

1. Last week I exegeted in part 1Ti 1:9, and when time expired we were about to begin a word study of **Asebes**, translated "for the ungodly."
2. Before we resume that study 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 1:3-8.

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.

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

4. So far we have exegeted that portion of 1Ti 1:9 which in the KJV has been rendered "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient ..." noting it might better be translated "**you have certainly been taught and now know the Mosaic law was not established to control mature believers but for those who are criminals and for those who are undisciplined and habitually reject authority ...**"

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

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,

6. I want to review some of that learned and then begin new material at point 4 on page

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
- and to provide the foundation upon which a nation's laws can be built. 1Ti 1:8-10

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

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

10. Now let's review our exegesis of verse nine.

KNOWING THIS ΟΙΔΑ ΟΥΤΟΣ

1. **Oida Houtos** is better translated "you have certainly been taught and now know this ..."

2. In verse nine we find **Oida** 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**.

FOR A RIGHTEOUS MAN ΔΙΚΑΙΟΣ

1. **Dikaios** is well translated "for a righteous man ..." or "for a mature believer ..."

2. The law is not made to restrain the law-abiding citizen but is designed for those who are criminals, be they believer or unbeliever.

3. **Dikaios** means "just, right, righteous" or, as a substantive, "a person without prejudice or partiality."

4. In our verse **Dikaios** refers to a mature believer. A mature believer will produce divine good and thus at the judgment seat of Christ will receive rewards called "crowns."

BUT FOR THE LAWLESS ΔΕ ΑΝΟΜΟΣ

1. **De Anomos** is better translated "but for those who are criminals ..."

2. **Nomos** is the Greek word for law. The negative ascriptive is used as a negative adverb.

3. **Anomos** as an adjective means "without law"; it also describes "lawless ones." In our verse the thought is not simply that of doing what is unlawful but of flagrant defiance of the known will of God.

4. **Anomos**, or its feminine form **Anomia**, is frequently translated "iniquity."

2Th 2:7 For the mystery of "**iniquity**" doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

5. And now for the phrase "and disobedient."

AND DISOBEDIENT, ΚΑΙ ΑΝΥΠΟΤΑΚΤΟΣ

1. **Kai Anupotaktos** is better translated "and for those who are undisciplined and habitually reject authority ..."

2. **Kai** is a conjunction followed by the noun **Anupotaktos**, declined as a dative plural.

Tit 1:6 If any be blameless, the husband of one wife, having faithful children not accused of riot or "**unruly**."

Tit 1:10 For there are many "**rebellious people**," mere talkers and deceivers, especially those of the circumcision group.

Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

3. There are many realms of life where authority orientation is important.

WORD OF GOD

PASTOR IN A LOCAL CHURCH

FOUR DIVINE INSTITUTIONS

VOLITION
MARRIAGE
FAMILY
NATIONALISM

VARIOUS SECULAR AUTHORITIES

GOVERNMENT
BUSINESS
ACADEMIA
ATHLETICS
MILITARY
SOCIAL/SERVICE ORGANIZATIONS

4. And now for the phrase "for the ungodly."

FOR THE UNGODLY **ασεβησ**

1. **Asebes** is better translated "and those easily influenced by evil ..."
2. **Asebes** is a noun declined as a dative plural and used as a substantive.
3. **Asebeia** is a related noun and means "impiety, ungodliness." It is used of
 - general impiety, Rom 1:18, 2Ti 2:16 and Tit 2:12

Rom 1:18 For the wrath of God is revealed from heaven against all **ungodliness** and unrighteousness of men, who hold the truth in **unrighteousness**;

2Ti 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

2Ti 2:16 But shun profane and vain babblings: for they will increase unto more **"ungodliness."**

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.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying **"ungodliness"** and worldly lusts, we should live soberly, righteously, and godly, in this present world;

- ungodly deeds, Jude:15

Jude:14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Jude:15 To execute judgment upon all, and to convince all that are ungodly among them of all their "**ungodly**" deeds which they have ungodly committed, and of all their hard speeches which "**ungodly**" sinners have spoken against him.

Jude:16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

- and ungodly lusts for evil things. Jude:18

Jude:17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

Jude:18 How that they told you there should be mockers in the last time, who should walk after their own "**ungodly**" lusts.

