

1. Last week I taught 1Ti 6:10 in part and when the clock tolled noon we were in the process of exegeting the phrase translated in the NIV, “and pierced themselves with many griefs.”

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 6:9.

### Expanded Translation

**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 NIV: “For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith ...” 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; some, because they craved money and the things it will buy have wandered from the faith ...**”

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

NIV-New Sentence

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.

6. Now for new material and the phrase “and have pierced themselves with many griefs.”

AND HAVE PIERCED THEMSELVES ΚΑΙ ΠΕΡΙΠΕΙΡΩ ΕΑΥΤΟΥ

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

2. **Kai** is a conjunction used as a simple connective followed by the verb **Peripeiro** parsed as a 3<sup>rd</sup> 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.

WITH MANY GRIEFS. **πολυς οδυνη.**

1. **Polus Odune** is better “and thus bringing upon themselves a great deal of divine discipline.”

2. **Polus** is an adjective declined as a locative plural followed by the noun **Odune** declined as a locative plural.

3. **Polus** appears more than 300 times in Scripture where it is translated “much, many, great” or “more.” It is used in our verse to describe significant discipline and pain as a result of seeking wealth and benefit from their service to the Lord.

4. **Odune** usually refers to bodily pain but it was often used of any type of pain either body or mind. The verb form is **Odunao**. I want to give you three uses found elsewhere in Scripture:

Luk 2:48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee **sorrowing**.

Acts 20:38 **Sorrowing** most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Rom 9:2 I have **great sorrow** and unceasing anguish in my heart.

Rom 9:3 For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race,

5. We are now ready to study 1Ti 6:11, but first an expanded translation of 1Ti 6:10.

#### **Expanded Translation**

**1Ti 6:10 For you see the love of money is and keeps on being the root of all kinds of evil; some, because they craved money and the things it will buy have wandered from the faith thus piercing themselves with a great deal of divine discipline.”**

KJV

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

NIV

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

BUT THOU, O MAN ΔΕ ΣΥ Ω ΑΝΘΡΩΠΟΣ

1. **De Su O Anthropos** is better translated “But you, man ...”

2. **De** is a conjunction used as an adversative followed by the particle **O** and the noun **Anthropos** declined as a vocative singular.

3. **De** is often translated as an adversative to contrast in this case that Timothy as a man of God is to be different and not involved in accumulating wealth. The particle **O** is often used with a vocative. The vocative is the fifth case of a Koine Greek noun, but it is quite uncommon in the New Testament in comparison with other cases. The case is used for direct addresses. For example: Teacher, what shall we do? Teacher would be declined in the vocative.

4. The particle **O** is used usually with the vocative for effect. In this case you can see how the NIV omits translating the particle. **Anthropos** appears often in the New Testament. As noted earlier it appears more than 500 times where we find it translated “man, men, certain” and men’s.” Paul used **Anthropos** four times in chapter two of his first epistle to Timothy. For example:

1Ti 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all **men**;

1Ti 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

1Ti 2:3 For this is good and acceptable in the sight of God our Saviour;

1Ti 2:4 Who will have all **men** to be saved, and to come unto the knowledge of the truth.

1Ti 2:5 For there is one God, and one mediator between God and **men**, the **man** Christ Jesus;

1Ti 2:6 Who gave himself a ransom for all, to be testified in due time.

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

OF GOD, FLEE THESE THINGS; ΘΕΟΣ, ΦΕΥΓΩ ΟΥΤΟΣ

1. **Theos Pheugo Houtos** is better translated “man of God, it is imperative that you flee materialism lust ...”

2. **Theos** is a proper noun declined as a genitive singular and used as a descriptive genitive followed by the verb **Pheugo** parsed as a 2<sup>nd</sup> person singular present active imperative and the demonstrative pronoun **Houtos** declined as an accusative plural and used as a direct object.

3. **Pheugo** appears more than forty times in Scripture where it is translated “follow, persecute, which follow after, shall suffer persecution” and “follow after.” Examples: Luk 17:23, Rom 9:30 and 31; 1Co 4:12 and 14:1

Luk 17:23 Men will tell you, 'There he is!' or 'Here he is!' Do not go **running** off after them.

