

1. Earlier I taught in part 1Ti 1:5. When time expired we were about to exegete the phrase "out of a pure heart." After a brief review we will continue our study of 1Ti 1:5.
2. Before we do, however, 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 1:1-4.

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;

4. So far we have exegeted that portion of 1Ti 1:5 which in the KJV has been rendered "*Now the end of the commandment is charity ...*" noting it might better be translated "**in contrast to the study of myths and fables, the goal of the pastor-teacher is to prepare God's people for the production of divine good ...**"

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

KJV-Sentence Continues

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

NOW THE END ΔΕ Ο ΤΕΛΟΣ

1. **De Ho Telos** is better translated "now in contrast, your goal or objective ..."
2. The contrast refers to the myths of Gnosticism and the fables of Judaism vis-a-vis the Scriptures.
3. Paul tells Timothy the goal or objective of his charge is to put an end to the disputes

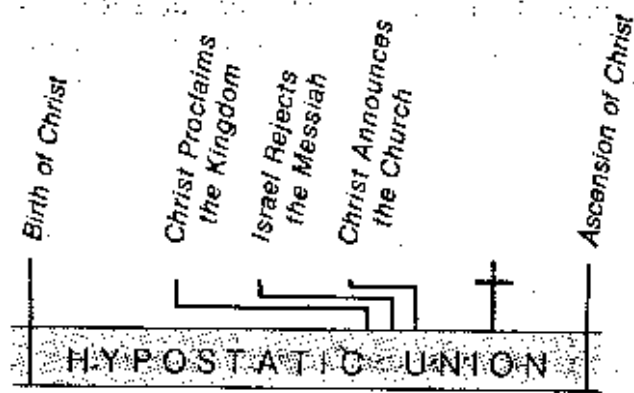
concerning the myths and fables. Instead of empty teachings, Timothy is to exhort the pastor-teachers in Ephesus to teach the Word of God.

OF THE COMMANDMENT Ο παραγγελια

1. **Ho Parangelia** is better translated "of our charge as teachers ..."
2. **Parangelia** is a compound word from **Para**, meaning "alongside," and **Angelia**, meaning "a message." In our verse it refers to the real job of the pastor-teacher as opposed to what many were doing.

IS CHARITY ειμι αγαπη

1. **Eimi Agape** is better translated "is to teach the Word of God ..." or "is to teach the divine love of God ..."
2. Love comes in five categories.
 - 2.1 Category I is a love toward God.
 - 2.2 Category II is a love toward right man or right woman.
 - 2.3 Category III is a love toward friends.
 - 2.4 Category IV is a love toward all believers with a relaxed mental attitude even if you have no positive feelings toward them.
 - 2.5 Category V is a love between parents and children.
3. Category I love is the love emphasized in our verse. Loving God is commanded in several verses: the means of loving God is Bible doctrine in the soul. When we are loving God we will accomplish the other four categories of love. Deu 6:5; Deu 10:12; Mat 22:37
4. In the Kingdom Age the negative people who did not accept the Messiah's offering were said to not love God. Joh 5:41-43
5. If you love God, you will do what Christ tells you to do. This is a Kingdom Age order often repeated by our Lord during his hypostatic union--a command not rescinded in the Epistles. Joh 14:15-16



6. God has provided subtle differences between the two New Testament words for love.

Joh 21:15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest (**Agapao**) thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love (**Phileo**) thee. He saith unto him, Feed my lambs.

Joh 21:16 He saith to him again the second time, Simon, son of Jonas, lovest (**Agapao**) thou me? He saith unto him, Yea, Lord; thou knowest that I love (**Phileo**) thee. He saith unto him, Feed my sheep.

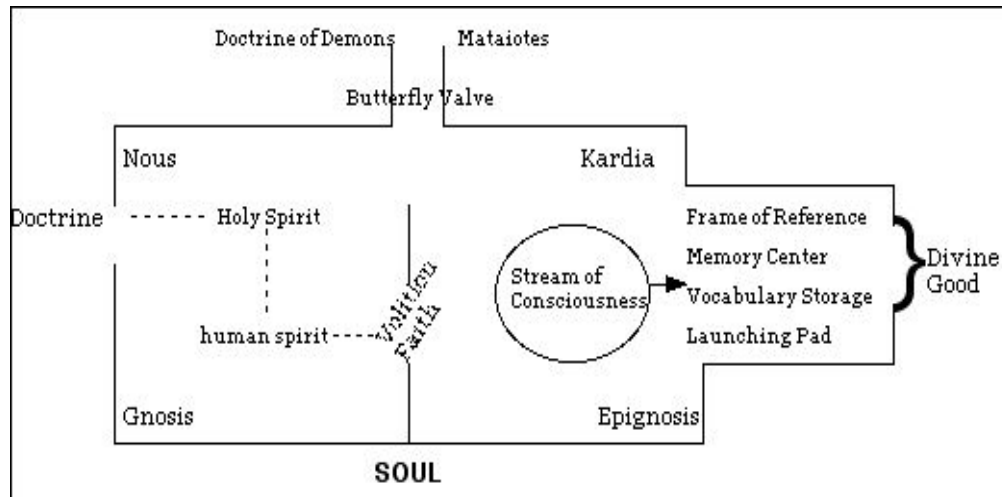
Joh 21:17 He saith unto him the third time, Simon, son of Jonas, lovest (**Phileo**) thou me? Peter was grieved because he said unto him the third time, Lovest (**Phileo**) thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love (**Phileo**) thee. Jesus saith unto him, Feed my sheep.

