

1. Last week I taught 1Ti 5:23 and then I began an exegesis of 1Ti 5:24. When time expired we were in the process of studying the phrase προαγω εις κρισις translated “going before to judgment.” Before continuing that study we need to use the provisions of 1Jo 1:9 as might be necessary.
2. Before continuing that study let’s see how 1Ti 5:21-23 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.**

**1Ti 5:22 Do not be hasty in selecting any man for service in the local church, and do not share in the sins of others by hastily allowing the rebellious back into the congregation. Be careful to always keep yourself pure!”**

**1Ti 5:23 Stop drinking water but drink a little wine for your sensitive digestive system and other related infirmities.**

3. So far we have exegeted that portion of 1Ti 5:24 which in the KJV has been translated “Some men's sins are open beforehand ...” noting it might better be rendered “**The sins of some are evident ...**”
4. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

5. Let’s take a look at some of that learned last week.

SOME MEN’S SINS Τισ ανθρωπος ο αμαρτια

1. **Tis Anthropos Ho Hamartia** is better “The sins of some ...”

2. **Tis** is used like any other pronoun except it describes some unknown number without reference even to whom the antecedent or antecedents might be. Thus “some” is often used to translate **Tis**. Acts 24:1; 1Co 10:7-10; Phi 4:8; 1Pe 4:11; Tit 1:12-14

ARE OPEN BEFOREHAND, ειμι προδηλος

1. **Eimi Prodelos** is better translated “are evident ...”

2. **Eimi** is the verb “to be” and is variously translated “is, are, was, were, be, to be” or “being.”

3. **Prodelos** appears three times in the New Testament where it is translated “evident, manifest” or “open beforehand.” 1Ti 5:25; Heb 7:14-16

4. Now for new material and the phrase “going before to judgment.”

GOING BEFORE TO JUDGMENT; ΠΡΟΑΓΩ ΕΙΣ ΚΡΙΣΙΣ

1. **Proago Eis Krisis** is better translated “and are immediately judged ...”

2. **Proago** is a verb parsed as a present active participle followed by the preposition **Eis** followed by the noun **Krisis** declined as an accusative singular.

3. **Proago** appears 19 times in Scripture where it is translated “went, went before, brought, which went before” and “going before.” Examples:

Mat 2:9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, **went before** them, till it came and stood over where the young child was.

Acts 16:30 And **brought** them out, and said, Sirs, what must I do to be saved?

1Ti 1:18 This charge I commit unto thee, son Timothy, according to the prophecies **which went before** on thee, that thou by them mightest war a good warfare;

1Ti 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

1Ti 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

4. **Eis** is somewhat unusual because the object of **Eis** is always declined in the accusative case and is used to convey movement thus translated “to, toward” or “unto.”

Heb 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

Heb 7:18 For there is verily a disannulling of the commandment **going before** (*the Mosaic Law*) for the weakness and unprofitableness thereof.

5. **Krisis** appears 48 times in the New Testament where it is translated “judgment, accusation, judgements” and “condemnation.” Examples:

Joh 3:19 And this is the **condemnation**, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Joh 5:22 For the Father judgeth no man, but hath committed all **judgment** unto the Son:

Joh 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

2Pe 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

2Pe 2:11 Whereas angels, which are greater in power and might, bring not railing **accusation** against them before the Lord.

Rev 19:2 For true and righteous are his judgments: for he hath **judged** the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

6. Let me give you an excellent summary of the eight judgments found in the Bible.

The subject of judgment is a large one in the Word of God and encompasses such judgments as the judgment of the cross (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26-28; 10:10, 14-17), the judgment on the believer in chastening (1 Cor. 11:31-32; Heb. 12:5-11), the self judgment of the believer (1 John 1:9; 1 Cor. 11:31; Ps. 32; 51), the judgment of the believer's works at the judgment seat of Christ (Rom. 14:10; 1 Cor. 3:11-15; 4:5; 2 Cor. 5:10). With the exception of the last mentioned judgment, which has already been considered, these judgments are not related with the eschatological program of God. It is necessary to consider four judgments that have eschatological implications: the judgment on the nation Israel (Ezek. 20:37-38; Zech. 13:8-9), the judgment of the nations (Matt. 25:31-46; Isa. 34:1-2; Joel 3:11-16), the judgment on fallen angels (Jude 6) and the judgment of the great white throne (Rev. 20:11-15).

7. Let's break this summary chart down in more detail:

- There is a judgment of the cross

Joh 5:24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."

Rom 5:9 Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!

Rom 8:1 Therefore, there is now no condemnation for those who are in Christ Jesus,  
Rom 8:2 because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.

Gal 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

Gal 3:14 He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Heb 9:26 Then Christ would have had to suffer many times since the creation of the world. But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself.

Heb 9:27 Just as man is destined to die once, and after that to face judgment,

Heb 9:28 so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.

Heb 10:10 And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

- Self- judgment often a result of chastening

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

Heb 12:5 And you have forgotten that word of encouragement that addresses you as sons: "My son, do not make light of the Lord's discipline, and do not lose heart when he rebukes you,

Heb 12:6 because the Lord disciplines those he loves, and he punishes everyone he accepts as a son."

Heb 12:7 Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

Heb 12:8 If you are not disciplined (and everyone undergoes discipline), then you are illegitimate children and not true sons.

Heb 12:9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in his holiness.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

1Jo 1:9 If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

Psa 32:1 Blessed is he whose transgressions are forgiven, whose sins are covered.

Psa 32:2 Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit.

Psa 32:3 When I kept silent, my bones wasted away through my groaning all day long.

Psa 32:4 For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer. Selah

Psa 32:5 Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD" -- and you forgave the guilt of my sin. Selah

Psa 32:6 Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

Psa 32:7 You are my hiding place; you will protect me from trouble and surround me with songs of deliverance. Selah

Psa 32:8 I will instruct you and teach you in the way you should go; I will counsel you and watch over you.

Psa 32:9 Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.

Psa 32:10 Many are the woes of the wicked, but the LORD'S unfailing love surrounds the man who trusts in him.

Psa 32:11 Rejoice in the LORD and be glad, you righteous; sing, all you who are upright in heart!

End Lesson Taught 4-30-2017

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