

1. Last week I taught in part 1Ti 1:5. When time expired we were 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 of 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. **Katharos** means "pure," or "cleansed." It is so used in 1Ti 3:9, Tit 1:15 and Jam 1:27.
3. **Kardia** is best understood as the right lobe of the soul where doctrine produces divine good.
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.
5. 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.
6. 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. Last week we studied the schematic.

7. 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.

8. The two words **Katharos** and **Kardia** are used in concert elsewhere in Scripture.

Mat 5:8 Blessed are the "**pure**" in "**heart**:" for they shall see God.

2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a "**pure heart**."

1Pe 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a "**pure heart**" fervently:

1Pe 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1Pe 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

1Pe 1:25 But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you.

9. And now for the phrase "and of a good."

AND OF A GOOD **καὶ** **ἀγαθός**

1. **Kai Agathos** is better translated "and out of a noble and honorable ..." or literally "out from the source of a noble and honorable ..."

2. **Kai** is a conjunction followed by the adjective **Agathos**, declined as an ablative singular.

3. **Agathos** is variously translated in the New Testament. It can be found more than 150 times.

Mat 19:16 And, rich man came and said unto him, "**Good**" Master, what good thing shall I do, that I may have eternal life?

Mat 19:17 And he said unto him, Why callest thou me "**good**?" there is none "**good**" but one, that is, God: but if thou wilt enter into life, keep the commandments.

Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Mat 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

Mat 19:20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mat 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mat 19:22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

Joh 6:28 Then said they unto him, What shall we do, that we might work the works of God?

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance "**in well doing**" seek for glory and honour and immortality, eternal life:

Rom 2:8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Phm 6 That the communication of thy faith may become effectual by the acknowledging of every "**good thing**" which is in you in Christ Jesus.

Phm 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

Phm 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

Phm 14 But without thy mind would I do nothing; that thy "**benefit**" should not be as it were of necessity, but willingly.

3.1 Expositors will often differentiate **Agathos** from **Kalos**, noting the former is better understood to be that which is "noble and honorable"; the latter as simply "good."

4. And now for the word "conscience."

CONSCIENCE **συνειδησις**

1. **Suneidesis** is well translated "conscience ..."

2. **Suneidesis** is a noun declined as a genitive singular.

3. Let's review in part the Doctrine of Conscience.

3.1 The soul has a conscience with norms and standards. A conscience developed from doctrine metabolized in the soul becomes part of our stream of consciousness. A believer's conscience ought not be the same as an unbeliever's.

3.1.1 For example, a believer from his or her conscience should display the following protocols.

- be slow to anger
- pray for those who spitefully use you
- bless those who curse you
- avoid envy, bitterness and jealousy
- do not offend a weaker brother
- associate with all people including those of low degree
- avoid seeking places of honor
- avoid local assemblies where there are women deacons and/or pastors
- avoid local assemblies where homosexuals are ordained
- separate from criminals, reversionists and hyperemotional types
- recognize the total depravity of man
- believe in eternal security
- support the privacy of the believer
- believe in unlimited atonement
- support establishment principles and obey all laws
- serve in the military and kill the enemy with vigor
- pay all taxes owed
- be a good employee
- love all people with impersonal love
- be a good husband, wife and parent
- do not lie
- name your sin to God when the Holy Spirit shows you a sin
- obey all other ethical imperatives found in the Bible

End Lesson Taught 1-10-10