verse 13

ἕως ἔρχομαι πρόσεχε τῇ ἀναγνωσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

ἕως ἔρχομαι cf. 3:14.

προσεχω pay close attention to, hold on to ἀναγνωσις, εως f reading

Reading here is the public reading of the word of God as part of Timothy's ministry.

παρακλησις, εως f encouragement, help διδασκαλια, ας f teaching; act of teaching, instruction

"The order of the three is significant. Timothy is to immerse himself in the biblical text, to encourage people to follow the text, and to teach its doctrines." Mounce.

### Verse 14

μη ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

ἀμελεω disregard, neglect, reject

χαρισμα, τος n gift (from God)

ἐδόθη Verb, aor pass indic, 3 s διδωμι

Cf. 1 Tim 1:18.

ἐπιθεισις, εως f laying on (of hands)

χειρ, χειρος f hand, power

πρεσβυτεριον, ου n body of elders

Paul also had laid hands on Timothy (see 2 Tim 1:6). Mounce says "Paul is encouraging Timothy to make use of the gifts he possesses, gifts made evident at his commissioning into ministry, a commissioning that was accompanied by prophecy and by the ritual of laying on of hands." He thinks δια is used here of attendant circumstances rather than means or cause. The laying on of hands can signify a blessing (Matt 19:13; cf. Heb 6:2), but "Most significantly, the laying on of hands is a ritual identifying a person's call to a specific task and as such is applied to Stephen and his colleagues (Acts 6:6), Paul and Barnabas (Acts 13:3), and in the PE to Timothy (1 Tim 1:18; 4:14) and elders (1 Tim 5:22)."

### Verse 15

ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπή φανερά ᾖ πᾶσιν.

μελεταω practice, cultivate, think about

Meditation that leads to practice.

ἴσθι Verb, pres imperat, 2 s εἶμι

'Continually immerse yourself in them.'

προκοπη, ης f progress, advancement

Cf. Phil 1:25. Mounce comments, "Three times Paul uses the verb to describe the opponents: they will not progress far because their folly is plain to all (2 Tim 3:9); evil men and deceivers will progress from bad to worse (2 Tim 3:13); and their heresy, which is godless chatter, will lead people into ungodliness (2 Tim 2:16). It is possible that this repetition of the verb in such a short space is an indication that the idea of progress is part of the opponents' teaching, and Paul is turning the term back upon them. In Stoicism, προσκοπη referred to the advance made by a person in philosophy..., and this might help explain the play on words and the nature of the heresy... If Paul is appropriating the opponents' terminology, then he is implying that true progress in religion is achieved not through adherence to myths but through following the true gospel as expounded by Timothy."

φανερος, α, ον known, evident, visible

ἦ Verb, pres subj, 3s εἶμι

### Verse 16

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σωσεις καὶ τοὺς ἀκούοντάς σου.

ἐπεχω give close attention to, keep close watch on

σεαυτου, ης reflexive pronoun yourself

Cf. Acts 20:28. "This call to perseverance again emphasises human involvement is the salvation process. Ultimately it is the Lord who keeps and saves, but the continued perseverance of the believer is also required. The question of how these two doctrines can be balanced has bedeviled many centuries of church history. This is the same message Paul earlier sent to the Philippian church, telling them 'work out your salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure.'" Mounce

διδασκαλια, ας f see v.13

ἐπιμενω remain, stay, persist in

σωζω save, rescue, heal

**Postscript to Ch. 4.**

"This paradigm of Christian ministry, directed specifically to Timothy but applicable to ministers of all times, stands in judgment on those who neglect the teaching of Scripture, consume themselves with arguments about words devoid of godliness, bring reproach upon the church by their sinful lives, refuse to immerse themselves in the things of God, and as a result are destroying not only themselves but also those who listen and follow their example. Conversely, it is a word of encouragement and hope to those who are faithful to the apostolic example and teaching of the gospel." Mounce.

**Day 613: 1 Timothy 5:1-8****Verse 1**

Προεβυτέρω μὴ ἐπιπλήξις, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

προεβυτερος, α, ον elder, old man/woman

ἐπιπλήξις Verb, aor act subj, 2 s  
ἐπιπλησσω reprimand, rebuke

A strong term, occurring here only in the NT. Timothy's ministry is not to be characterised by harsh criticism or demand but by gentle yet persuasive encouragement. Mounce says that the instruction, 'do not rebuke but encourage' governs the whole of these two verses.

