

1. Last week I exegeted 1Ti 1:10, and when time expired we were in the process of exegeting 1Ti 1:11.
2. Before we resume our exegesis 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 1:8-10.

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

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, for those dominated by their old sin natures, and for those who strike or murder their parents, and murderers in general,

1Ti 1:10 for fornicators and adulterers, for homosexuals, for kidnappers, for habitual liars, for perjurers and anything else which is contrary to God's protocol,

4. I want to review some of that learned and then begin new material at point 9 on page 2.
5. 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
6. A nation that builds its laws on the Mosaic law will provide peace and stability for its citizens.
7. So far we have translated that portion of 1Ti 1:11 which in the KJV has been rendered "According to the glorious gospel of the blessed God ..." noting it might better be translated "**which such sound doctrine conforms to the glorious gospel of our blessed God, ...**"
8. The entire verse has been translated in the KJV.

KJV - Sentence Continues

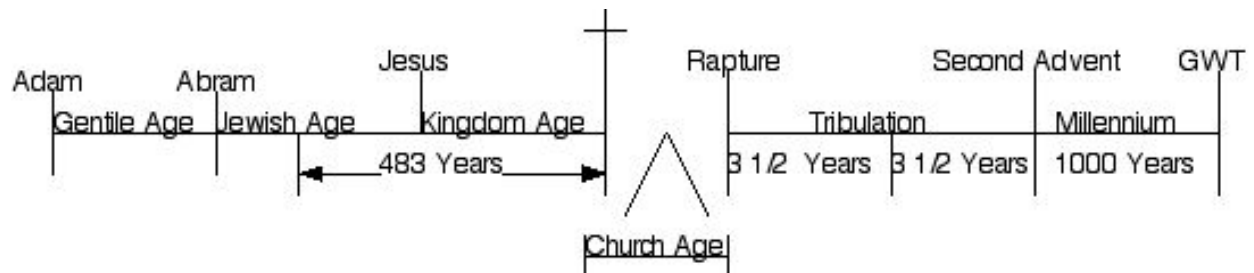
1Ti 1:11 According to the glorious gospel of the blessed God, which was committed to my

trust.

9. And now for the phrase "which was committed to my trust."

WHICH WAS COMMITTED TO MY TRUST. ΟΣ ΕΓΩ ΠΙΣΤΕΥΩ.

1. **Hos Ego Pisteuo** is better translated "concerning which I have been entrusted."
2. **Hos** is a relative pronoun, declined as a nominative singular, followed by the pronoun **Ego**; next follows the verb **Pisteuo**, parsed as a 1st person singular, aorist passive indicative.
3. **Pisteuo** is translated unusually in verse 11. The verb "**Pisteuo**" can be found some 247 times in the New Testament; in all but six cases it is translated "believe" or one of its cognates.
4. The antecedent of **Hos** is the mystery doctrine of the Church Age. Paul received from God the Holy Spirit the special protocol appropriate for those of us blessed to live in the Age of the Church. Remember our age was an intercalation.



5. Let me give you six other uses of **Pisteuo** that are translated "commit" or "committed" in the KJV.

Luk 16:11 If therefore ye have not been faithful in the unrighteous mammon, who will "**commit**" to your trust the true riches?

Joh 2:23 Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Joh 2:24 But Jesus did not "**commit**" himself unto them, because he knew all men,

Rom 3:1 What advantage then hath the Jew? or what profit is there of circumcision?

Rom 3:2 Much every way: chiefly, because that unto them were "**committed**" the oracles of God.

1Co 9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

1Co 9:17 For if I do this thing willingly, I have a reward: but if against my will, a

dispensation of the gospel is "**committed**" unto me.

1Co 9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was "**committed**" unto me, as the gospel of the circumcision was unto Peter;

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Tit 1:3 But hath in due times manifested his word through preaching, which is "**committed**" unto me according to the commandment of God our Saviour;

6. **Pisteuo**, in its most common meaning, can best be explained by a simple chart which describes the verb as a means of both positional and temporal sanctification.

<p style="text-align: center;">Pisteuo Christ = Eternal Salvation</p> <p style="text-align: center;">Pisteuo Doctrine = Spiritual Maturity</p>
--

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

Expanded Translation

1Ti 1:11 which such sound doctrine conforms to the glorious gospel of our blessed God, concerning which I have been entrusted.

8. We have heard a lot about the Mosaic law in our last four verses. Now I would like to provide Rom 7:1-15, first from the KJV and then a paraphrase.

9. Paul first appears to speak against any value in the law, but as we will see he makes clear the law is good. It is our old sin nature and the wily Satan who take that which is of value and make it an albatross to bear.