4. **Asebes**, the adjective, describes "impious people" and "ungodly actions"; as earlier noted, it is closely akin to the noun **Asebeia**, "without reverence for God"; not merely irreligious but acting in contravention of God's demands. 1Pe 4:18 and 2Pe 2:5

1Pe 4:18 And if the righteous scarcely be saved, where shall the "**ungodly**" and the sinner appear?

2Pe 2:5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the "**ungodly**";

2Pe 2:6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly (*Asebeo*);

2Pe 2:7 And delivered just Lot, vexed with the filthy conversation of the wicked:

2Pe 2:8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

2Pe 2:9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

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

Expanded Translation

1Ti 1:9 you have certainly been taught and now know that the Mosaic law was not established for the mature believer but instead it is for those who break the law, for those who are undisciplined and habitually reject authority, for those easily influenced by evil ...

6. And now for the phrase "and for sinners."

AND FOR SINNERS **και αμαρτωλος**

1. **Kai Hamartolos** is better translated "for those dominated by their old sin natures' area of weakness ..."
2. **Kai** is a conjunction followed by the noun **Hamartolos**, declined as a dative plural. **Hamartolos** simply means "he who misses God's standard."
3. It is virtually always translated "sinner" or "sinners." In our verse it has a special meaning; it refers to those who are dominated by their old sin natures' area of weakness.



4. I must remind you, control and domination by your sin nature can only be avoided by the consistent use of the two power options--the filling of the Spirit and the consistent intake of the Word of God.
5. We each have an old sin nature! We do not lose it at salvation!
6. It will plague us until the day we die unless we transform the mind by metabolizing Bible doctrine.
7. Every old sin nature has an area of strength from which human good comes and an area of weakness from which sin comes, and we each trend toward either antinomianism or asceticism.
8. And now for the phrase "for unholy and profane."

FOR UNHOLY AND PROFANE, **ΑΝΟΣΙΟΣ ΚΑΙ ΒΕΒΗΛΟΣ**

1. **Anosios Kai Bebelos** is better translated "and for reversionary believers influenced by evil ..."

2. **Anosios** is a noun declined as a dative plural and connected by the conjunction **Kai** with the noun **Bebelos**, also declined as a dative plural.

3. **Anosios** is made up of the ascriptive negative and the noun **Hosios** meaning "holy." The Greek letter **Nu** is added for euphonics. **Anosios** can be found one other place in the New Testament. 2Ti 3:2

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, "**unholy**,"

3.1 The word **Anosios** refers to those who have refused the protocol plan of God.

4. Vines writes of **Bebelos**, "it means unhallowed, profane" (opposite to **Hieros**, Ôsacred') ..."

5. **Bebelos** is used of

- persons, 1Ti 1:9 and Heb 12:16

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,

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Heb 12:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

Heb 12:16 Lest there be any fornicator, or "**profane**" person, as Esau, who for one morsel of meat sold his birthright.

- and things said, empty babblings and false doctrines. 1Ti 4:7, 6:20 and 2Ti 2:16

1Ti 4:7 But refuse "**profane**" and old wives' fables, and exercise thyself rather unto godliness.

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:

2Ti 2:16 But shun "**profane**" and vain babblings: for they will increase unto more

ungodliness.

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.

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7. And now for the phrase "for murderers of fathers."

FOR MURDERERS OF FATHERS πατρολωησ

1. **Patroloes** is better translated "and for those who strike or murder their fathers ..."

2. **Patroloes** is a noun declined as a dative plural.

3. **Patroloes** can mean either a striker of one's father or one guilty of patricide.

Patroloes is a hapaxlegomenon; it was used by Aristophanes in the fifth century B.C. and by Josephus in the first century.

3.1 It was used by both authors to describe those who kill their fathers, a not so unusual occurrence, especially among rulers of antiquity.

4. The Mosaic law condemned striking either your father or mother. Clearly, be it patricide or striking a parent, such conduct was punishable by death.

Exo 21:15 And he that smiteth his **father**, or his **mother**, shall be surely put to death.

5. And now for the phrase "and murderers of mothers."

End Lesson Taught 4-18-10