

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Earlier on January 29th I taught 1Ti 5:20. When time expired we were about to begin the exegesis of 1Ti 5:21.
3. Let's see how 1Ti 5:18-20 looks by way of an expanded translation.

Expanded Translation

1Ti 5:18 For you see the Scripture in Deu 25:4 says, "Do not muzzle the ox while it is treading out the grain, for the worker deserves his wage."

1Ti 5:19 You must never receive, entertain or convey an accusation against a pastor-teacher, except and unless, it is corroborated by and delivered with two or more witnesses.

1Ti 5:20 Those who openly reject the pastor-teacher's authority are to be rebuked publicly so that the rest might learn from the public rebuke of others.

4. Let's see what we can learn from verse 21.

KJV

1Ti 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

NIV

1Ti 5:21 I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism.

5. So far we have exegeted that portion of 1Ti 5:21 which has been translated in the KJV: "I charge thee ..." noting it might better be rendered "**I solemnly charge you** ..."
6. I want to review some of that learned and then begin new material on page two.

I CHARGE THEE Διαμαρτυρομαι

1. **Diamarturomai** is better translated "I solemnly charge you ..."
2. **Diamarturomai** is a deponent verb parsed as a 1st person singular, present active indicative.
3. Clearly it is an order to Timothy to perform as instructed.

4. **Diamarturomai** appears some 15 times in Scripture where it is translated “hath testified, testify, may testify, testifying, testified, charging” or “charge.” Examples of uses found elsewhere in Scripture: Luk 16:28; Acts 10:42, 20:21; 1Th 4:6; Heb 2:6;

5. Now for new material and the phrase “before God.”

BEFORE GOD, ΕΝΩΠΙΟΝ Ο ΘΕΟΣ,

1. **Enopion Ho Theos** is well translated “before God ...”

2. **Enopion** is a preposition followed by the monadic proper noun **Theos** declined as a genitive singular.

3. **Enopion** appears more than 75 times in the New Testament where it is translated “before, in the sight of, in the presence of, in thy sight” and “sight.” Several examples of **Enopion** as used elsewhere in Scripture are:

Acts 27:32 Then the soldiers cut off the ropes of the boat, and let her fall off.

Acts 27:33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

Acts 27:34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

Acts 27:35 And when he had thus spoken, he took bread, and gave thanks to God **in presence of** them all: and when he had broken it, he began to eat.

Acts 27:36 Then were they all of good cheer, and they also took some meat.

Acts 27:37 And we were in all in the ship two hundred threescore and sixteen souls.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his **sight**: for by the law is the knowledge of sin.

Rom 14:21 It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall.

Rom 14:22 Hast thou faith? have it to thyself **before** God. Happy is he that condemneth not himself in that thing which he alloweth.

Rom 14:23 But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.

Gal 1:20 Now the things which I write unto you, behold, **before** God, I lie not.

Gal 1:21 Afterwards I came into the regions of Syria and Cilicia;

Gal 1:22 And was unknown by face unto the churches of Judaea which were in Christ:

Gal 1:23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

Gal 1:24 And they glorified God in me.

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience **in the sight** of God.

AND THE LORD JESUS CHRIST και Χριστος Ιησους

1. **Kai Cristos Iesous** is better “and Christ Jesus ...”
2. **Kai** is a conjunction followed by the proper noun **Christos** declined as a genitive singular and the proper noun **Iesous** also declined as a genitive singular.

AND THE ELECT ANGELS, και ο εκλεκτος αγγελος

1. **Kai Ho Eklektos Angelos** is well translated “and the elect angels ...”
2. **Kai** is a conjunction used as a simple connective followed by the adjective/noun **Eklektos** and the noun **Angelos** both of which are declined as genitive plurals.
3. **Eklektos** appears more than 20 times in the New Testament where it is translated “elect, chosen” or “elect’s.” Let’s look at uses of **Eklektos** found elsewhere.

Mar 13:20 And except that the Lord had shortened those days, no flesh should be saved: but for the **elect's** sake, whom he hath chosen, he hath shortened the days.

Mar 13:21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

Rom 8:33 Who shall lay anything to the charge of God's **elect**? It is God that justifieth.

Rom 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom 16:13 Salute Rufus (See Mar 15:21) **chosen** in the Lord, and his mother and mine.

[Mar 15:21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.]

The Rufus mentioned in Mar 15:21 was one of two sons of Simon of Cyrene who carried the Lord's cross to Golgotha. Perhaps this is the same man as the one mentioned in Rom 16:13 as being "chosen in the Lord." Paul sent salutations to the latter, and to his mother, who seems to have acted in some way as a mother to Paul—perhaps giving him lodging and otherwise ministering to his needs.]

Col 3:12 Put on therefore, as the **elect** of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

1Pe 2:9 But ye are a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;
1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.
1Pe 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;
1Pe 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

4. **Angelos** was taught at the 10:00 A.M. service last week, therefore, I shall move on to our next phrase: “to keep these instructions.”

TO KEEP THESE INSTRUCTIONS ἵνα φυλάσσω οὗτος

1. **Hina Phulasso Houtos** is better translated “that you keep the things written herein ...”

2. **Hina** is a conjunctive adverb used to introduce a statement followed by the verb **Phulasso** parsed a 2nd person singular aorist active hortatory subjunctive and the intensive pronoun **Houtos** used as a third person pronoun and declined as an accusative plural. The hortatory subjunctive describes a verb which though subjunctive is to be translated like an imperative.

3. **Phulasso** appears some 30 times in the New Testament where it is translated “have I kept, kept, keep” or “shall keep.” Examples of uses found elsewhere are:

Mat 19:20 The rich young man saith unto him, All these things **have I kept** from my youth up: what lack I yet?

Mat 19:21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Joh 12:23 And Jesus answered Philip and Andrew, saying, The hour is come, that the Son of man should be glorified.

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world **shall keep** it unto life eternal.

Acts 22:20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and **kept** the raiment of them that slew him.

End Lesson Taught 2-12-2017

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