παρακαλεω exhort, encourage, urge  
πατηρ, πατρος m father

"The imagery of fellow believers as father, mother, brother and sister goes back to 1 Tim 3:15 where the church is described as a family." Mounce

νεωτερος, α, ον younger, young

I.e. younger than the older men. The age is not relative to Timothy. Paul writes concerning all categories of person within the church.

**Verse 2**

προεβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεΐᾳ.

μητέρας Noun, acc pl μητηρ  
ἀδελφῆ, ἡς f sister, female believer  
ἀγνεΐα, ας f moral purity, chastity

"To treat the younger women as sisters requires a careful examination of one's attitudes and a close watch on one's conduct as an example of ministerial integrity (cf. 1 Tim 4:12b)... Paul tells Titus that the day-to-day instruction of younger women should be carried out by the older women and not, it is implied, by Titus himself as a male minister (Titus 2:4)." Mounce.

**Verse 3-16**

"The implication of this passage is that the Ephesian church had committed itself to support some younger widows who, because of their age, idleness, and the Ephesian heresy, had turned against Christ and the church, were leaving the Christian faith, and were bringing reproach upon the church. To respond to this specific historical situation Paul tells Timothy that the church should enroll only those widows who meet two qualifications. (1) They must be truly alone, without any family for support. This includes being at least sixty years old and not contemplating remarriage. (2) They must be godly women. They must be the type of women who are committed to the Lord, having set their hope on him and constantly praying to him. Their past lives must show that they are faithful in marriage and busy at home." Mounce.

The qualifications should not be seen as a rigid checklist – i.e. no support for 59 year olds – but as characteristics of the type of widow who should be supported. Moreover, it should be remembered that these strictures relate not to ad hoc care for those in immediate need but to entering into a commitment for long term support.

**Verse 3**

Χήρας τίμα τὰς ὄντως χήρας.  
χήρα, ας f widow

"Care for widows plays an important role throughout the OT (Exod 22:22; Deut 10:18; 24:17, 19-21, 29; 24:17-21; 26:12-13; 27:19; Job 24:3; 29:13; Pss 68:5; 94:6; 146:9; Prov 15:25; Isa 1:17; Jer 7:6; 22:3; Mal 3:5; including levirate marriage [Deut 25:5-10]) and in early Christianity as reflected in the NT (Luke 2:37; Acts 6:1-6; 9:36,39,41; Jas 1:27)." Mounce

τιμαω honour, acknowledge the status of, give financial aid to

Cf. v.17.

ὄντως really, certainly, indeed

“There is here a play upon words, for in the original the word *widow* means the one *bereaved, deprived* (of her husband; hence often without means of support). Hence, what the apostle is saying amounts to this, “As *deprived* ones, honour those who are really *deprived*” (or “As *destitute*, honour those who are really *destitute*”).” Hendriksen

#### Verse 4

εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει,  
μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον  
εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς  
προγόνοις, τοῦτο γὰρ ἐστὶν ἀπόδεκτον  
ἐνώπιον τοῦ θεοῦ.

"The repeated δε, 'but' (vv 4,6,8,11), separates the widows into two groups: those widows for whom the church should care and those who should rely on other resources." Mounce.

τεκνον, ου n child; pl descendants  
ἢ οἱ  
ἐκγονον, ου n grandchild  
μανθάνω learn, find out  
πρῶτον first, in the first place, first of  
ἴδιος, α, ον one's own  
οἶκος, ου m house, household, family  
εὐσεβέω worship; τὸν ἴδιον οἶκον εὐ.  
carry out one's religious duties towards  
one's family

Christian conduct is to be exercised first in the home.

ἀμοιβή, ης f repayment  
ἀποδιδόναι Verb, pres act infin  
ἀποδιδωμι give, give back, repay  
προγονος, ου m or f parent, forefather  
ἀποδεκτος, ον pleasing  
ἐνώπιον prep with gen before, in the  
presence of

#### Verse 5

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν  
ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ  
ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·

ὄντως see v.3  
μεμονωμένη Verb, perf pass ptc, f nom s  
μονοομαι be left alone

The perfect emphasises a permanent state.

ἐλπίζω hope, hope for, hope in

Again, the perfect describes a settled characteristic.

προσμενω remain faithful to, continue in  
δεησις, εως f prayer, plea  
προσευχη, ης f prayer  
νύξ, νυκτος f night

Cf. the description of Anna in Lk 2:37.

Those destitute, whose only hope is in God's provision, are to receive that provision at the hands of the people of God.

