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1st Timothy Lesson

1-28-2018

1. Last week I taught 1Ti 6:9 and when the clock tolled noon we were in the process of exegeting 1Ti 6:10.
2. Before returning to our study, I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let me first give you an expanded translation of 1Ti 6:3-9.

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;

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.

1Ti 6:5 These false teachers will create constant friction within the body of Christ, for they are men of corrupt minds having purposefully deprived themselves of divine viewpoint; as a result, they think that their work for the Lord is a means to financial gain.

1Ti 6:6 But real godliness results in not just contentment but a special comfort and sense of destiny.

1Ti 6:7 For we brought nothing into the world, and obviously we cannot take anything out of the world;

1Ti 6:8 but if we have food and clothing for our bodies we should be content.

1Ti 6:9 All, and that includes pastor-teachers, who have an inordinate desire for wealth will invariably fall into temptation and become entrapped into many foolish and harmful desires. Such desires will plunge them into ruin and destruction.

4. So far, we have exegeted that portion of verse ten translated in the KJV "*For the love of money is the root of all evil ...*" noting it might better be rendered "**For you see the love of money is and keeps on being the root of all kinds of evil ...**"

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

KJV-New Sentence

1Ti 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

6. I want to review some of that learned and then begin new material on page two where we will continue the word study κακος translated “evil” in verse ten.

THE ROOT OF ALL EVIL: ριζα πασ ο κακος

1. **Riza Pas Ho Kakos** is better translated “a root of all kinds of evil ...”

2. Some might object to changing "a root of all evil" to "the root of all kinds of evil." This change, however, is a product of a well-known rule respecting, article, subject and predicate. The latter is correct. Of 24 translations consulted only six translated “root of all evil;” instead we find 18 translators opted for “all kinds of evil.” This because of the emphatic position of **Riza** and the placement of the definite article before **Kakos**.

3. **Riza** is often translated “root, cause, origin, trunk” or “source.” This noun appears 16 times in Scripture.

4. **Pas** appears more than 1000 times in Scripture where it is variously translated “many, whatsoever, whosoever, all, always” or “everyone.”

5. Now for new material and a word study of **Kakos**.

6. **Kakos** appears 46 times in the New Testament where it is translated “evil, harm, ill, bad” or “noisome.” Examples:

Rom 9:11 (For the children being not yet born, neither having done any good or **evil**, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

Rom 12:17 Recompense to no man **evil** for **evil**. Provide things honest in the sight of all men.

Rom 12:18 If it be possible, as much as lieth in you, live peaceably with all men.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Rom 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Rom 12:21 Be not overcome of **evil**, but overcome **evil** with good.

2Co 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or **bad**.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and **evil**.

1Pe 3:9 Not rendering **evil** for **evil**, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

1Pe 3:10 For he that will love life, and see good days, let him refrain his tongue from **evil**, and his lips that they speak no guile:

1Pe 3:11 Let him eschew **evil**, and do good; let him seek peace, and ensue it.

1Pe 3:12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do **evil**.

7. Now for the phrase “which while some coveted after.”

WHICH WHILE SOME COVETED AFTER, ΟΣ ΤΙΣ ΟΡΕΓΟΜΑΙ

1. **Hos Tis Oregomai** is better translated “but some, because they crave money and the things it will buy ...”

2. **Hos** is a relative pronoun followed by the categorical pronoun **Tis** and the verb **Oregomai** parsed as a present middle participle.

3. **Oregomai** appears three times in the New Testament where it is translated “extend, stretch, reach forward, to crave” or “to desire.” A couple of examples:

1Ti 3:1 This is a true saying, If a man **desire** the office of a bishop, he desireth a good work.

1Ti 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

1Ti 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1Ti 3:4 One that ruleth well his own house, having his children in subjection with all gravity;

1Ti 3:5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

Heb 11:16 Instead, they were **longing** for a better country -- a heavenly one. Therefore, God is not ashamed to be called their God, for he has prepared a city for them.

Heb 11:17 By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son,

Heb 11:18 even though God had said to him, "It is through Isaac that your offspring will be reckoned."

Heb 11:19 Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.

THEY HAVE ERRED FROM THE FAITH, ΑΠΟΠΛΑΝΟΩ ΑΠΟ Ο ΠΙΣΤΙΣ

1. **Apoplanoo Apo Ho Pistis** is better translated "from the faith they have wandered ..."

2. **Apoplanoo** is a verb parsed as a 3rd person plural, present passive indicative followed by the preposition **Apo** and the noun **Pistis** declined as a genitive singular.

3. **Apoplanoo** appears twice in the New Testament where it is translated "have wandered" or "seduce." Examples:

KJV

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.

Mar 13:23 But take ye heed: behold, I have foretold you all things.

Mar 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

Mar 13:25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

Mar 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

NIV

1Ti 6:10 For the love of money is a root of all kinds of evil. Some people, eager for money, **have wandered** from the faith and pierced themselves with many griefs.

1Ti 6:11 But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

1Ti 6:12 Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

4. **Pistis** appears some 50 times in the New Testament where it is translated in the KJV "faith, belief" or "fidelity." A related noun is **Pistos** which most often is translated "faithful." The verb form of **Pistis** is **Pisteuo** meaning "to believe."

4.1 The object of ones faith in the spiritual realm takes on unprecedented importance. **Pisteuo** is a transitive verb requiring a direct object. In the context of 1Ti 6:10 the noun **Pistis** refers to sound doctrine.

4.1.1 Faith therefore can and should have an object of power. In a spiritual sense faith must have an object with inherent power to produce. In a grammatical sense faith needs a direct object.

4.2 In a secular sense faith in an object like a parachute may prove devastating to the well-being of even the most faithful. I read of a woman here in Austin who believed she could call 911 if a rapist came; he came and she died. She had faith in the 911 system; things did not work out so she was raped and murdered. Police officers have been known to joke “When seconds matter we will be there in a few minutes.”

4.2.1 Misplaced faith then in the secular sense can prove fatal and so also in the spiritual world faith in an object incapable of producing can be devastating.

4.2.2 If you believe in your goodness to get you to heaven, the Scripture warns such error will result in your spending eternity in the lake of fire. This is a direct predictable result of faith in an impotent object.

5. Now for the phrase “and have pierced themselves.”

AND HAVE PIERCED THEMSELVES **ΚΑΙ ΠΕΡΙΠΕΙΡΩ ΕΑΥΤΟΥ**

1. **Kai Peripiero Heautou** is well translated “and have pierced themselves ...”

2. **Kai** is a conjunction used as a simple connective followed by the verb **Peripeiro** parsed as a 3rd person plural aorist active indicative and the reflexive pronoun **Heautou** declined as an accusative plural.

3. **Peripeiro** is a hapax legomenon meaning “to pierce oneself and thus cause a great deal of pain.” It was used in antiquity by Lucian, Josephus, Plutarch and Philo to describe an act of a piercing causing pain.

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