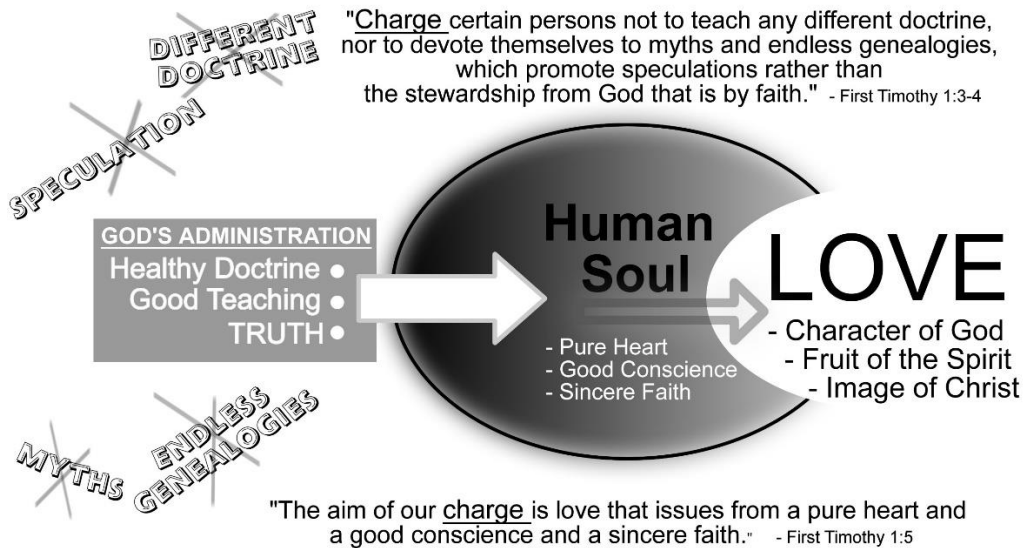


First Timothy 1:6-11



- 1:3 Paul instructs Timothy to “charge certain men not to teach other doctrines”
 - “charge” or “instruct” or “to order” means “to transmit a message” and deliver a “fully authorized command”
 - “certain men” we find out are teachers in the church that do not understand the Truth, the correct Christian doctrines.
 - 1:6 identifies these “certain men” as “some having missed the mark”
 - 1:7 refers to these “certain men” as those “desiring to be teachers of the Law without understanding”
- The thought of 1:3-6 continues in 1:18-20, but between these verses Paul makes two digressions:
 - 1:7-11 – describing these “certain persons” failure to teach the Law correctly and the purpose of the Law
 - 1:12-17 – contrasting Paul and his message of the glorious Gospel with the meaningless message of the false teachers. The Gospel testifies “that Jesus Christ came into the world to save sinners”
 - The power of the Gospel is in the message
 - The power of the Gospel is not in the messenger(s)

First Timothy 1:6 – **Certain persons, by swerving from these, have wandered away into vain discussion,**

3739 [e]	5100 [e]	795 [e]	1624 [e]	1519 [e]	3150 [e]
hōn	tines	astochēsantes	exetrapēsan	eis	mataiologian
6 ὧν	τινες	, ἀστοχήσαντες	, ἐξετράπησαν	εἰς	ματαιολογίαν ,
from which	some	having missed the mark	have turned aside	to	meaningless discourse
RelPro-GFP	IPro-NMP	V-APA-NMP	V-AIP-3P	Prep	N-AFS

1. These “certain persons” are teachers
2. These certain false teachers are “swerving from these”

- a. “swerving” or “having missed the mark” is from *astochesantes* means “to miss the mark” as in they have missed their aim or are making a false aim
 - i. The word comes from the Greek word *astoxeo* which is:
 1. **a-** meaning “not”
 2. **stoxos** meaning “a target”
 - ii. It means to shoot at what is not the target and so missing the actual target
3. Since they have set up a false target they “have wandered away into vain discussion” or “have turned aside to meaningless discourse”:
 - a. “have turned away” is *extrapesan*
 - i. Originally a medical term meaning “turns itself inside out” and “put out of joint”. Used to describe dislocations and sprains
 - ii. Figuratively it came to be used to say “turning away”
 1. Turning out of place to something face something else
 2. Turning away from the place of truth to a place of non-truth
 - b. “into vain discussion” or “to meaningless discourse” is from *mataiologian* meaning “fruitless talk” or “foolish talk” or “idle talk”

