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1st Timothy Lesson

10-8-2017

1. Earlier on the 24th of September I completed a review of the *Doctrine of Pride* and exegeted in part 1Ti 6:4. When the clock tolled 12:00 noon we were about to analyze a phrase found in verse four: "about questions and."
2. Before returning to our analysis of 1Ti 6:4, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let's begin this morning's exegesis with an expanded translation of 1Ti 6:3.

Expanded Translation

1Ti 6:3 Since there will be false teachers who will disregard the words of the Lord Jesus Christ, even His categorical teachings which foster godliness;

4. So far, we have exegeted that portion of 1Ti 6:4 which in the KJV has been translated "He is proud, knowing nothing, but doting ..." noting it might better be translated "**this person is arrogant and understands nothing; these false teachers are arrogant and understand nothing, but instead these same teachers are possessed with a sick craving**"

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

KJV-Sentence Continues

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strife's of words, whereof cometh envy, strife, railings, evil surmising's.

6. I want to review some of that earlier learned and then begin new material at point four on page two.
7. Let's begin the review with an exegesis of the phrase "but doting."

BUT DOTING μηδεν, αλλα νοσεω

1. **Meden Alla Noseo** is better translated "but instead these false teachers are possessed with a sick craving ..."
2. **Meden** is a negative adjective/adverb. It is followed by **Alla** the strongest of the adversatives and the verb **Noseo** parsed as present active participle.

3. **Noseo** is a hapax legomenon. It was used by Josephus, Philo and Plutarch to describe a “diseased appetite.” It was also used to communicate vicious fondness for useless pontifications.

4. Now for new material and the phrase “about questions and.”

ABOUT QUESTIONS AND ΠΕΡΙ ΖΗΤΗΣΙΣ ΚΑΙ

1. **Peri Zetesis Kai** is better translated “about questions, quarrels and ...”

2. **Peri** is a preposition followed by the noun **Zetesis** declined as an accusative plural and the conjunction **Kai** used as a simple connective.

3. **Zetesis** was often used in antiquity of seeking an answer, disputing or debating an issue in order to arrive at an answer. It appears five times in the New Testament where it is commonly translated in the KJV as “question, questions” or “inquiry.”

Joh 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Joh 3:24 For John was not yet cast into prison.

Joh 3:25 Then there arose a **question (a debate)** between some of John's disciples and the Jews about purifying (Katharismos – even Gentiles?).

Joh 3:26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

Joh 3:27 John answered and said, A man can receive nothing, except it be given him from heaven.

Acts 25:20 And because I doubted of such manner of **questions**, I asked him whether he would go to Jerusalem, and there be judged of these matters.

Acts 25:21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.

Acts 25:22 Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

1Ti 1:4 Neither give heed to fables and endless genealogies, which minister **questions**, (silly debates) rather than godly edifying which is in faith: so do.

2Ti 2:23 But foolish and **unlearned questions** avoid, knowing that they do gender strifes.

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

2Ti 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

2Ti 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Tit 3:9 But avoid **foolish questions**, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

STRIFES OF WORDS, WHEREOF COMETH **λογομαχια εκ οσ γινομαι**

1. **Logomachia Ek Hos Ginomai** is better translated “and arguments over words, from which comes ...”

2. **Logomachia** is a noun declined as a nominative plural followed by the preposition **Ek** followed by the genitive plural of the relative pronoun **Hos** and the verb **Ginomai** parsed as a 3rd person singular, present active indicative.

3. **Logomachia** is a hapax legomenon. It was used in antiquity by such historians as Photius and Porphri to convey “a striving about words and by implication any dispute about trivial matters.”

4. **Ginomai** appears more than 700 times in Scripture where it is variously translated as “was, became, is, are” or “might have.” Examples:

Phi 1:13 So that my bonds in Christ **are** manifest in all the palace, and in all other places;

Phi 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he **might have** the preeminence.

1Th 1:6 And ye **became** followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost.

NIV

1Ti 2:11 A woman should learn in quietness and full submission.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1Ti 2:13 For Adam was formed first, then Eve.

1Ti 2:14 And Adam was not the one deceived; it was the woman who **was** deceived and became a sinner. *For more information re: these verses see Pastor Merritt's study book entitled "Role of the Woman in Local Church."*

ENVY, STRIFE, RAILINGS, φθονος ερισ Βλασφημια

1. **Phthonos Eris Blasphemia** is better translated “envy, strife and blasphemies ...”

2. **Phthonos** is a noun declined as nominative singular followed by the noun **Eris** declined as nominative singular and the noun **Blasphemia** declined as a nominative plural.

3. **Phthonos** appears nine times in the New Testament where it is translated in the KJV as "envy, envies" or "envyings." Examples:

Rom 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of **envy**, murder, debate, deceit, malignity; whisperers,

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and **envy**, hateful, and hating one another.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, jealous rivalry, wrath, strife, seditions, heresies,

Gal 5:21 **Envyings's**, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

1Pe 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and **envies**, all evil speaking's,

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

4. **Eris** appears nine times in Scripture where it is translated "strife, contentions, wrath" or "debate." Examples:

Phi 1:14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Phi 1:15 Some indeed preach Christ even of envy and **strife**; and some also of good will:

Phi 1:16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

Phi 1:17 But the other of love, knowing that I am set for the defense of the gospel.

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, **wrath**, strife, seditions, heresies,

Tit 3:9 But avoid foolish questions, and genealogies, and **contentions**, and strivings about the law; for they are unprofitable and vain.

Tit 3:10 A man that is an heretic after the first and second admonition reject;

Tit 3:11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

5. **Blasphemia** appears 19 times in Scripture where it is translated “blasphemy, blasphemies, railings” or “evil speaking.”

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