KJV

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Rom 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Rom 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

Rom 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

Rom 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

Rom 7:10 And the commandment, which was ordained to life, I found to be unto death.

Rom 7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

Rom 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.

Rom 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Rom 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Paraphrase

Rom 7:1 Friends, you shouldn't have any trouble understanding this, for most of you know the ins and outs of the Mosaic law--you know how it works and how it pertains only to the living and not the dead.

Rom 7:2 The law's rules and regulations concerning marriage provide a good illustration: a wife is legally bound to her husband while her husband lives, but when he dies she is free to marry another.

Rom 7:3 If she cohabits with another while her husband is living, she is guilty of adultery and declared an adulteress. But after her husband's death, she is free to marry again.

Rom 7:4 Likewise my brothers and sisters in Christ, you, too, have been freed from the tentacles of the law to be married to another. When Christ died He freed us from the rule-dominated way of life. Christ left the Mosaic law in the tomb and freed all Church Age believers; we died with Christ and are now free to produce divine good.

Rom 7:5 The old sin nature under the law took on new life; suddenly we could look for loop holes. Under the law our members suddenly produced an abundance of sin and human good, all of which was fruit unto death and not fruit unto God. The law seemed to make us more rebellious and gave our evil natures room to improvise, giving birth to miscarriages and stillbirths rather than divine good.

Rom 7:6 But now that we are out from under all those oppressive regulations and fine print, we are free to live a new life under the perfect law of liberty and grace.

Rom 7:7 What is the conclusion then? If the law was as bad as all that, is it no better than sin? Of course not! The law had a perfectly legitimate function. Without its clear guidelines of right and wrong, normal behavior was mostly guesswork. The law said, "You shall not covet" so clearly we knew what we were not to do. It was then our old sin natures kicked-in, working overtime.

Rom 7:8 Don't you remember how it was? The law started out as an excellent piece of work, but then sin produced in me all manner of covetous desire. In fact, before the law came our old sin nature had no fine print to interpret and pervert.

Rom 7:9 What happened, though, was that sin found a way to pervert the law into a temptation, making a piece of forbidden fruit out of it. So, in one sense, before the law there was less temptation; a good thing was made into a source of death, sin revived, and I died.

Rom 7:10 The law instead of being used to guide me, was used by my old sin nature to seduce me. Without all the "dos," and "don'ts" and "thou shalt" and "thou shalt not," sin looked pretty dull and lifeless, and I went along without paying much attention to it. But once sin got its hand on the law and put on all that finery, my old sin nature worked a spell on me and I died a thousand deaths.

Rom 7:11 Too late, I discovered all the rules and regulations designed to give me new life actually brought death. Sin though defined was plenty alive and I was stone-cold dead.

Rom 7:12 Let me make myself clear. The law wasn't the problem, the law was God's good, sane and common-sense counsel to mankind.

Rom 7:13 Does that mean I can't even trust what is good? No, again! Sin simply did what the flesh is so famous for doing: using the good as a cover to tempt mankind to do that which would destroy him. By hiding within God's good commandment, sin did far more mischief than it could ever have accomplished on its own.

Rom 7:14 Here then is the real problem: the law is spiritual and perfect, but I am unspiritual, carnal and a slave to sin.

Rom 7:15 Yes, I am full of myself--after all, I've spent a long time under the control of sin. What I don't understand about myself is that I decide one way but then I act another, doing things I absolutely despise.

10. Paul now looks back on his apostolic ministry and thanks God for enabling him to be the one who would reveal the mystery doctrines of the Church Age.

KJV - New Sentence

1Ti 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

NIV

1Ti 1:12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service.

Introduction

1. Paul's testimony is divided into two parts: verses 12-14 and verses 15-16.
2. These parts run parallel. Paul's pre-conversion condition is stressed, and in each part the turning point and contrast come with the words "but I received mercy."
3. It is striking that in all of Paul's recorded words only here does he give thanks directly to Christ, and only here does he use the eloquent language appropriate to the deep

thankfulness he feels as he recalls his own salvation and calling.

3.1 As a general principle all prayer is to be to the Father in the name of the Son; however, we would be wise to keep in mind Paul received his call directly from the Lord Jesus Christ on the road to Damascus.

4. Let's look at these verses in the NIV.

1Ti 1:12 I thank Christ Jesus our Lord, who has given me strength, that he considered me faithful, appointing me to his service.

1Ti 1:13 Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief.

1Ti 1:14 The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus.

1Ti 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners-- of whom I am the worst.

1Ti 1:16 But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life.

5. Now let's see what we can learn from the Greek of 1Ti 1:12.

End Lesson Taught 6-27-10