#### Verse 6

ἡ δὲ σπαταλώσα ζῶσα τέθνηκεν.

σπαταλαω live in self-indulgence, live in  
luxury

Only here and in Jas 5:5 in NT. The idea here cannot be riches (since the widows in question are seeking support from the church). The meaning is a life of self-indulgence.

ζωω live, be alive

τέθνηκεν Verb, perf act indic, 3 s θνησκω  
die; perf be dead

"These widows have lived not for God but for pleasure (σπαταλωσα is a constative aorist), and even though they are alive (ζωσα is a concessive participle), they in fact have died and continue in the finality of that state (τεθνηκεν is in the perfect tense). The perfect-tense τεθνηκεν, 'has died,' parallels the two perfect-tense verbs μεμονωμενη, 'has been left alone,' and ἠλπικεν, 'has hoped,' in the preceding verses, strengthening the contrast between the two types of widows." Mounce.

#### Verse 7

καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι  
ᾧσιν.

παραγγελλω command, instruct  
ἀνεπιλημπτος, ον above reproach

The teaching of the Christian minister is not to be confined to a narrow 'gospel' but is to include instruction on every aspect of godly living.

Guthrie thinks that the ᾧσιν includes both widows and families.

#### Verse 8

εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων  
οὐ προνοεῖ, τὴν πίστιν ἠρηνηται καὶ ἐστὶν  
ἀπίστου χείρων.

μαλιστα especially

οἰκειος, ου m member of the household  
προνοεω care for, take care of

πιστις, εως f faith, the Christian faith  
ἠρηνηται Verb, perf midd dep indic, 3 s

ἀρνεομαι deny, disown, renounce

You cannot follow Christ and live a life of self interest. A lack of care for others, particularly one's own family, is a denial of the faith. Cf. Jesus' condemnation of those using the Jewish law of Corban (Mk 7:9-13) to avoid caring for parents.

ἀπιστος, ον unfaithful, unbelieving  
χειρων, ον gen ονος worse

Even non-Christians generally acknowledge an obligation to look after their own.

### Day 614: 1 Timothy 5:9-13

#### Verse 9

Χήρα καταλεγέσθω μὴ ἕλαττον ἐτῶν  
ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή,

χήρα, ας f see v.3

καταλεγέσθω Verb, pres pass imperat, 3 s  
καταλεγω enroll, place on the list (for  
financial aid by the church)

ἕλαττον Adjective, nom/acc n s (variant  
spelling) ἕλασσων, ον (comp of μικρος)  
lesser, inferior, younger, less (than)

ἐτος, ουσ n year

ἑξήκοντα sixty

γεγονυῖα Verb, perf act ptc, f nom s  
γίνομαι

εἷς, μια, ἓν gen ἑνος, μιας, ἑνος one,  
single

ἀνηρ, ἀνδρὸς m man, husband

γυνή, αικὸς f woman, wife

The phrase here exactly corresponds with that used of the overseers in 3:2, as do some of the other phrases that follow. It is partly this comparison that has led some to see this enrolment as enlistment into service rather than simply agreement to offer financial support. Mounce resists this suggestion saying that "The central purpose of vv 3-16 is to differentiate between the widows who should be cared for and those who should not, rather than to specify duties."

#### Verse 10

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ  
ἔτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ  
ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις  
ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ  
ἐπηκολούθησεν.

καλος, η, ον good, right, proper, fine  
μαρτυρεω bear witness; pass be well  
spoken of

"These good deeds are not duties that an enrolled widow must perform in the church but are the types of things that she must have done in the past that currently testify that she is a godly person. One would expect, however, that an enrolled widow would continue doing the same activities she had always done but now in direct service to the church." Mounce.

εἰ introduces examples.

τεκνοτροφηω bring up children  
ξενοδοχεω show hospitality

Cf. 3:2.

ἅγιος, α, ον; οἱ ἅγιοι God's people  
πόδας Noun, acc pl ποὺς, ποδὸς m foot  
νιπτω wash

θλιβω press hard; pass experience  
difficulty/trouble

ἐπαρκεω assist, help, support

ἀγαθος, η, ον good, useful, fitting

ἐπακολουθεω follow; devote oneself to

#### Verse 11

νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ  
καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμῆν  
θέλουσιν,

νεωτερος, α, ον younger, young  
παραίτεομαι do not include

Hendriksen argues that it is difficult to reconcile this verse with the view that Paul's concern is only for a list of *supported* widows rather than those who will also carry out some work within the life of the church – the church would hardly refuse to support destitute young widows with small children. But Mounce says, "This does not mean that the church cannot aid younger widows; it means that they must not be enrolled into a formal, ongoing financial relationship with the church."

