

1. Last week I taught 1Ti 1:2 by way of the Doctrine of Faith-Rest. When time expired we were about to begin the exegesis of 1Ti 1:3. After a brief review we will begin new material on page 2.

2. Before we resume that analysis you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show. Now that the decks have been cleared for action, let's take a look at an expanded translation of 1Ti 1:1-2.

**1Ti 1:1 Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus our hope and guarantor of all that awaits us both in time and eternity,
1Ti 1:2 to Timothy my reliable student and legitimate son in the Christian faith. I want God's plan in action and the peace and stability that comes from that plan for your life; the plan, the plan in action and the peace resulting from that plan must come from God the Father and Jesus Christ our Lord.**

3. Let's again look at our Faith-Rest Mechanics chart.

FAITH-REST MECHANICS

1. Claim a promise to stabilize the mind; e.g., God works all things together for the good.
2. Use reverse-process concentration.

Foreknowledge: God thought about me in eternity past.

Predestination: God had a plan for me in eternity past.

Election: God saw all my choices and chose me.

Justification: God can now bless me because He is propitiated.

Glorification: God will from heaven bless me; He is exalted when I am blessed.

3. Draw doctrinal conclusions.

If God is for me, who can be against me?

Since God saved me when I was His enemy, how shall He not now provide for me as a member of His family?

4. Now we are ready for an analysis of 1Ti 1:3.

KJV-New Sentence

1Ti 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that

thou mightest charge some that they teach no other doctrine,

NIV

1Ti 1:3 As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer,

AS I BESOUGHT THEE **Καθως παρακαλεω συ**

1. Our first phrase **Kathos Parakaleo Su** is better translated "As I earlier ordered you ..."
2. **Kathos** is an adverb followed by the verb **Parakaleo**, parsed as a 1st person singular, aorist active indicative, next follows the pronoun **Su**, declined as an accusative singular.
3. **Kathos** means "just as" or simply "as." In our context it clearly speaks of a previous instruction; leading most to believe that after Paul's release from his first imprisonment both he and Timothy spent some time together at Ephesus.

3.1 We do know that after Paul's release from that first imprisonment Paul went to Macedonia and then Achaia where he was arrested at Nicopolis. From prison he reminds Timothy to stay in Ephesus.

4. **Parakaleo**, translated "I besought," means "to beg, to entreat," or "to beseech." It is a compound consisting of **Para**, meaning "to come alongside," and **Kaleo**, meaning "to speak" or "to urge." Evidently Timothy had plans to leave Ephesus.

4.1 Wuest writes, "The words, 'as I besought thee,' are perhaps to remind Timothy of some prior instruction. The motive of this letter is to provide a written memorandum of previous verbal instructions, especially with a view to novel speculations about the laws which sap the vitality of the gospel, the root of which is sincerity and love. Timothy may have had other plans; he needed Paul's exhortation to get him to stay at Ephesus."

5. Timothy is the antecedent of **Su**.

TO ABIDE STILL **προσμενω**

1. **Prosmeno** is better translated "to stay in Ephesus ..."
2. **Prosmeno** is a verb parsed as an aorist active infinitive.
3. **Prosmeno** is a compound verb consisting of **Pros**, meaning "face to face" or "before" and **Meno**, meaning "to abide" or "stay." It came to mean "to continue on." The word implies Paul and Timothy had earlier been together at Ephesus and that Paul left Timothy there as the vicar in charge--a delegated apostle.

4. Vines in his famous lexicon writes of the meaning of **Prosmeno**: "Prosmeno means 'to abide there.' It is used:

4.1 of a place, Mat 15:32; Mar 8:2; Acts 18:18;

Jesus Feeds the Four Thousand

Mat 15:32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, "**because they continue**" with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Mar 8:2 I have compassion on the multitude, "**because they have now been**" with me three days, and have nothing to eat:

Priscilla, Aquila and Paul Leave Corinth

Acts 18:18 And Paul after this "**tarryed there**" yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

4.2 or, metaphorically, of continuing in a thing."

1Ti 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and "**continueth**" in supplications and prayers night and day.

5. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:3 "Just as I begged you to continue on ..."

AT EPHESUS ΕΝ ΕΦΕΣΟΣ

1. The prepositional phrase **En Ephesos** is well translated "in Ephesus ..."

2. **En** is a preposition followed by the proper noun singular **Ephesos**, declined as a locative singular.

3. Wycliffe writes in his commentary as follows: "It may be that Timothy was planning to go somewhere else and Paul after learning of his plans orders him to stay."

