

1. Last week I taught in part 1Ti 1:5. When time expired we were about to analyze the phrase "and of a faith unfeigned." 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, and of a good conscience ..." noting it might better be translated "**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 ...**"

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. 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 "and charge as pastor-teachers ..." or "you are to prepare God's people for the production of divine good, ..."

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 "you must teach the Word of God ..." or "you must teach the divine love of God ..." or "and to teach the Word 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.

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 1:5 and Jam 1:27.

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

AND OF A GOOD και αγαθος

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

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

CONSCIENCE συνειδησις

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

2. The Greek **Suneidesis** is a technical word used to describe a result, i.e., a new way of thinking, a direct consequence or corollary from the consistent intake of the Word of God.
3. The believer's job in time is to transform the mind and build a conscience acceptable to God.
4. And now for the phrase "and of faith unfeigned."

AND OF FAITH UNFEIGNED ΚΑΙ ΠΙΣΤΙΣ ΑΝΥΠΟΚΡΙΤΟΣ,

1. **Kai Pistis Anupokritos** is better translated "and a faith devoid of hypocrisy ... or "and a sincere faith;"
2. **Kai** is a conjunction followed by the adjective **Pistis**, declined as a genitive singular, and the noun **Anupokritos**, declined as a genitive singular.
3. We have just defined faith as a nonmeritorious system of perception. It is the means by which we receive both positional and temporal sanctification.
4. Paul now adds to faith an adjective, **Anupokritos**, translated in the KJV "unfeigned."

4.1 **Anupokritos** is formed from the negative ascriptive alpha attached to the adjective **Hupokritos**. We get our English word hypocrisy from **Hupokritos**; thus **Anupokritos** means "without hypocrisy." The negative ascriptive alpha becomes "an" because the Greeks found it easier to pronounce **Anupokritos** than *Aupokritos*.

4.1.1 **Anupokritos** is used to describe "love" in 2Co 6:6, 1Pe 1:22 and Rom 12:9. It is used to describe "wisdom from above" in Jam 3:17.

2Co 6:5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
2Co 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love "**unfeigned**,"

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 (*Agapao*) one another with a pure heart fervently:

Rom 12:9 Let love be without "**dissimulation**." Abhor that which is evil; cleave to that which is good.

Jam 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without "**hypocrisy**."

4.2 A related word is **Hupokrisis**, meaning "play-acting," thus "hypocrisy"; it is translated "hypocrisy" in Mat 23:28 and "hypocrites" in Mat 23:29.

Mat 23:28 Even so ye also outwardly appear righteous unto men, but within ye are full of "**hypocrisy**" and iniquity.

Mat 23:29 Woe unto you, scribes and Pharisees, "**hypocrites!**" because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

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

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;

6. 1Ti 1:6 is a continuation of the sentence begun at 1Ti 1:3. In verse six Paul further describes the false teachers.

KJV - Sentence continues

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

NIV

1Ti 1:6 Some have wandered away from these and turned to meaningless talk.

FROM WHICH SOME ΟΣ ΤΙΣ

1. **Hos Tis** is better translated "from which such sound doctrine some pastor-teachers ..."

2. **Hos** is a relative pronoun declined as a genitive plural followed by the indefinite categorical pronoun **Tis**, declined as a nominative plural.

3. And now for the phrase "having swerved."

HAVING SWERVED ΑΣΤΟΧΕΩ

1. **Astocheo** is better translated "having erred ..." or "having missed the goal of the ministry ..."

2. **Astocheo** is a verb parsed as an aorist active participle.

3. **Astocheo** means literally "to miss the mark." It is used metaphorically "to err, to deviate" or "to swerve from." **Astocheo** is a compound consisting of the **alpha** negative and **Stochos**, meaning "mark."

3.1 Vines writes of **Astocheo** as follows: "Moulton and Milligan illustrate the use of the verb from the papyri, e.g., of a man in extravagant terms bewailing the loss of a pet fighting rooster, "(I am distraught, for my rooster) **has failed** (me)."

3.2 **Astocheo** is used only in the Pastoral Epistles.

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:

1Ti 6:21 Which some professing "**have erred**" concerning the faith. Grace be with thee. Amen

2Ti 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
2Ti 2:18 Who concerning the truth "**have erred**," saying that the resurrection is past already; and overthrow the faith of some.

2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

2Ti 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

2Ti 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

3.3 In 2Ti 2:17-21, Paul, inspired by God the Holy Spirit, teaches there will be believers in time such as Hymenaeus and Philetus who are unworthy. It is from the likes of which Paul orders separation.

4. 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 ...

End Lesson Taught 1-24-10