1 Timothy 5

1 Do not sharply rebuke (to strike/smite upon in a vulnerable place with sharp, insensitive even brutal words, latin-increpaveris-rebuke-roots are reprimand/complain) an elder (presbytero), but rather entreat (latin-obsecra-exhort root is acquiescent) him like as a father; younger men (latin- iuvenes like juveniles) as brothers;

2 elder women (presbyteras) as mothers; younger women as sisters (latin-sorores like sorority), in all purity (hagneia is related to word for holy).

3 Honor (price, fix a value, assign value, latin-honora-honor) widows who are truly widows;

4 And if any widow has children or grandchildren (descendents, latin-nepotes-grandchildren the “nep” may have been KJV misconstrued as nephews), let them learn first to be devout (show piety towards, revere) to their own house and give back reciprocity (exchange, return, requital, recompense) to parents (latin-parentibus-parents, greek-progonos-born before-ancestors including grandparents and forefathers); for this is gladly accepted (gladly welcomed/accepted because pleasing/pleasant, latin-acceptum-acceptable) in the sight of God.

5 And she that is truly a widow and left alone (greek root-monoo-only-solitary-desolate, latin-desolata-desolate root is waste), has her hope upon God and continues in heart-felt petitions (-of her need/lack) and prayers night and day.

6 However, she indulging in luxurious prodigality (living in self-indulgence,

living extravagantly/luxuriously/riotously/wastefulness/unneeded surplus, latin-deliciis-deliciously root is offense) while living is dead.

7 And command these things so that they should be without reproach (never caught doing wrong, not apprehended/found wrong when censured).

8 Now if anyone does not provide for (foresee, think/plan before) his own, especially (mostly, most of all) his household (of his family, latin-domesticorum-domestic), has denied (refused, said no, disowned, repudiated, contradicted) the faith and is worse (more severe, latin-deterior-worse like deteriorated) than an unbeliever.

9 Do not let a widow less than sixty years old, being (having become, latin-fuerit-been, having been?) the wife of one man, be enrolled (entered on the list, registered),

10 Being borne witness to in good works: If she has brought up children, if she warmly receives strangers/guests (entertains guests, shows hospitality to foreigners/strangers/new/guests), if she has washed the saints’ feet, if she has rendered aid to the oppressively afflicted (tribulated, distressed), if she has followed after (attended, accompanied- latin-subministravit-assisted like sub-ministered) every good work.

11 However, refuse (beg off) younger widows; for when they might have grown wanton against (to run riot, wanton-roving;frolicsome;loose; playing without restraint;negligence of restraint-- root of greek here means living luxuriously-living in sensual,lustful behavior-wanton luxury, feel sensual desires in disregard of, latin- luxuriatae-revel roots are luxury/wanton) Christ, they wish (will, desire) to marry,

12 Incurring condemnation (greek-krima, latin-damnationem) because they have abandoned (un-placed, annulled, made void, done away with) their first faith.

13 And at the same time they learn to be idle (non-working, lazy, thoughtless, inactive, latin-otiosae-grinders roots are idle/leisure), going around (make a circuit) house to house; and are not only idle, but rather also babblers (prating, boiling over, talking foolishly, latin-verbosae-wordy) and busybodies (over-doing, worked all around, spending excessive time/effort where it does not belong or should not happen, latin- curiosae-busybodies root is curious), speaking things not being necessary/proper.

14 Therefore, I want the younger ones to marry, to bear children, to manage their homes, to give no occasion (latin-occasionem) to the opposing in favor of reproach (abuse, reviling, railing, insulting words that demoralize).

15 For some have already turned aside after Satan.

16 If any believing woman has widows (dependent widows), let her render fitting aid to them and let the church not be burdened (weighed down), so that it might render fitting aid (sufficient aid/relief) to the truly [needy] widows.

17 Let the well presiding elders (presbyteroi) be counted worthy of double (two-fold, latin-duplici-double like duplicated) value (valuing, a price, honor), especially those laboring exhaustively hard in the word and the teaching.

18 For the Scripture says, “You will muzzle an ox (cow, bull) treading out grain” and “The workman is worthy is of his wages (latin-mercede-reward).”

19 Do not openly receive (admit, warmly welcome, receive from close beside, receive openly, welcoming with personal interest, latin-recipere-receive) an accusation (latin-accusationem) against an elder (presbyterou), except it be upon two or three witnesses (upon the accusation of 2-3, testimony is not is the greek here).

20 However, those sinning in the sight of all, expose (rebuke, reprove, convict, convince with solid compelling evidence especially to expose/prove wrong, latin-argue-rebuke roots are argument/objection), so that the remainder might have fear.

21 I thoroughly testify in the sight of God and Christ Jesus and the elect angels, so that you should keep (guard, watch, observe-latin-custodias root is custody) these things apart from prejudice (latin-praeiudicio- root is bias), doing nothing from out of partiality (greek-prosklisis- pros klino- being inclined towards, latin-partem declinando- declining in part).

22 Lay hands hastily (speedily, quickly) on no one, nor share (participate, fellowship, partake) in the sins of others; Keep (guard, latin-custodi like custody) yourself pure.

23 No longer drink water, but rather make use of a little (few, small, brief) wine (oino) because of your stomach (greek-stomachon, latin-stomachum, stoma refers to the mouth) and your frequent (latin-frequentes) ailments (weaknesses, frailties, latin-infirmitates).

24 The sins of some men are plainly evident beforehand, going before (preceding) them unto judgment; however of some they follow close after (latin-subsequuntur-follow like come subsequent).

25 Likewise also the good works [of some] are plainly evident beforehand, and those otherwise not being able to be concealed (hid, latin-abscondi-hid like absconded).