

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Earlier on 2-26-2017 I taught 1Ti 5:21. When time expired we were studying the phrase “μηδε κοινωνεω translated “neither be partaker.”
3. Let's see how 1Ti 5:18-21 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.

4. So far we have exegeted that portion of 1Ti 5:22 which in the KJV has been translated “Lay hands suddenly on no man ...” noting it might better be translated “**You must not suddenly lay hands on any man ...**”

5. The entire verse has been translated in the KJV:

KJV

1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

6. Now for the phrase “neither be partaker.”

NEITHER BE PARTAKER μηδε κοινωνεω

1. **Mede Koinoneo** is better translated “neither should you share ...”
2. **Mede** is a negative adverb followed by the verb **Koinoneo** parsed as a 3rd person singular, present active imperative. Paul orders Timothy to not allow those who refuse his authority, an early return from being ostracized—such an act would be sharing or partaking in their sin. The present imperative demands Timothy be ready to again and again “church” such trouble-makers.
3. **Mede** is a negative conjunction variously translated “no man, nothing, not, none, not any” or “not anyone.”

Mat 6:25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; **nor yet** for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Mat 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Mat 7:6 Give not that which is holy unto the dogs, **neither** cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Mat 10:9 Provide neither gold, **nor** silver, nor brass in your purses,

Mat 10:10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

Mar 2:2 And straightway many were gathered together, insomuch that there was no room to receive them, no, **not so much as** about the door: and he preached the word unto them.

Mar 2:3 And they come unto him, bringing one sick of the palsy, which was borne of four.

Mar 2:4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

Mar 2:5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

Mar 2:6 But there was certain of the scribes sitting there, and reasoning in their hearts,

Mar 2:7 Why doth this man thus speak blasphemies? who can forgive sins but God only?

Mar 2:8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

Mar 2:9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

4. **Koinoneo** means “to share, to have in common, to be an associate, to become one who shares, must share” or “to be a partner.” Let see how the verb is used elsewhere in Scripture.

Gal 6:6 Anyone who receives instruction in the word **must share** all good things with his instructor.

Gal 6:7 Do not be deceived: God cannot be mocked. A man reaps what he sows.

Comment based on the Wycliffe Commentary:

*The one who instructs the Word is a product of “**Koinoneo**.” In this verse it means to participate in something along with someone else. The one who is taught in the Word of God “must share all good things with his instructor.” He is a partner with his instructor and as such should share his material goods with the one who teaches him.*

This is the divine plan. Beware says verse seven lest any try to set it aside. God is not mocked. The word for mockery is a turning up the nose. No man can successfully snub God or evade his decree because, "whatsoever a man soweth, that shall he also reap."

5. This phrase "share in the sins of another" needs one further brief comment: Timothy should use no partiality, no violent measures, or unnecessary severity, nor, on the other hand, undue leniency, so as to be a partaker of their sins.

6. If someone is rebuked publicly and ordered to leave the congregation; care must be taken by the pastor not to let them back too soon. In doing so Timothy is warned "not to share in their sin of arrogance by disregarding his authority.

7. Now let's continue our study of **Koinoneo** and how it is used elsewhere.

1Pe 4:13 But rejoice that you **participate** in the sufferings of Christ, so that you may be overjoyed when his glory is revealed.

1Pe 4:14 If you are insulted because of the name of Christ, you are blessed, for the Spirit of glory and of God rests on you.

1Pe 4:15 If you suffer, it should not be as a murderer or thief or any other kind of criminal, or even as a meddler.

1Pe 4:16 However, if you suffer as a Christian, do not be ashamed, but praise God that you bear that name.

2Jo 9 Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.

2Jo 10 If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him.

2Jo 11 Anyone who welcomes him **shares** in his wicked work.

OF OTHER MEN'S SIN: **αμαρτια αλλοτριος.**

1. **Hamartia Allotrios** is better translated "in the sins of others ..."

2. **Hamartia** is a noun declined as dative plural followed by the adjective **Allotrios** which is also declined as a dative plural.

3. **Hamartia** means to miss a mark. Its early use involved "shooting an arrow and missing a target."

3.1 Most definitions of sin are too restrictive. Sin is lawlessness declares 1Jo 3:4-5, but this is usually understood in too narrow a sense. The law against which sin is measured is not simply the Mosaic law, but every revelation, protocol and precept of God throughout history.

1Jo 3:4 Everyone who sins breaks the law; in fact, **sin** is lawlessness.

1Jo 3:5 But you know that he appeared so that he might take away our **sins**. And in him is no sin.

3.2 This includes specific biblical commandments (both negative and positive), biblical principles of conduct, and laws not specifically mentioned in the Bible but in the sense of directives given by God's appointed leaders.

1Co 10:31 So whether you eat or drink or whatever you do, do it all for the glory of God.

1Co 10:32 Do not cause anyone to stumble, whether Jews, Greeks or the church of God

1Co 10:33 even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved.

Heb 13:17 Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

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