

1. Last week I taught 1Ti 1:3. When time expired we were about to begin the exegesis of 1Ti 1:4. After a brief review we will begin new material on page two.

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 1:1-3.

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.

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,

3. The motive of this letter is to provide a written memorandum of previous verbal instructions, especially with a view to novel and heterodoxical speculations. Paul is exhorting Timothy to stay at Ephesus where he is to lead and rebuke those who are teaching false doctrine. Given their relationship, Timothy may have asked about going elsewhere. In our verse three, it would seem we have Paul's answer.

4. 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."

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. Paul not only is exhorting pastors not to teach false doctrines; he is urging Timothy 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. At Paul's death, Ephesus became "the headquarters" of the Christian Church. The historians Irenaeus and Eusebius indicate that the apostle John spent his last years in Ephesus.

8. Ephesus had more than one local church; in fact, within the city and its surrounding area were many local churches and two idolatrous temples. Ephesus like most of the major cities located in Asia Minor had two gymnasias, an athletic stadium, several temples, a theater for dramatic presentations, a public bath and a theater for musical

programs.

9. Now let's see if we can learn more about the false doctrines being taught and their effect on the body of Christ.

KJV-Sentence continues

1Ti 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

NIV

1Ti 1:4 nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work--which is by faith.

NEITHER GIVE HEED μηδε προσεχω

1. **Mede Prosecho** is better translated "nor to give assent ..." or literally "nor to hold to..."
2. **Mede** is a negative adverb followed by the verb **Prosecho**, parsed as a present active infinitive.
3. **Prosecho** is a compound consisting of **Pros**, meaning "face to face" or "before," and **Echo**, meaning "to have and to hold." The present infinitive urges Timothy to keep on *as his goal and purpose* "not giving attention to" or literally "not holding to."
4. **Prosecho** is variously translated in the New Testament. Vines in his lexicon provides us four synonyms, attend, beware, give and regard. Let me give you four other uses in the New Testament.

Acts 8:6 And the people with one accord "**gave heed**" unto those things which Philip spake, hearing and seeing the miracles which he did ...

Acts 8:9 Now for some time a man named Simon had practiced sorcery in the city and amazed all the people of Samaria. He boasted that he was someone great,

Acts 8:10 and all the people, both high and low, "**gave him their attention**" and exclaimed, "This man is the divine power known as the Great Power."

1Ti 4:13 Till I come, "**give attendance**" to reading, to exhortation, to doctrine.

Warning to Pay Attention

Heb 2:1 Therefore we ought to give the more "**earnest heed**" to the things which we have heard, lest at any time we should let them slip.

Heb 2:2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Heb 2:4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5. Timothy is urged to stay put and urge the pastors in the area not to teach the popular myths then in vogue. We will discuss these false teachings in more detail when we exegete our next phrase "to fables."

TO FABLES μυθος

1. **Muthos** is better translated "pervading Gnostic and Jewish myths ..."

2. **Muthos** is a noun declined as a dative plural. Wuest writes of the word **Muth**.

"Fables is **Muthos**, from which we get our word "myth." The word in its widest sense means "word, speech, conversation." Hence it has reference to the talk of men, a rumor, report, a story, false or true."

3. In our verse it refers to either Jewish or Gnostic fables. The Gnostic fables I taught earlier. The Jewish fables were supplements to the law, allegorical interpretations, Jewish stories of miracles, rabbinical fabrications and explanations whether in history or doctrine; false doctrines, generally speaking.

4. Vines writes of **Muthos** as follows: "primarily signifies "speech, conversation." The first syllable comes from a root **mu-**, signifying "to close, keep secret, be dumb," hence, **muo**, "to close" (eyes, mouth)" and **musterion**, "a secret, a mystery"; hence, "a story, narrative, fable, fiction" ... The word is used of gnostic errors and of Jewish and profane fables and genealogies in 2Ti 4:4; and 2Pe 1:16.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

2Ti 4:4 And they shall turn away their ears from the truth, and shall be turned unto "**fables**."

2Ti 4:5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Pe 1:16 For we have not followed cunningly devised "**fables**," when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

Muthos is to be contrasted with **Aletheia**, "truth," and with **Logos**, "a story, a narrative." It is also used of "an account, a story, in which there is a falsification of facts."

AND ENDLESS GENEALOGIES, και απεραντος γενεαλογια

1. **Kai Aperantos Genealogia** is better translated "and endless Gnostic fables and Jewish genealogies ..."

2. **Kai** is a conjunction followed by the adjective **Aperantos**, declined as a dative

plural. Next we have the noun **Genealogia**, also declined as a dative plural.

3. Wuest writes of this phrase. "As to the endless genealogies there are two potential meanings: the gnostic aeons or series of emanations from the divine unity--the pleroma or the limitless Old Testament genealogies adorned with fables which fueled religious and national pride; some of these genealogies made attempts to list lineages from various moderns all the way back to the Messiah."

4. The adjective **Aperantos** is a compound made up of **Peras**, meaning "a limit or terminus," and with the negative ascriptive alpha; it means "that which has no limit or terminus."

5. Vines writes of **Aperantos**.

5.1 "**Aperantos** is derived from a, negative, and **Peraino**, "to complete, finish, signifying "interminable, endless;" it is said of genealogies, 1Ti 1:4. In the Septuagint, Job 36:26."

Job 36:26 How great is God--beyond our understanding! "**The number of his years is past finding out.**"

6. Vines writes of **Genealogia**.

6.1 "It is used in 1Ti 1:4 and Tit 3:9, with reference to such genealogies as are found in Philo, Josephus and the book of Jubilees, by which Jews traced their descent from the patriarchs and their families, and perhaps also to gnostic genealogies and orders of aeons and spirits.

6.2 Amongst the Greeks, as well as other nations, mythological stories gathered round the birth and genealogy of their heroes. Probably Jewish genealogical tales crept into Christian communities. Hence the warnings to Timothy and Titus."

Tit 3:9 But avoid foolish questions, and "**genealogies**," and contentions, and strivings about the law; for they are unprofitable and vain.

7. The well-respected Vincent suggests that the word may be taken in the sense of "object" or "aim," and thus, it would describe the study and teaching of genealogies as without object, thus useless.

8. All of this tends to be supported by the next phrase, "which minister questions."

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

Expanded Translation

1Ti 1:4 nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy ...

WHICH MINISTER ΟΣΤΙΣ ΠΑΡΕΧΩ

1. **Hostis Parecho** is better translated "which stimulate ..." or "which continually provide ..." or "which make for ..."
2. **Hostis** is a relative pronoun declined as a nominative plural; next follows the verb **Parecho**, parsed as a 3rd person plural, present active indicative.
3. The antecedents of **Hostis** are the fables and questions of genealogies.
4. **Parecho** is a compound consisting of **Para**, meaning "to come alongside," and **Echo**, meaning to "have and to hold." **Parecho** came to mean "to minister, to reach out, to afford, to furnish, to keep, to give occasion to" and "to stimulate." Three other New Testament uses are as follows:

Christ's Platform

Luk 6:29 And unto him that smiteth thee on the one cheek "**offer**" also the other; and him that taketh away thy cloak forbid not to take thy coat also.

Paul Speaks to the Crowd

Acts 22:2 (And when they heard that he spake in the Hebrew tongue to them, "**they kept**" the more silence: and he saith,)

Col 4:1 Masters, "**provide**" your slaves with what is right and fair, because you know that you also have a Master in heaven.

QUESTIONS, ΕΚΖΗΤΗΣΙΣ

1. **Ekzetesis** is well translated "questions ..." or "occasions for exhaustive investigations ..."

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