

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Last week I taught in part 1Ti 5:23 and when time expired we were about to analyze the Greek phrase "αλλα χραισμαι" translated "but use."
3. 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!"

4. 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**. Let me give you two uses from the gospel of Mark.

Mar 1:45 Instead he went out (left Capernaum) and began to talk freely, spreading the news. As a result, Jesus could **no longer** enter a town openly but stayed outside in lonely places. Yet the people still came to him from everywhere.

Mar 2:2 So many gathered that there was **no** room left, not even outside the door, and he preached the word to them.

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. Now for new material and the phrase “but use.”

BUT USE *αλλα χραομαι*

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

2. **Alla** is a strong adversative conjunction followed by the verb **Chraomai** parsed as a 2nd person singular present active imperative.

3. **Chraomai** appears ten times in Scripture where is translated “to use, use, to make use of, should use” or “to treat.” Let’s see how it is used elsewhere in Scripture.

Acts 27:3 And the next day we touched at Sidon. And Julius courteously **treated** Paul, and gave him liberty to go unto his friends to refresh himself.



Acts 27:17 When the men had hoisted it aboard, **they used** ropes and passed them under the ship itself to hold it together. Fearing that they would run aground on the sandbars of Syrtis (an area known for quicksand), they lowered the sea anchor and let the ship be driven along.

1Co 7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, **use** it rather.

1Co 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

1Co 7:23 Ye are bought with a price; be not ye the servants of men.
 1Co 7:24 Brethren, let every man, wherein he is called, therein abide with God.

2Co 13:10 Therefore I write these things being absent, lest being present I **should use** sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

2Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

A LITTLE WINE ΟΛΙΓΟΣ ΟΙΝΟΣ

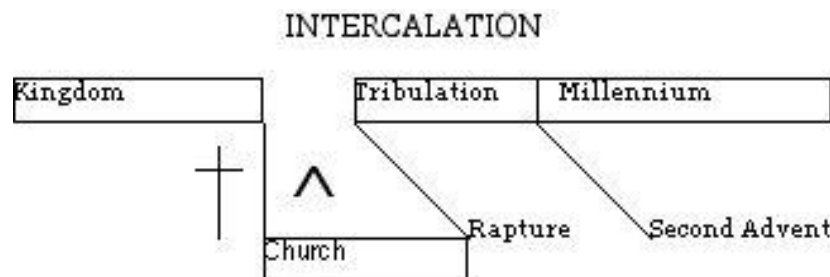
1. **Holigos Oinos** is well translated “a little wine ...”
2. **Holigos** is an adjective modifying the noun **Oinos** declined as a dative singular.
3. **Holigos** appears more than 40 times in Scripture where it is variously translated “few, little, small, a while,” and “briefly.”

Acts 12:18 Now as soon as it was day, there was no **small** stir among the soldiers, what was become of Peter.

Acts 12:19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

2Co 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered **little** had no lack.

Eph 3:3 How that by revelation he made known unto me the mystery; (as I wrote afore in **few** words,



Eph 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered **a while**, make you perfect, stablish, strengthen, settle you.

1Pe 5:11 To him be glory and dominion for ever and ever. Amen.

4. **Oinos** must be translated as a fermented wine. The bursting of the wineskins in Luk 5:37, certainly implies fermentation.

Luk 5:37 And no man putteth new wine into old bottles; else the **new** wine will burst the bottles, and be spilled, and the bottles shall perish.

4.1 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.

4.2 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.

End Lesson Taught

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