

1. Earlier on the 24<sup>th</sup> of June, I taught 1Ti 6:12. When the clock tolled noon we had just begun an analysis of 1Ti 6:13.
2. Before returning to that exegesis I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let me first give you an expanded translation of 1Ti 6:9-12.

**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.**

**1Ti 6:10 For you see the love of money is and keeps on being the root of all kinds of evil and some because of their craving have wandered from the faith and pierced themselves with a great deal of pain and suffering.**

**1Ti 6:11 But you, man of God, avoid all these things, i.e., materialism lust. Strive for the process of righteousness, godliness, faith, love, patient endurance, and gentleness.**

**1Ti 6:12 Now Timothy, it is important for you to fight the good fight of faith and take possession of your eternal life for it was to this life that God called you. You have often provided a dedicated life of faith while firmly professing your faith before many witnesses.**

4. Now for Paul's charge to Timothy. Verse thirteen begins a new sentence.

KJV

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

NIV

1Ti 6:13 In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you;

I GIVE YOU CHARGE IN THE SIGHT Παραγγελω ενωπιον

1. **Paraggello Enopion** is better translated "Now Timothy I command you before ..."
2. **Paraggello** is a verb parsed as a 1<sup>st</sup> person singular present active indicative followed by the preposition **Enopion** and the monadic noun **Theos** declined as a genitive singular.

3. **Paraggello** appears some 30 times in the New Testament where it is translated “to command, that I declare, mightest discharge, give in charge” and “charge.” Examples:

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and **to command** them to keep the law of Moses.

Acts 15:6 And the apostles and elders came together for to consider of this matter.

1Ti 6:17 **Charge them** that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

1Ti 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

1Ti 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

4. **Enopion** appears more than 80 times where it is translated “before, sight, presence of” and “in the sight of.” Examples:

Acts 10:30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood **before** me in bright clothing,

Acts 10:31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance **in the sight** of God.

Acts 10:32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

Acts 10:33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here **present** before God, to hear all things that are commanded thee of God.

2Co 4:2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience **in the sight** of God.

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Heb 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Heb 4:13 Neither is there any creature that is not manifest **in his sight**: but all things are naked and opened unto the eyes of him with whom we have to do.

Rev 14:9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,  
Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone **in the presence** of the holy angels, and **in the presence** of the Lamb:

5. Now for the phrase “of God who quickeneth.”

OF GOD, WHO QUICKENETH Ο ΘΕΟΣ, ΖΩΟΓΟΝΕΩ

1. **Ho Theos Zoogoneo** is better translated “God Who created ...”

2. **Theos** is a monadic personal pronoun followed by the verb **Zoogoneo** parsed as a present active participle.

3. **Zoogoneo** appears two other places in the New Testament. It is often used of “bringing forth living creatures, to create, preserving alive, creating” or “saving.”  
Examples:

Luk 17:33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life **shall preserve** it.

Acts 7:18 Then another king, who knew nothing about Joseph, became ruler of Egypt.  
Acts 7:19 He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies "to the end that they might not **live**."

ALL THINGS, AND Ο ΠΑΣ, ΚΑΙ

1. **Ho Pas, Kai** is well translated “all things, and ...”

2. **Pas** is a monadic adjective followed by the conjunction **Kai** used as a simple connective.

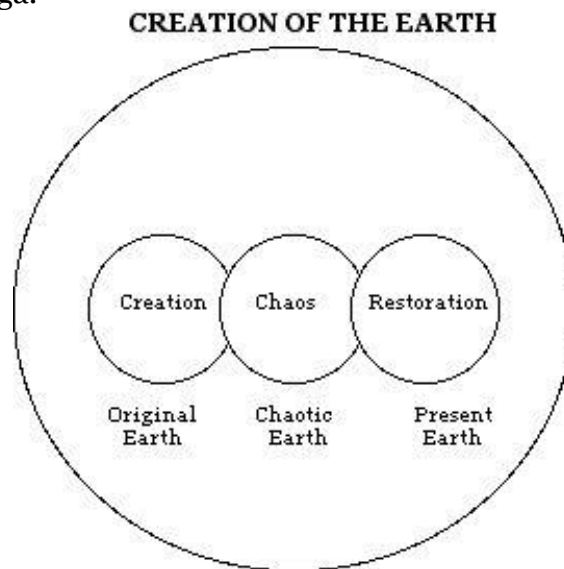
3. Paul stresses God is the creator of all things; to this truth the Bible is most certainly clear. For example:

3.1 God is the creator of all things. From the outset, in the book of Genesis, the focus of the creation turns upon Almighty God. He is the beginning, the cause and the source of all that is. In the creation and later the restoration God brought into being all that fits into His plan for the ages. God miraculously spoke into existence all physical matter necessary for His purposes of creation and restoration.

3.2 With the phrase, "In the beginning (**BERESHITH** in the Hebrew)," Moses, under the inspiration of God the Holy Spirit, takes the reader back before time, into the unfathomable reaches of eternity. He seeks to suggest the state of things before time was. Moses under the inspiration of the Spirit gives no hint of a tangible date for this beginning. The creation account reaches back into a "space" before there was a dating of events.

3.3 The sublime sovereignty of the revelation is based on this one mighty assertion. God did it. Nothing more astounding could be declared: "In the beginning **ELOHIM** created out of absolutely nothing planet Earth and all surrounding celestials, both seen and unseen, known and unknown."

3.4 **EL** is the usual word for "God" in Hebrew, Aramaic and Arabic. In all three languages it is actually plural in form, but it is used with verbs in the singular. In **ELOHIM** is united all the powers of eternity and infinity, the Beginning, and the End, the Alpha and the Omega.



3.5 Created (**BARA** in the Hebrew) is a verb used exclusively for an act of God. Man cannot reach up to the powers inherent in this word, for it describes a miracle where undefined perfection was created from absolutely nothing, but by the sovereign, originative power of God. Something absolutely new and original was first brought into being, only to later be scarred and then restored.

Gen 1:1 In the beginning God created the heavens and the earth.

Gen 1:2 Now the earth was (**HAYAH** in the Hebrew) formless (**TOHU** in the Hebrew) and empty (**BOHU** in the Hebrew), darkness was over the surface of the deep ...

Isa 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain (**TOHU**), he formed it to be inhabited: I am the LORD; and there is none else.

Joh 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Joh 1:2 The same was in the beginning with God.

Joh 1:3 All things were made by him; and without him was not anything made that was made ...

3.6 The Scriptures direct our attention toward a tiny little planet called Earth and the many created beings that would ultimately live upon it. In the phrase, "In the beginning God created" includes the completed universe as it was known or might come to be known.

3.7 What caused the perfect creation to become imperfect cries out for an explanation. The reason for the imperfect demanding a restoration is clearly explained in the *Doctrine of the Angelic Conflict* which we recently studied on Wednesday evening.

4. Before continuing with the exegesis of the verse I want to give you an expanded translation of what we have so far:

### **Expanded Translation**

**1Ti 6:13 Now Timothy I command you in the sight of God and ...**

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