4. Given their relationship, Timothy may have asked about going elsewhere. In our verse, it would seem we have Paul's answer.

5. At Paul's death, Ephesus became "the headquarters" of the Christian Church. John, it would seem, replaced Paul as the lead apostle and it was from Ephesus that John

wrote John, 1st John, 2nd John, 3rd John and the Book of the Revelation. The historians Irenaeus and Eusebius indicate that the apostle John spent his last years in Ephesus.



WHEN I WENT πορευομαι

1. **Poreuomai** is better translated "when I left Ephesus to go ..."
2. **Poreuomai** is a verb parsed as a 1st person singular, aorist active indicative.
3. **Poreuomai** is similar to **Erchomai** which means "to go" or "to come." In the case of **Poreuomai** it usually has the connotation of traveling from one place to another. It certainly has other meanings in the New Testament.

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, "**to go**" to Jerusalem, saying, After I have been there, I must also see Rome.

2Ti 4:10 For Demas hath forsaken me, having loved this present world, and "**is departed**" unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

1Pe 4:3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when "**we walked**" in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

Jude 11 Woe unto them! for they "**have gone**" in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the opposition of Korah.

INTO MACEDONIA εἰς Μακεδονία

1. The prepositional phrase **Eis Makedonia** is well translated "into Macedonia ..."
2. **Eis** is a preposition followed by the anarthrous proper noun singular **Makedonia**, declined as an accusative singular.
3. During Paul's prison hiatus (sometime after A.D. 62) Paul left Ephesus for the northern province of Macedonia, perhaps on his way to Illiricum on the Balkan Peninsula.
4. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:3 "Just before I left Ephesus to go into Macedonia, I begged you to continue your stay in Ephesus ..."

5. And now for the phrase "that thou mightest charge."

THAT THOU MIGHTEST CHARGE ἵνα παραγγέλω

1. **Hina Parangelo** is better translated "in order that you might serve as my vicar ..." or "that you might demand that ..."



2. **Hina** is a purpose adverbial conjunction followed by the verb **Parangelo**, parsed as 2nd person singular, aorist active subjunctive.

3. **Parangelo** has two meanings in Scripture. It means either "to come alongside and speak to someone" or "to order someone." Because of the use of the hortatory subjunctive Timothy is asked "to incite an intended result from some unnamed false teachers active in Ephesus." A hortatory subjunctive is often used rather than the imperative. In its 31 uses in the New Testament we find only the declarative used. It is translated "declare, command, ordered" or "charging" in the KJV.

3.1 **Parangelo** is a compound consisting of **Para**, meaning "alongside," and **Angello**, meaning "to announce." I want to give you four other uses of **Parangelo** found elsewhere in the New Testament.

1Co 11:17 Now in this that "**I declare**" unto you I praise you not, that ye come together not for the better, but for the worse.

1Co 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

1Co 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

1Co 11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

1Co 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

Mat 10:5 These twelve Jesus sent forth, and "**commanded**" them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

Mat 10:6 But go rather to the lost sheep of the house of Israel.

Acts 23:30 When I was informed of a plot to be carried out against the man, I sent him to you at once. I also "**ordered**" his accusers to present to you their case against him.