Luk 17:24 For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other.

Luk 17:25 But first he must suffer many things and be rejected by this generation.

Rom 9:30 What then shall we say? That the Gentiles, who did not **pursue** righteousness, have obtained it, a righteousness that is by faith;

Rom 9:31 but Israel, who **pursued** a law of righteousness, has not attained it.

Rom 9:32 Why not? Because they pursued it not by faith but as if it were by works. They stumbled over the "stumbling stone."

Rom 9:33 As in Isa 8:14: "See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him will never be put to shame."

1Co 4:12 We work hard with our own hands. When we are cursed, we bless; when we are **persecuted**, we endure it;

1Co 4:13 when we are slandered, we answer kindly. Up to this moment we have become the scum of the earth, the refuse of the world.

1Co 4:14 I am not writing this to shame you, but to warn you, as my dear children.

1Co 4:15 Even though you have ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel.

1Co 4:16 Therefore I urge you to imitate me.

1Co 4:17 For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church.

1Co 4:18 Some of you have become arrogant, as if I were not coming to you.

1Co 4:19 But I will come to you very soon, if the Lord is willing, and then I will find out not only how these arrogant people are talking, but what power they have.

1Co 4:20 For the kingdom of God is not a matter of talk but of power.

1Co 4:21 What do you prefer? Shall I come to you with a whip, or in love and with a gentle spirit?

1Co 14:1 **Follow** the way of love and eagerly desire spiritual gifts, especially the gift of prophecy.

1Co 14:2 For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit.

1Co 14:3 But everyone who prophesies speaks to men for their strengthening, encouragement and comfort.

1Co 14:4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

4. Now for the phrase “and follow after righteousness.”

AND FOLLOW AFTER RIGHTEOUSNESS, δε διωκω δικαιοσυνη

1. **De Dioko Dikaiosune** is better translated “and continuously pursue God’s process of righteousness ...”

2. **De** is a conjunction used as a simple connective followed by the verb **Dioko** parsed as a 2<sup>nd</sup> person singular present active imperative and the noun **Dikaiosune** declined as an accusative plural.

3. **Dioko** appears more than 40 times in Scripture where it is translated variously as “persecute, persecuted, which followed after, follow after” or “press toward.” Examples:

Mat 5:10 Blessed are those who are **persecuted** because of righteousness, for theirs is the kingdom of heaven.

Mat 5:11 "Blessed are you when people insult you, **persecute** you and falsely say all kinds of evil against you because of me.

4. Paul often receive persecution as will the saints of the Tribulation. So also should the believer in this the day of the church. We will see more of this later but for now I want to close with an interesting quote from H. A. Ironside. Ironside writes in his Commentary, *1 and 2 Corinthians*:

How much patience the minister of Christ needs ... the minister of Christ must share with the test in *necessity*. He is not to expect to live in luxury while others are often distressed. I have often known what it was to pull up my belt one notch for breakfast, and another for lunch, and another for supper. The longest time I went without food and kept on preaching, was three days and three nights, and yet by the grace of God I was enabled to preach three times a day during those three days and nights. I happened to be in a place where I had no money, and God’s people thought I lived by faith and they let me do it, but nothing came in for food. I have often thanked God for those days, for I have found out how God could sustain a man altogether without food. I shall never forget when on the morning of the fourth day I thought I would stay in bed for breakfast, and then I saw a letter slipped under my door. I opened it and found these words, “Enclosed is an expression of Christian fellowship,” and there was a ten-dollar bill. I went out and enjoyed the best breakfast that I ever remember having in my life. Hunger whets the appetite. I fancy there are very few who have trod the path of faith who have not known these things. The Christian minister is to approve himself in distresses ... In Paul’s day ministers had to pass through what few of us are called upon to pass through these days. “In *stripes*, in *imprisonments*, in *tumults*, in *labors*, in *watchings*, in *fastings*.”

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