

1. Last week I taught in part 1Ti 1:7. When time expired we were about to begin the exegesis of the phrase "understanding neither."
2. Before we resume that analysis, 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 1:3-6.

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;

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;

4. So far we have exegeted that portion of 1Ti 1:7 which in the KJV has been rendered "Desiring to be teachers of the law; ..." noting it might better be translated "**these men want to be teachers of the Mosaic law ...**"
5. The entire verse has been translated in the KJV.

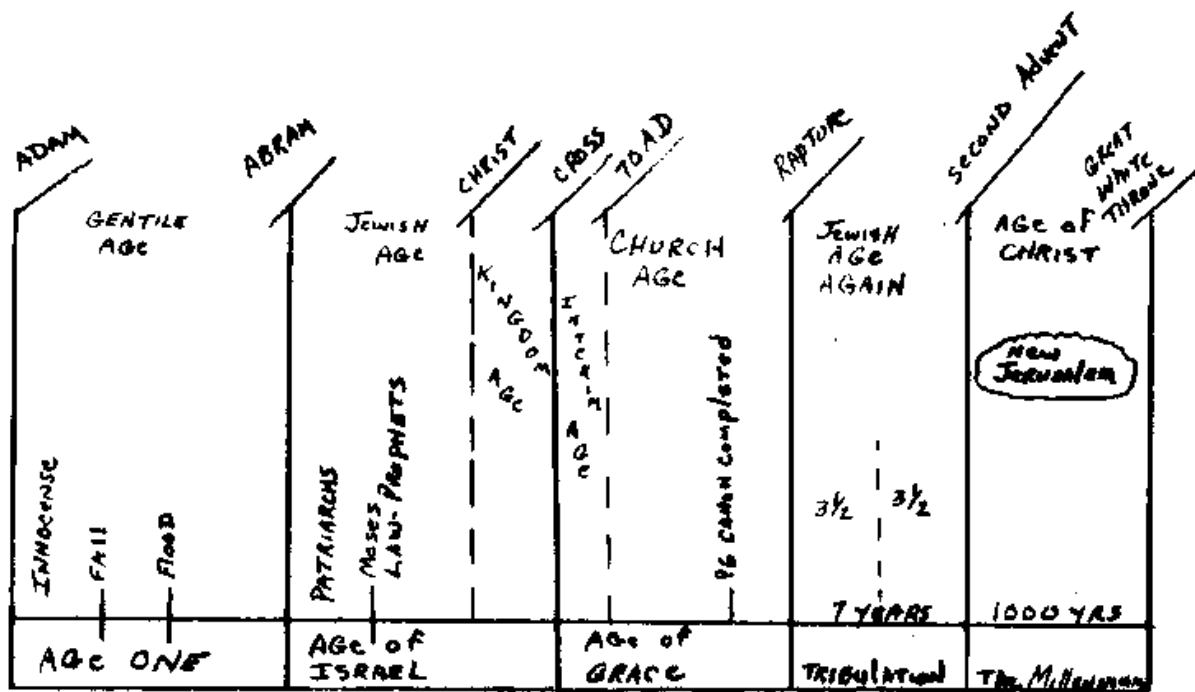
KJV-Sentence continues

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

UNDERSTANDING NEITHER μη νοιεω μητε

1. **Me Noieo Mete** is better translated "not knowing nor understanding the meaning of ..."
2. **Me** is a negative adverb followed by the verb **Noieo**, parsed as a present active participle; next follows the negative conjunctive adverb **Mete**.
3. In this particular phrase we have a negative to stress the ignorance of the teachers who want to place Christians under the law. The present participle of the verb **Noieo**

tells us that when they teach they know nothing, or better, before and while preaching, they do not know what they are talking about.



4. The NIV does a pretty good job of describing these false teachers.

NIV

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.

5. **Noieo** means, "to perceive with the mind," as distinct from perception by feeling. Several other translations of **Noieo** found in the New Testament are "understand, understood, think" or "reflect."

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him "**understand**:")

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Heb 11:3 By faith we "**understand**" that the universe was formed at God's command, so that what is seen was not made out of what was visible.

Eph 3:2 Surely you have heard about the administration of God's grace that was given to me for you,

Eph 3:3 that is, the mystery made known to me by revelation, as I have already written briefly.

Eph 3:4 In reading this, then, you will be able to "**understand**" my insight into the

mystery of Christ,

Eph 3:5 which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.

Rom 1:20 For since the creation of the world God's invisible qualities-- his eternal power and divine nature-- have been clearly seen, being "**understood**" from what has been made, so that men are without excuse.

Eph 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or "**think**," according to the power that worketh in us,

Eph 3:21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

2Ti 2:1 You then, my son, be strong in the grace that is in Christ Jesus.

2Ti 2:2 And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

2Ti 2:3 Endure hardship with us like a good soldier of Christ Jesus.

2Ti 2:4 No one serving as a soldier gets involved in civilian affairs-- he wants to please his commanding officer.

2Ti 2:5 Similarly, if anyone competes as an athlete, he does not receive the victor's crown unless he competes according to the rules.

