

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of 1st Timothy. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

1st Timothy Lesson

10-15-2017

1. Last week I taught in part 1Ti 6:4. When the clock tolled 12:00 noon we were in the process of studying the phrase "whereof cometh envy, strife, railings."
2. Before returning to that analysis, 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 about questions and strife's of words ..." noting it might better be translated "**false teachers are notoriously arrogant and understand nothing; but instead these same teachers are possessed with a sick craving for arguments over words**"

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 on page three.
7. Let's begin the review with an exegesis of the phrase "strifes of words, whereof cometh."

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**, 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.

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." Examples:

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour (vociferate crying-out), and **evil speaking**, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col 3:8 But now ye also put off all these; anger, wrath, malice, **blasphemy**, filthy communication out of your mouth.

Col 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Rev 13:1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of **blasphemy**.

Rev 13:5 And there was given unto him a mouth speaking great things and **blasphemies**; and power was given unto him to continue forty and two months.

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a **railing** accusation, but said, The Lord rebuke thee.

EVIL SERMISINGS. ΠΟΝΗΡΟΣ ΥΠΟΝΟΙΑ.

1. **Poneros Huponoia** is better translated “wicked suppositions.”

2. **Poneros** is an adjective declined as a nominative plural followed by the noun **Huponoia** declined as a nominative plural.

3. **Poneros** appears more than 75 times in the New Testament where it is translated in the KJV “evil, base, wicked” or “more wicked.” Examples:

Mat 12:45 Then goeth he, and taketh with himself seven other spirits **more wicked** than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Acts 28:21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any **harm** of thee.

Acts 28:22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.

Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

Rom 12:9 Love must be sincere. Hate what is **evil**; cling to what is good.

Rom 12:10 Be devoted to one another in brotherly love. Honor one another above yourselves.

Gal 1:3 Grace and peace to you from God our Father and the Lord Jesus Christ,

Gal 1:4 who gave himself for our sins to rescue us from the present **evil** age, according to the will of our God and Father,

Gal 1:5 to whom be glory for ever and ever. Amen.

1Th 5:21 Test everything. Hold on to the good.

1Th 5:22 Avoid every kind of **evil**.

1Th 5:23 May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.

1Th 5:24 The one who calls you is faithful and he will do it.

1Th 5:25 Brothers, pray for us.

4. **Huponoia** is a hapax legomenon but its verb form, **Huponoeeo** appears three times in Acts: at Pisidia, before Festus and on board a vessel bound for Rome.

Acts 13:25 And as John fulfilled his course, he said, Whom **think** ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Acts 25:18 Against whom (Paul) when the accusers stood up, they brought none accusation of such things as I **supposed**:

Acts 25:19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

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.

Acts 27:27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen **deemed** that they drew near to some country;

Acts 27:28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

Acts 27:29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

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

Expanded Translation

1Ti 6:4 this person is arrogant and knows little to nothing about the Word of God but likes to argue about religion; such arguments often lead to envy, strife, outspoken blasphemies and wicked suppositions;

6. Now let's see what we can learn from 1Ti 6:5.

KJV-Sentence Continues

1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

NIV

1Ti 6:5 and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain.

PERVERSE DISPUTINGS OF MEN διαπαρατριβη ανθρωπος

1. **Diaparatribe Anthropos** is better translated “men whose lives are characterized by continuous wranglings or friction ...”
2. **Diaparatribe** is a noun declined as a nominative plural followed by the noun **Anthropos** declined as a genitive plural of description.
3. **Diaparatribe** is a hapax legomenon used by Polybius to describe constant irritation or friction. It is according to Arnt and Gingrich a heightened form of **Paradiatribe**.
4. **Anthropos** appears more than 500 times in Scripture where it is variously translated “man, men, men’s” and “man’s.” It is the source of our English word Anthropology.

End Lesson Taught 10-15-2017

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