

1. Last week I taught in part 1Ti 1:4. When time expired we were about to analyze the Greek word **Ekzetesis**, translated "questions." 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. Paul is exhorting Timothy to stay at Ephesus, where he is to lead, and rebuke those who are teaching false doctrine.

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 the syncretism of Gnosticism, Jewish myths and Christianity. Doctrine must never be compromised.

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. Paul wants Timothy to teach the Word of God. Last week we reviewed our chart entitled ICED, a helpful technique for properly teaching Scripture.

ICED

I The I stands for Introduction, meaning those facts which introduce historical nuances

and background information about the book, the author and the historical setting.

C The C stands for Categories, meaning that study of a subject found throughout the Bible as opposed to an eclectic approach.

E The E stands for Exegesis, meaning a critical analysis of the Bible performed from a study of the original language using the best manuscripts available.

D The D stands for Dispensation, meaning, that analysis of the passage or passages given the epoch of time to which the Scripture relates.

9. So far we have exegeted that portion of 1Ti 1:4 which in the KJV has been translated "Neither give heed to fables and endless genealogies, which minister ..." noting it might better be translated "**nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy which stimulate ...**"

10. The entire verse four has been translated in the KJV as follows:

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.

11. And now for the word "questions."

QUESTIONS, ΕΚΖΗΤΗΣΙΣ

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

2. **Ekzetesis** is a noun declined as a dative plural.

3. **Ekzetesis** is a compound consisting of **Ek**, meaning "out from," and the noun **Zetesis**, meaning "questions." As a compound it came to mean "an investigation, a subtle, laborious inquiry or dispute" or "an exhaustive investigation."

4. **Ekzetesis** is a hapaxlegomenon. I want to provide three New Testament uses of the noun **Zetesis**.

Joh 3:25 Then there arose a "**question**" between some of John's disciples and the Jews about purifying.

Joh 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

Joh 3:28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

Joh 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

Joh 3:30 He must increase, but I must decrease.

2Ti 2:22 Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.

2Ti 2:23 Don't have anything to do with foolish and stupid "**arguments**," because you know they produce quarrels.

2Ti 2:24 And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

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

5. Now for the phrase "rather than godly edifying."

RATHER THEN GODLY EDIFYING **μαλλον ο οικονομια θεος**

1. **Mallon E Oikonomia Theos** is better translated "rather than glorifying God ..." or "rather than the teaching of God's protocol which glorifies God ..."

1.1 Literally the verse reads "rather than the building up of God."

2. **Mallon** is an adverb followed by the monadic noun **Oikonomia**, declined as an accusative singular; next follows the proper noun **Theos**, declined as a descriptive genitive singular.

3. **Mallon** is generally translated "rather, much, much the more, all the more," or "more." Three other uses elsewhere in the New Testament are as follows:

KJV

Luk 5:15 But "**so much the more**" went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

KJV

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I "**rather**" glory in my infirmities, that the power of Christ may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

NIV

2Pe 1:9 But if anyone does not have them, he is nearsighted and blind, and has forgotten

that he has been cleansed from his past sins.

2Pe 1:10 Therefore, my brothers, be "**all the more**" eager to make your calling and election sure. For if you do these things, you will never fall,

2Pe 1:11 and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

4. **Oikonomia** is a very interesting word because of its New Testament uses. It comes from **Oikos**, meaning house or estate. **Oikonomia/Oikonomos** are used to describe "a steward, a chamberlain, a governor, a dispensation, the fiduciary responsible for an estate or dispensation" or "the stewardship itself." Another related word is **Oikonome**, found 15 times in the New Testament; in all but two cases in the KJV, it is translated "world" or "earth."

4.1 In our verse, in the KJV, **Oikonomia** is only translated "edifying." Wycliffe writes, "Several scholars believe the translators of the KJV 'appear to have read **Οικοδομη** in this passage."

4.1.1 Notice again how the NIV in our verse four has been translated **Oikodomia**, "rather than **God's work**."

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.

4.2 Seven uses of **Oikonomia** found elsewhere in the New Testament are as follows:

Luk 16:2 So he called him in and asked him, 'What is this I hear about you? Give an account of your **management**, because you cannot be **manager** any longer.'

Luk 16:3 "The **manager** said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg--

1Co 9:17 If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the **trust** committed to me.

Eph 3:2 Surely you have heard about the **administration** of God's grace that was given to me for you,

Col 1:25 I have become its servant by the **commission** God gave me to present to you the word of God in its fullness--

Eph 1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

Eph 1:8 that he lavished on us with all wisdom and understanding.

Eph 1:9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ,

Eph 1:10 That in the **dispensation** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

WHICH IS IN FAITH: Ο ΕΝ ΠΙΣΤΙΣ

1. **Ho En Pistis** is better translated "which only comes by means of faith ..."
2. The article **Ho** is declined as an accusative singular and used as a relative pronoun; it is followed by the preposition **En** and the noun **Pistis**, both declined as instrumental singulars.

SO DO - these words are not found in the better manuscripts.

End Lesson Taught 10-25-09