

1. As is our custom let's begin our study time by using 1Jo 1:9.
2. Last week I taught in part 1Ti 5:21. When time expired we were studying the phrase "that thou observe these things."
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. So far we have exegeted that portion of 1Ti 5:21 which in the KJV has been translated "I charge thee before God, and the Lord Jesus Christ, and the elect angels, ... noting it might better be translated "**I solemnly charge you before God and Christ Jesus and the elect angels ...**"

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

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.

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

I CHARGE THEE Διαμαρτυρομαι

1. **Diamarturomai** is better translated "I solemnly charge you ..."
2. Clearly it is an order to Timothy to perform as instructed.
3. **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;

BEFORE GOD, ΕΝΩΠΙΟΝ Ο ΘΕΟΣ,

1. **Enopion Ho Theos** is well translated "before God ..."

2 **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.” Acts 27:35; Rom 14:22; Gal 1:20; 2Co 4:2

AND THE LORD JESUS CHRIST και Χριστος Ιησους

1. **Kai Cristos Iesous** is better “and Christ Jesus ...”

AND THE ELECT ANGELS, και ο εκλεκτος αγγελος

1. **Kai Ho Eklektos Angelos** is well translated “and the elect angels ...”

2. **Eklektos** appears more than 20 times in the New Testament where it is translated “elect, chosen” or “elect’s.” Mar 13:20; Rom 8:33, 16:13; Col 3:12; 1Pe 2:9

3. **Angelos** was earlier taught at the 10:00 A.M. service so I moved on to the next phrase.

4. Now for new material and the phrase “that thou observe these things.”

THAT THOU OBSERVE THESE THINGS ινα φυλασσω ουτος

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:

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.

Rom 2:25 For circumcision verily profiteth, if thou practice the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Rom 2:26 Therefore if the uncircumcision **keep** the righteousness of the law, shall not his uncircumcision be counted for circumcision?

Rom 2:27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Gal 6:13 For neither they themselves who are circumcised **keep** the law; but desire to have you circumcised, that they may glory in your flesh.

Gal 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Gal 6:15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.

2Th 3:1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:

2Th 3:2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

2Th 3:3 But the Lord is faithful, who shall stablish you, and **keep** you from evil.

Jude 24 Now unto him that is able to **keep** you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jude 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

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

Expanded Translation

1Ti 5:21 I solemnly charge you before God and Christ Jesus that you keep the things written herein ...

WITHOUT PREFERRING ONE BEFORE ANOTHER, **χωρις προσκομμα**

1. **Choris Proskomma** is better translated “without showing any partiality ...”

2. **Choris** is an adverb generally translated “without, apart” or “apart from” followed by the noun **Proskomma** declined as a genitive singular.

3. **Proskomma** often is translated “stumbling, stumbling block” or “inducing to sin.” Several uses found elsewhere in Scripture are:

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that **stumblingstone**;

Rom 9:33 As it is written, Behold, I lay in Sion a **stumblingstone** and rock of offence: and whosoever believeth on him shall not be ashamed.

Rom 14:13 Let us not therefore judge one another any more: but judge this rather, that no man put a **stumblingblock** or an occasion to fall in his brother's way.

Rom 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

Rom 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Rom 14:16 Let not then your good be evil spoken of:

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

Rom 14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth (*Proskopto*), or is offended, or is made weak.

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 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

1Co 8:9 But take heed lest by any means this liberty of yours become a **stumblingblock** to them that are weak.

1Co 8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

1Co 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

1Co 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

1Pe 2:8 And a **stone of stumbling**, and a rock of offence, even to them which stumble (*Proskopto*) at the word, being disobedient: whereunto also they were appointed.

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.

DOING NOTHING ποιεω μηδεν

1. **Poieo Meden** is better translated “and doing nothing ...”

2. **Poieo** is a verb parsed as a present active participle followed by the negative adverb **Meden**.

3. **Poieo** appears more than 500 times in Scripture. It means, “to do, to make, to manufacture” or “to perform.” Examples:

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we "**might be made**" the righteousness of God in him.

Gal 6:9 And let us not be weary in well "**doing**:" for in due season we shall reap, if we faint not.

Gal 6:10 As we have therefore opportunity, let us do (*Ergazomai*) good unto all men, especially unto them who are of the household of faith.

Jam 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, "**ye do**" well:

Jam 2:9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Jam 2:19 Thou believest that there is one God; "**thou doest**" well: the devils also believe, and tremble.

BY PARTIALITY. ΚΑΤΑ ΠΡΟΣΚΛΙΣΙΣ.

1. **Kata Prosklisis** is better translated “out from favoritism.”

2. **Kata Prosklisis** is a hapax legomenon but can be found by early writers where it is used to describe a “leaning upon” a leaning towards someone or something” an inclination” or “a partiality.”

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

Expanded Translation

1Ti 5:21 I solemnly charge you before God and Christ Jesus that you do nothing out of partiality or favoritism.

4. Let’s see what we can learn from verse 22.

KJV

1Ti 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

NIV

1Ti 5:22 Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

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