ὅταν when, whenever, as often as  
καταστρηνιάσωσιν Verb, aor act subj, 3 pl

καταστρηνιαω be drawn away by  
one's own sensuous impulses

γαμεω marry

θελω wish, will

#### Verse 12

ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν  
ἠθέτησαν·

ἔχουσαι Verb, pres act ptc, f nom pl ἔχω  
κρίμα, τος n judgement, condemnation  
πρωτος, η, ον first, leading, foremost,  
prominent, earlier

πιστις, εως f faith

ἠθέτησαν Verb, aor act indic, 3 pl ἄθετεω  
reject, set aside

Some, such as Hendriksen, see the verse as speaking of widows who have made a special vow to remain single and to devote themselves to the work of the church. Mounce thinks this anachronistic (he includes an excursus on 'Widows in the Postapostolic Church'). He argues, "The most likely interpretation is that the widows were giving in to their sensual desires, turning against Christ, marrying non-Christians (... cf. 1 Cor 7:39), and abandoning their former faith, the Christian faith they had before they remarried... This interpretation alone explains the strong language of the verse. Simply wanting to remarry, even within the faith, or living a self-centred lifestyle, would not warrant the extreme language."

### Verse 13

ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν,  
περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ  
ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περιέργοι,  
λαλοῦσαι τὰ μὴ δέοντα.

ἅμα at the same time, also  
ἀργος, η, ον idle, unemployed  
μανθανω learn, find out

A sarcastic use of μανθάνειν

περιερχομαι travel about (ptc itinerant)  
οἰκία, ας f house, home, household  
μονον adv. only, alone  
φλυαρος, ον gossipy  
περιεργος, ον m busybody  
λαλεω speak, talk

δει impersonal verb should, ought

"The widows were not only discussing nonsense; they were talking about things that should not be discussed." Mounce.

### Day 615: 1 Timothy 5:14-16

#### Verses 14-16

Verses 14-16 conclude and reiterate Paul's argument.

#### Verse 14

βούλομαι οὖν νεωτέρας γαμεῖν,  
τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν  
ἀφορμὴν διδόναι τῷ ἀντικειμένῳ  
λοιδορίας χάριν·

βουλομαι want, desire, wish  
νεωτερος, α, ον see v.11  
γαμεω see v.11

There is an implicit condemnation of the Ephesian heresy that forbade marriage, cf. 4:3.

τεκνογονεω have (bear) children  
οἰκοδεσποτεω run the household

I.e. to be busy.

μηδεις, μηδεμια, μηδεν no one, nothing  
ἀφορμη, ης f occasion, opportunity  
ἀντικειμαι oppose, be against

The singular may suggest that Satan is intended.

λοιδορια, ας f cursing or speaking evil  
(of someone)  
χαριν prep with gen for the sake of,  
reason (for)

Evidently the behaviour of some of the young widows was bringing reproach upon the church. "The picture it paints is of the enemy gaining a toehold in the church because of the widows' misconduct, and from this toehold making an attack upon the church." Mounce.

#### Verse 15

ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ  
Σατανᾶ.

ἤδη adv now, already  
ἐξετράπησαν Verb, aor pass dep indic, 3 pl  
ἐκτρεπομαι wander, go astray  
ὀπισω after, behind, follow  
Σατανας, α the Adversary, Satan

Spicq thinks that the reference is to immoral conduct. Othes suggest that it is a euphemism for acceptance of the demonic Ephesian heresy.

#### Verse 16

εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς,  
καὶ μὴ βαρεῖσθω ἢ ἐκκλησία, ἵνα ταῖς  
ὄντως χήραις ἐπαρκέσῃ.

πιστος, η, ον faithful, believing

πιστη has the superior attestation, being supported by κ A C F G P 048 *et al.* The words πιστος ἢ are inserted before it in D Ψ TR *et al.* Some MSS, mainly western texts, read simply πιστος.

Believing *women* who have a relative or friend who is a widow should seek to help them by offering a home, work or financial support as they are able.

χηρα, ας f widow  
ἐπαρκεω assist, help, support

Cf. v.10.

βαρεῖσθω Verb, pres pass imperat, 3 s  
βαρεω burden, weigh down  
ὄντως χηραις see v.3