1:7 – desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

2309 [e]	1510 [e]	3547 [e]		3361 [e]	3539 [e]	3383 [e]	3739 [e]	3004 [e]	3383 [e]
thelontes	einai	nomodidaskaloi		mē	noountes	mēte	ha	legousin	mēte
7 θέλοντες	εἶναι	νομοδιδάσκαλοι	, μὴ	νοοῦντες	μήτε	ἃ		λέγουσιν	, μήτε
desiring	to be	teachers of the Law	not	understanding	neither	what		they are saying	nor
V-PPA-NMP	V-PNA	N-NMP		Adv	V-PPA-NMP	Conj	RelPro-ANP	V-PIA-3P	Conj

4012 [e]	5101 [e]	1226 [e]
peri	tinōn	diabebaiountai
περὶ	τίνων	διαβεβαιοῦνται .
[that] about	which	they confidently assert
Prep	IPro-GNP	V-PIMP-3P

1. The “meaningless talk” by these “certain men” who “want to be teachers” seems to be their explanation, insight and lecturing on “the Law” or the writings of Moses which include many stories, genealogies and the actual “Law” with the Ten Commandments.
2. “teachers of the law” is from *nomodidaskaloi*:
 - a. Two words can be seen in *nomodidaskaloi*:
 - i. *Nomos* meaning “law”
 - ii. *Didaskalos* meaning “teacher”
 - b. *Nomodidaskaloi* is used in:
 - i. Luke 5:17 – “It happened that on one of the days as he was teaching, Pharisees and **teachers of the law** were sitting there who had come from every village of Galilee and Judea and from Jerusalem.”
 1. Here is a group of authoritative Jewish teachers
 - ii. Acts 5:34 – referring to Gamaliel:

“A certain man stood up in the Sanhedrin, a Pharisee named Gamaliel, a **teacher**

of the law respected by all the people, and gave orders to put the men outside for a short time.”

- c. This word is also used in Ephesiaca written around the same time as First Timothy to refer to *nomodidaskaloi* or “teachers of the law” in Pagan Ephesian culture to refer to a tutor or teacher of cultic laws.
 - i. Plutarch in Marcus Cato 20:4 also uses the term to refer to instructions linked to cultic laws of the Pagan idol religions

3. These false teachers who want to be teach

- a. They error in two ways:
 - i. They do not understand the things they say
 - ii. They do not understand the things they are trying to explain
- b. If they do not understand the text (of the Law) then they do not know what they are actually saying.
- c. Since these want to be teachers are ignorant of their words and the subject they should be ignored.
- d. The false teachers may be confident, but they poor or ignorant statements in their teaching which makes their words worthless, empty and false.

1:8 – Now we know that the law is good, if one uses it lawfully,

1492 [e]	1161 [e]	3754 [e]	2570 [e]	3588 [e]	3551 [e]	1437 [e]	5100 [e]	846 [e]	3545 [e]	5530 [e]
Oidamen	de	hoti	kalos	ho	nomos	ean	tis	auto	nomimos	chretai
8 Οἴδαμεν	δὲ	ὅτι	καλὸς	ὁ	νόμος	, ἔάν	τις	αὐτῷ	νομίμως	χρηῖται ,
We know	now	that	good [is]	the	law	if	one	it	lawfully	uses
V-RIA-1P	Conj	Conj	Adj-NMS	Art-NMS	N-NMS	Conj	IPro-NMS	PPro-DM3S	Adv	V-PSMP-3S

1. A play on the Greek word *nomos* in 1:8 – use the law lawfully
2. Now, it appears the text they are using to try and draw out insight is “the Law” of Moses which could be as limited to the Ten Commandments or as broad as the first five books of the OT.
3. Paul first says there is nothing wrong with:
 - a. The text
 - b. The Law
 - c. The Old Testament
4. But, Paul does say it must be used or taught or applied “lawfully” (*nomimos*) meaning “rightly” or “lawfully”
 - a. The text of the OT, Law of Moses, Ten Commandments, etc. is perfect
 - b. But, the wrong or illegal or false application of it becomes “not good” or “worthless” or “meaningless”
 - c. If taken serious it is dangerous because:
 - i. It becomes the seed of corruption
 - ii. It replaces the Truth (which produces)
 1. Pure heart
 2. Good conscience
 3. Sincere faith

5.