7. Production in the Christian life is a product of doctrine in the right lobe which is provided by the ministry of God the Holy Spirit. This certainly includes our positive reaction to suffering. Rom 5:3-5

7.1 The love poured out in our hearts is a result of God's wonderful grace, a grace which provides equality of opportunity to all believers regardless of HIQ. Eph 3:17-19

7.2 The Holy Spirit when energized will teach doctrine to the human spirit so that it is academically understood. At salvation we receive the indwelling of God the Holy Spirit. Joh 14:26 and 16:13

7.3 At salvation we also receive a human spirit. This was famously described by our former president Jimmy Carter in his infamous *Playboy* magazine interview. A review of our schematic of the soul will help us understand how the believer learns doctrine.



8. Our love of God reaches its acme at spiritual maturity; this is evidenced in Paul's attitude during his first imprisonment.

Phi 1:20 I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death.

Phi 1:21 For to me, to live is Christ and to die is gain.

Phi 1:22 If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know!

Phi 1:23 I am torn between the two: I desire to depart and be with Christ, which is better by far;

Phi 1:24 but it is more necessary for you that I remain in the body.

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

Expanded Translation

1Ti 1:5 in contrast to the study of myths and fables, the goal of the pastor-teacher is to prepare God's people for the production of divine good ...

10. Now we are ready for the phrase "out of a pure heart."

OUT OF A PURE HEART **ΕΚ ΚΑΘΑΡΟΣ ΚΑΡΔΙΑ**

1. **Ek Katharos Kardia** is better translated "out from the source of a cleansed right lobe ..." or "by means of a pure and cleansed right lobe ..."

2. **Ek** is a preposition followed by the adjective **Katharos** and the noun **Kardia**; both **Katharos** and **Kardia** are declined as genitive singulars.

3. **Katharos** means "pure," or "cleansed." It is so used in 1Ti 3:9, Tit 1:15 and Jam 1:27.

1Ti 3:9 Holding the mystery of the faith in a "**pure**" conscience.

1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

Tit 1:15 Unto the "**pure**" all things are "**pure**:" but unto them that are defiled and unbelieving is nothing "**pure**;" but even their mind and conscience (**Suncidesis**) is defiled (**Miaino**).

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.

Jam 1:27 "**Pure** religion" and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

3.1 The verb form of **Katharos** is **Katharizo**. The verb form is certainly familiar to us.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and "**to cleanse**" us from all unrighteousness.

4. **Kardia** is best understood as the right lobe of the soul where doctrine produces divine good.

4.1 The word for the anatomical heart is not found in the Bible.

4.1.1 The physical or anatomical heart is an intricate muscle that circulates the blood in the body.

4.1.2 The blood pumped by the heart does many wonderful things for the body. For example blood facilitates good health by supplying nutrients and oxygen not only to the brain but to even the remotest tissues. Without proper blood supply tissues die.

4.1.3 The heart is an appropriate simile, because, like our physiological pump, doctrine is moved from the left lobe of the soul to the right lobe where it can be used to produce divine good, thus preserving us as living testimonials and witnesses against Satan and his demons in the appeal phase of the angelic conflict.

4.1.4 Keep in mind the Holy Spirit only makes clear the meaning of Scripture; the believer must believe and by faith move the doctrine to the right lobe.

4.2 The Hebrew word for heart is **Lev** and the Greek word is **Kardia**. They both literally mean heart. In Scripture, however, they have metaphorical meanings.

4.2.1 In the ancient world the heart was thought to be the center of man's intellect, soul and spirit. An anecdote will illustrate.

4.2.2 In a battle near the Indus River, Alexander the Great received a serious puncture wound to his thoracic cavity. Because the wound was thought to have injured his heart,

there was great consternation that Alexander's mind, soul and spirit would never be the same.

4.2.3 The word **Kardia** is seldom used for emotions, but rather for thinking. Emotions are designed to respond to the intellect; therefore, responder body parts like reins (Old English for kidneys), bowels, womb and stomach are used for emotions. When functioning properly, emotions will respond to the intellect.

End Lesson Taught 12-27-09