

1. When time expired on 28 February we were in the process of exegeting verse eight.
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 1:3-7.

**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;**

**1Ti 1:7 these men want to be teachers of the Mosaic law but they do not know what they are talking about or what they so confidently and dogmatically assert.**

4. So far we have exegeted that portion of 1Ti 1:8 which in the KJV has been rendered "*But we know...*" noting it might better be translated "**But we have been taught in the past with the result we now know ...**"

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

KJV-New Sentence

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

6. I want to review some of that learned and then begin new material at point 5 on page 3.

7. By way of introduction, we learned the law has two extant purposes today. The two are

- to lead unregenerate man to Christ, Gal 3:24

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

- and to provide the foundation upon which a nation's laws can be built.

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. A nation that builds its laws on the the Mosaic law will provide peace and stability for its citizens.

9. It is key we understand that the laws of divine establishment are design to control antinomians.

10. Now let's continue our review.

KJV-New Sentence

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

BUT WE KNOW ΔΕ ΟΙΔΑ

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

2. 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.

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

THAT THE LAW IS GOOD ΟΤΙ ΚΑΛΟΣ Ο ΝΟΜΟΣ

1. **Hoti Kalos Ho Nomos** is better translated "that the Mosaic law is most certainly good ..." or, literally, it translates "in order that good the law."

2. **Hoti** is a conjunctive adverb followed by the adjective **Kalos**, declined as a nominative singular, and the monadic noun **Nomos**, also declined as a nominative singular.

3. The verb **Eimi** is supplied under the principle of ellipsis; the verb **Eimi** is required given the fact we have **Kalos** and **Nomos** as nominative singulars. The nominative declensions require an intransitive verb.

4. Clearly **Nomos** refers to the Mosaic law, and **Kalos** is the common adjective usually

rendered "good." Let me give you four other uses of **Kalos**.

Rom 14:21 It is "**good**" neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.

Gal 6:9 Let us not become weary in doing "**good**," for at the proper time we will reap a harvest if we do not give up.

Tit 3:8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain "**good**" works. These things are "**good**" and profitable unto men.

Tit 3:9 But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless.

Tit 3:10 Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him.

5. Now for the phrase "if a man use it lawfully."

IF A MAN USE IT LAWFULLY ΕΑΝ ΤΙΣ ΑΥΤΟΣ ΝΟΜΙΩΣ ΧΡΑΟΜΑΙ,

1. **Ean Tis Autos Nomios Chraomai** is better translated "if it is used lawfully ..."

2. **Ean** is a 3rd class conditional particle followed by the categorical pronoun **Tis**, declined as a nominative singular; next follows the pronoun **Autos**, declined as a dative singular followed by the adverb **Nomios**. Finally, we find our verb **Chraomai**, parsed as a 3rd person singular present active (deponent) subjunctive.

2.1 The subjunctive mood tells us the law may or may not be used lawfully.

3. **Nomios** the adverb can be found one other place in the New Testament, where it is used as part of an athletic metaphor.

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

4. The rules for competing in the ancient games were far more stringent than what we know today; therefore, "**nomios**" had special meaning.

4.1 The most important of the games, at the time of Paul's writing, were the Isthmus Games.

4.2 They were held in Corinth every other year beginning ca. 581 B.C.

4.3 The events

- DROMOS-the running events

- PALE-the wrestling events
- PUGME-the boxing events
- PAGKRATION-a combination of boxing and wrestling
- PENTATHOLON-a series of five events
- HARMATON-the chariot-racing events

4.4 To enter the games you had to be a citizen of Rome.

4.4.1 Likewise, unbelievers cannot grow spiritually without being a citizen of heaven.

4.5 A competitor had to live for ten months in the gymnasium.

4.5.1 A believer, likewise, must separate to a life of confession and consistent study of the Word. Certainly included in this analogy is a believer learning in a local church as a student.

4.6 A competitor had to answer all trumpet calls of which there were three: one for meals, one for the athletic call and one for a classroom call.

4.6.1 A believer must also show up when doctrine is taught.

4.7 The competitor had to exercise in all types of weather.

4.7.1 A believer must also remain stable even under pressure. He must worship when it is convenient or when it is inconvenient.

4.8 A competitor could not be involved with members of the opposite sex; there could be no distractions.

4.8.1 A believer must not be distracted by the many and varied temptations of the devil's world.

4.9 A competitor had to adhere to strict dietary rules.

4.9.1 A believer must also be very restrictive and selective in terms of what he or she permits inside the mind. We are what we think--what we mentally ingest determines what we become.

4.10 The competitor had to submit to the authority of the ranking general in charge of the gymnasium.

4.10.1 Each believer must find and submit to his pastor-teacher's authority.

4.11 Every competitor trained for game day.

4.11.1 Every believer enters the local church on the first day of the week in order to perform in the six succeeding game days--the other six days of the week.

4.12 Winners all received rewards.

4.12.1 Winner believers receive rewards, both for time and eternity. The rewards were called crowns, which in the Greek is **Stephanoi**--wreaths which carried significant material gain and acclaim.

5. **Chraomai** actually comes from **Chre**, meaning "it is necessary." In the New Testament it denotes "to use, to allow" or "to permit." Let's see where it is so used.

5.1 To use, 1Co 9:12 and 15

1Co 9:12 If others have this right of support from you, shouldn't we have it all the more? But we did not **use** this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.

1Co 9:13 Don't you know that those who work in the temple get their food from the temple, and those who serve at the altar share in what is offered on the altar?

1Co 9:14 In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.

1Co 9:15 But I have not "**used**" any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.

5.2 To allow or to permit, Acts 27:3

Acts 27:3 And the next day we touched at Sidon. And Julius courteously "**allowed**" Paul, and gave him liberty to go unto his friends to refresh himself.

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

**1Ti 1:8 But we know the Mosaic Law is most certainly good if it used lawfully,**

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

KJV - Sentence Continues

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

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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,

KNOWING THIS ΟΙΔΑ ΟΥΤΟΣ

1. **Oida Houtos** is better translated "you have certainly been taught and now know this ..."
2. **Oida** is a verb parsed as a present active participle followed by the near demonstrative pronoun **Houtos**, declined as an accusative singular.

THAT THE LAW ΟΤΙ ΝΟΜΟΣ

1. **Hoti Nomos** is better translated "that the Mosaic law ..."
2. **Hoti** is a conjunctive adverb followed by the noun **Nomos**, declined as a nominative singular.

IS NOT MADE ΟΥΚ ΚΕΙΜΑΙ

1. **Ouk Keimai** is better translated "was not established ..."
2. **Ouk** is a negative adverb followed by **Keimai**, a verb parsed as a 3rd person singular, present active indicative.
3. **Keimai** can be found more than 25 times in the New Testament, where it is translated "laid, is set, lay, lying, laid up, lie, lain, appointed" or "made."

Mat 5:14 Ye are the light of the world. A city "**that is set**" on an hill cannot be hid.

Luk 12:19 And I will say to my soul, Soul, thou hast much goods "**laid up**" for many years; take thine ease, eat, drink, and be merry.

Luk 12:20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

Luk 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, "**lying**" in a manger.

1Th 3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

1Th 3:3 That no man should be moved by these afflictions: for yourselves know that we are "**appointed**" thereunto.

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

**1Ti 1:9 you have certainly been taught and now know the Mosaic law was not established ...**

End Lesson Taught 3-14-10