

1. Last week I taught in part 1Ti 1:5. When time expired we were in the process of exegeting 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 out of a pure heart ...*" 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 out from a pure and cleansed right lobe ...**"

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. 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.

3. 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.

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

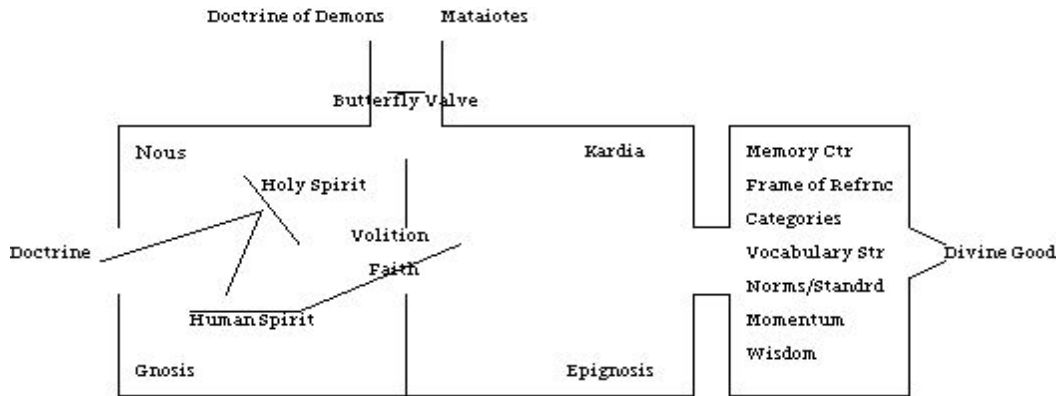
1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and "**to cleanse**" us from all unrighteousness.

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.



SOUL

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

4.2.1 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.

4.2.2 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. Several Old Testament and New Testament examples will illustrate.

Gen 43:30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

1Ki 3:26 Then spake the mother of the child, for her bowels yearned upon her son, and she said, O my lord Solomon, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.

Jer 17:10 I the LORD search the heart, I try the reins even to give every man according to his ways, and according to the fruit of his doings.

Psa 7:9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

Psa 26:2 Examine me, O LORD, and prove me; try my reins and my heart.

Jer 31:17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border ...

Jer 31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

Pro 23:16 Yea, my reins shall rejoice, when thy lips speak right things.

Psa 73:21 Thus my heart was grieved, and I was pricked in my reins.

Psa 73:22 So foolish was I, and ignorant, (even though I was a chief musician in David's court) I was as a beast before thee.

Psa 73:23 Nevertheless I am continually with thee: thou hast holden me by my right hand.

Pro 13:25 The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Rom 16:18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Phi 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an example.

Phi 3:18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

Phi 3:19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

Phi 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace.

Phi 1:8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Phm 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

Rev 2:23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the **reins** and hearts: and I will give unto every one of you according to your works.

4.2.3 The soul is the real but invisible you. For teaching purposes, Col. R. B. Thieme developed a training aid to illustrate how doctrine enters the left lobe of the soul as **Gnosis** and by faith is moved to the right lobe, where it becomes **Epignosis**. We call the training aid the Schematic of the Soul. You may recall we studied the schematic last week.

4.2.4 When applied, **Epignosis** produces divine good; divine good is rewarded at the **Bema**.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

1Co 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

1Co 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

1Co 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

End Lesson Taught 1-03-10