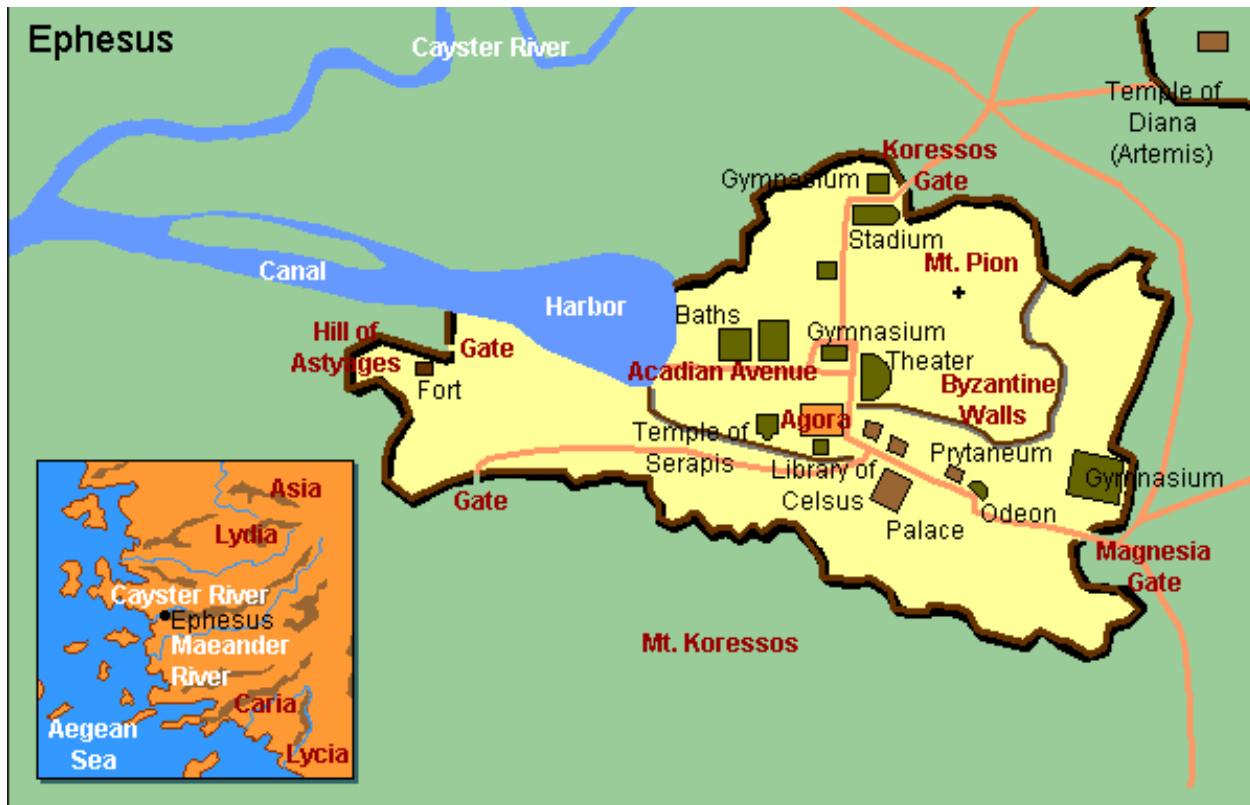
Acts 16:23 And when they had laid many stripes upon them, they cast them into prison, "**charging**" the jailer to keep them safely:

Acts 16:24 Who, having received such a charge (**Parangelia**), thrust them into the inner prison, and made their feet fast in the stocks.

3.2 And now for the indefinite categorical pronoun, translated "some that."

SOME THAT τῶν

1. **Tis** is better translated "those pastor-teachers ..." or "those certain ones ..."
2. **Tis** is declined as a dative plural.
3. Ephesus had more than one local church; in fact, within the city and its surrounding area were many local churches and two idolatrous temples.
4. There were pastor-teachers teaching false doctrines in Ephesus. Paul urges Timothy to stay and act in his stead as his representative; Timothy is particularly asked to exhort them to stop teaching those things which are opposed to God's protocol.
5. Ephesus like most of the major cities located in Asia Minor had two gymnasia, an athletic stadium, several temples, a theater for dramatic presentations, a public bath and a theater for musical programs.



6. Now for the phrase "they teach no other doctrine."

THEY TEACH NO OTHER DOCTRINE μη ετεροδιδασκαλεω

1. **Me Heterodidaskaleo** is better translated "to stop teaching false doctrine ..." or "not to be teaching things contrary to sound doctrine ..."

2. **Me** is a negative adverb followed by the verb **Heterodidaskaleo**, parsed as a present active infinitive.

3. **Heterodidaskaleo** can be found one other time in the New Testament.

1Ti 6:3 If any man "**teach otherwise**," and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1Ti 6:4 he is conceited and understands nothing. He has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions

1Ti 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain

4. The words "teach no other doctrine" are the translation of a negative **Me** and the verb **Heterodidaskaleo**.

4.1 **Heterodidaskaleo** is a compound consisting of **Didaskaleo**, meaning "to teach," and **Heteros**, meaning "another of a different kind."

5. The idea is not merely that those exhorted are not to teach any other doctrine, but they are not to teach a different doctrine; i.e., a doctrine contrary to that which Paul had taught.

6. It would seem Paul not only is exhorting pastors not to teach false doctrines; but, additionally, Timothy is not to tolerate syncretistic fusions of Gnosticism, Jewish myths and Christianity. Doctrine must never be compromised even if it means losing a "member" or "members."

7. Now let's see how our verse looks by way of an expanded translation.

Expanded Translation

1Ti 1:3 "Just before I left Ephesus to go into Macedonia, I urged you to stay at Ephesus in order that you might serve as my vicar, charging those who are teaching false doctrine to cease and desist ..."

End Lesson Taught 10-11-09