2Ti 2:6 The hardworking farmer should be the first to receive a share of the crops.

2Ti 2:7 "**Reflect**" (KJV translates **Noieo** "consider") on what I am saying, for the Lord will give you insight into all this.

6. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:7 these men want to be teachers of the Mosaic law but they have no understanding ...

7. Now for the phrase "what they say."

WHAT THEY SAY Ο λεγω

1. **Hos Lego** is better translated "of that which they teach ..."

2. **Hos** is a relative pronoun declined as an accusative plural followed by the verb **Lego**, parsed as a 3rd person plural, present active indicative.

3. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:7 these men want to be teachers of the Mosaic Law but they have no understanding of any of that which they are attempting to communicate ...

NOR WHEREOF THEY AFFIRM μητε περι τις διαβεβαιουμαι.

1. **Metē Peri Tis Diabēbaioomai** is better translated "nor even an understanding of those things about which they so dogmatically assert."

2. **Metē** is a negative adverb followed by the preposition **Peri**; next follows the interrogative **Tis**, declined as a genitive plural and the verb **Diabēbaioomai**, parsed as a 3rd person plural, present active (deponent) indicative.

2.1 **Diabēbaioomai** is translated "to assert, to inquire in order to know everything" or "to know the uttermost about anything." Thus in our verse we have a reference to false teachers who teach as though they know it all.

2.2 The verb **Diabēbaioomai** can be found one other place in the New Testament. In Tit 3:8 it is translated "affirm" in the KJV and "to stress" in the NIV.

Tit 3:8 This is a trustworthy saying. And I want you "**to stress**" these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

3. The pastor-teachers who teach those things about which they know not are just as numerous today as they were at the time of Paul's writing to Timothy.

4. There are many pastor-teachers who remain spiritual babies, even while occupying pulpits. So there are also many Christians who remain spiritual babies, even while attending church regularly.

5. Some years ago a song was written by Steve Millikan and Rod Robinson, and made popular by Amy Grant. The song describes baby Christians who never grow up. The baby Christian is said to be the one who is full of religion but hates doctrine. The words of the song in part are very descriptive.

"I know a man maybe you know him too. You never can tell, he might even be you. He's knelt at the altar and that was the end. He's saved and that's all that matters to him.

His spiritual tummy it can't take too much. One day a week he gets his spiritual lunch. On Sunday he puts on his spiritual best. And gives his language a spiritual rest. He's just a fat little baby; he wants his bottle. And he don't mean maybe. He's sampled solid food once or twice but he says doctrine leaves him cold as ice. He's been baptized, sanctified, redeemed by the blood but his daily devotion is stuck in the mud.

He knows the books of the Bible and John 3:16. He's got the biggest King James you've ever seen. I've always wondered if he'll grow up some day.

He's a mommas' boy and he likes it that way. If you happen to see him, tell him I said, He'll never grow-up if he doesn't get fed."

6. Now let's take a look at verse seven in expanded translation.

1Ti 1:7 these men want to be teachers of the Mosaic Law but they have no understanding of any of that which they are attempting to communicate, nor do they understand those things about which they so dogmatically assert.

7. The law is made for lawbreakers not the righteous. 1Ti 1:8-10

1Ti 1:8 We know that the law is good if one uses it properly.

1Ti 1:9 We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,

1Ti 1:10 for adulterers and perverts, for slave traders and liars and perjurers-- and for whatever else is contrary to the sound doctrine

8. Wycliffe writes of 1Ti 1:8-10. "The apostle takes up the relation of the Law to the lost. Again these verses are one sentence. The connection is: "We know that the Law is good, if one uses it lawfully ... in accordance with the Gospel." Paul discusses this function of the Law in detail in Rom 7:7-25: "It brings the knowledge of sin and makes sin exceedingly sinful, all with the end of bringing a man to Christ."

9. Now let's see what we can learn from the Greek of 1Ti 1:8.

KJV-New Sentence

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

NIV

1Ti 1:8 We know that the law is good if one uses it properly.

BUT WE KNOW ΔΕ ΟΙΔΑ

1. **De Oida** is well translated "But we know ..."

2. **De** is a conjunction used as an adversative followed by the verb **Oida**, parsed as a 1st person plural--a present tense used as a perfect.

3. The assumption of Paul is that Timothy has learned (in the past, with the result he now knows) that the law is good if it is applied properly. This is what **Oida** means; **Oida** is always parsed as a perfect used as a present.

4. Let me give you three other uses of **Oida** in the New Testament.

Mat 6:8 Therefore do not be like those who use vain repetitions, for your Father "**knows**" what you need, before you ask Him.

Mat 7:11 If ye then, being evil, "**know**" how to give good gifts unto your children, how

much more shall your Father which is in heaven give good things to them that ask him?

1Th 5:12 And we beseech you, brethren, "**to know**" them which labour among you, and are over you in the Lord, and admonish you;

1Th 5:13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

5. Now for the phrase "that the law is good."

End Lesson Taught 2-28-10