

1. Last week I taught 1Ti 1:5. When time expired we had just begun the exegesis of verse 6.
2. Before we resume our analysis of 1Ti 1:6, 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.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:1-5.

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,

1Ti 1:4 nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy which only foster empty questions and vain pontifications rather than glorifying God; such glorification comes only when believers use the two power options and grow in His grace;

1Ti 1:5 in contrast to the study of myths and fables, the goal and objective of the pastor-teacher is to prepare God's people for the production of divine good from a cleansed right lobe and a noble and honorable conscience developed from a sincere faith devoid of hypocrisy;

4. So far we have exegeted that portion of 1Ti 1:6 which in the KJV has been rendered "From which some having swerved ..." noting it might better be translated "**from which such sound doctrine some pastor-teachers have erred ...**"

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

KJV - Sentence continues

1Ti 1:6 From which some having swerved have turned aside unto vain jangling;

7. Now for the phrase "have turned aside."

HAVE TURNED ASIDE ΕΚΤΡΕΠΟΜΑΙ

1. **Ektrepomai** is better translated "turning aside ..." or "having turned aside ..." or

better to emphasize the passive voice, "having received the action of a swerving ..."

2. **Ektrepomai** is a verb parsed as an aorist passive participle. The passive voice tells us the false teachers are receiving the action of that which is in their souls. As we would say today "garbage in--garbage out."

3. **Ektrepomai** is a compound verb made up of **Ek**, meaning "out from," and **Trope**, meaning "to turn." It therefore means "to turn aside, to avoid" or "to turn out of the way."

3.1 A related word is **Ektrepo**, translated "turned away, avoiding, shall turn away," or "be turned out of the way."

1Ti 5:11 As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry.

1Ti 5:12 Thus they bring judgment on themselves, because they have broken their first pledge.

1Ti 5:13 Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also gossips and busybodies, saying things they ought not to.

1Ti 5:14 So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.

1Ti 5:15 Some have in fact already "**turned away**" to follow Satan.

1Ti 6:20 O Timothy, keep that which is committed to thy trust, "**avoiding**" profane and vain babblings, and oppositions of science falsely so called:

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.

3.2 The anonymous writer of the book of Hebrews uses **Ektrepo** to teach of the difficulty associated with prolonged reversionism. The metaphor of a broken bone permitted to grow back crooked is used to teach of the dangers of prolonged reversionism.

Heb 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Heb 12:12 Wherefore lift up the hands which hang down, and the feeble knees;

Heb 12:13 And make straight paths for your feet, lest that which is lame "**be turned out of the way**;" but let it rather be healed.

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

Expanded Translation

1Ti 1:6 from which such sound doctrine some pastor-teachers have erred, being perverted and having swerved from the teaching of sound doctrine ...

5. And now for the phrase "unto vain jangling."

UNTO VAIN JANGLING; ΕΙΣ ματαιολογια

1. **Eis Mataiologia** is better translated "unto vacuous and empty phrases devoid of sound expression ..."

2. **Eis** is a preposition followed by the noun **Mataiologia**, declined as an accusative singular.

3. **Mataiologia** is a compound made up of **Matai**, meaning "empty," and **Logia**, meaning "a word, a communication" or "an expression." **Mataiologia** is a hapaxlegomenon. There are, however, related forms of **Mataiologia** in the Scriptures; e.g., we have **Mataiologos** and **Mataios**.

3.1 **Mataiologos** is a noun/adjective denoting "idle talk." **Mataiologos** is translated "vain talkers" in Tit 1:10.

Tit 1:10 For there are many unruly and "**vain talkers**" and deceivers, specially they of the circumcision:

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

3.1.1 False teachers always have a better idea. It doesn't have to make sense, as long as it entertains and caters to those who share similar old sin natures.

3.2 **Mataios** came to mean "void of result." It is used variously in Scripture of

- idolatrous practices, Acts 14:15

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these "**vanities**" unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

- the thoughts of the "wise," 1Co 3:20

1Co 3:20 And again, The Lord knoweth the thoughts of the wise, that they are "**vain**."

- vain faith, 1Co 15:17

1Co 15:17 And if Christ be not raised, your faith is "**vain**;" ye are yet in your sins.

- foolish and unprofitable teachings, Tit 3:9

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

- empty religion, Jam 1:26

Jam 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is "**vain.**"

- and an empty manner of life received from religious tradition. 1Pe 1:18

1Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your "**vain**" conversation received by tradition from your fathers;

5. Now let's see how the entire verse looks by way of expanded translation.

Expanded Translation

1Ti 1:6 from which such sound doctrine some pastor-teachers have erred, being perverted and having swerved from the teaching of sound doctrine to empty and vacuous words designed to entertain;

6. And now for 1Ti 1:7 and a warning about these false teachers.

KJV-Sentence continues

1Ti 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

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1Ti 1:7 They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.

DESIRING TO BE θελω ειμι

1. **Thelo Eimi** is better translated "these men want to be ..."

2. **Thelo** is a verb parsed as a present active participle followed by the verb **Eimi**, parsed as a present active infinitive.

3. **Thelo** means "to will, to desire" or "to want something"; in this case Paul describes those Timothy is to warn against, those who want to be teachers of the law.

TEACHERS OF THE LAW νομοδιδασκαλος

1. **Nomodidaskalos** is better translated "teachers of the Mosaic law ..."

2. **Nomodidaskalos** is a noun declined as a nominative plural.
3. **Nomodidaskalos** is a compound noun consisting of **Nomos**, meaning "law," and **Didaskalos**, meaning "a teacher."
4. In the Church Age great care must be taken when teaching the Mosaic law.

End Lesson Taught 1-31-10