1:9 – understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,

1492 [e]	3778 [e]	3754 [e]	1342 [e]	3551 [e]	3756 [e]	2749 [e]	459 [e]	1161 [e]	2532 [e]	506 [e]	765 [e]
eidós	touto	hoti	dikaiō	nomos	ou	keitai	anomois	de	kai	anypotaktōis	asebesi
9 εἰδὼς	τοῦτο	, ὅτι	δικαίῳ	νόμος	οὐ	κεῖται	, ἀνόμοις	δὲ	, καὶ	ἀνυποτάκτοις	, ἀσεβέσι
knowing	this	that	for a righteous [one]	law	not	is enacted	for [the] lawless	however	and	insubordinate	for [the] ungodly
V-RPA-NMS	DPro-ANS	Conj	Adj-DMS	N-NMS	Adv	V-PIMP/3S	Adj-DMP	Conj	Conj	Adj-DMP	Adj-DMP

2532 [e]	268 [e]	462 [e]	2532 [e]	952 [e]	3964 [e]	2532 [e]	3389 [e]	409 [e]
kai	hamartōlois	anosiois	kai	bebēlois	patrolōais	kai	mētrōloais	androphonois
καὶ	ἁμαρτωλοῖς	, ἀνοσίοις	καὶ	βεβήλοισ	, πατρολόαις	καὶ	μητρολόαις	, ἀνδροφόνοις
and	sinful	for [the] unholy	and	profane	for murderers of fathers	and	murderers of mothers	for slayers of man
Conj	Adj-DMP	Adj-DMP	Conj	Adj-DMP	N-DMP	Conj	N-DMP	N-DMP

1. “The just” or “the righteous” could be:
 - a. Law abiding citizens, those that follow the law
 - b. Or, believers in Jesus Christ who have been justified and are “righteous”
 - i. These believers who are justified, positionally righteous, indwelt with the Holy Spirit and being transformed into the image of Christ by the Word of God, the Truth are not in need of the Law.
2. “the lawless” would be people outside of Christ. The unbeliever who need a legal law or the Ten Commandments to regulate their behavior and their society

1:10 – the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,

4205 [e]	733 [e]	405 [e]	5583 [e]	1965 [e]	2532 [e]	1487 [e]
pornois	arsenokoitais	andrapodistais	pseustais	epiorkois	kai	ei
10 πόρνοις	, ἀρσενοκοίταις	, ἀνδραποδισταῖς	, ψεύσταις	, ἐπιόρκους	, καὶ	εἴ
for the sexually immoral	homosexuals	enslavers	liars	perjurers	and	if
N-DMP	N-DMP	N-DMP	N-DMP	Adj-DMP	Conj	Conj

5100 [e]	2087 [e]	3588 [e]	5198 [e]	1319 [e]	480 [e]
ti	heteron	tē	hygiainousē	didaskalia	antikeitai
τι	ἕτερον	, τῇ	ὑγιαίνουσῃ	διδασκαλίᾳ	, ἀντίκειται
anything	other	in the	being sound	teaching	is opposed to
IPro-NNS	Adj-NNS	Art-DFS	V-PPA-DFS	N-DFS	V-PIMP/3S

1. whatever else is contrary to sound (*hygiaino* = “healthy”, “to be sound”) **doctrine** in accordance with the gospel of the glory of the blessed God with which **I have been entrusted**. (1:10-11)...(listed in 1:9-10)
 - ungodly
 - sinners
 - the unholy
 - profane
 - those who strike their fathers and mothers
 - murderers

- sexually immoral
- men who practice homosexuality
- enslavers (*andrapodistes* = “kidnapper who enslaves + sells people”)
- liars
- perjurers (1:9-10)

Exodus 20:3-17 – The Ten Commandments:

3 “You shall have no other gods before me.

4 “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. 5 You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me, 6 but showing love to a thousand generations of those who love me and keep my commandments.

7 “You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses his name.

8 “Remember the Sabbath day by keeping it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your male or female servant, nor your animals, nor any foreigner residing in your towns. 11 For in six days the Lord made the heavens and the earth, the sea, and all that is in them, but he rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy. (“PROFANE”)

12 “Honor your father and your mother, so that you may live long in the land the Lord your God is giving you. (“STRIKE THEIR FATHERS AND MOTHERS”)

13 “You shall not murder. (“MURDERERS”)

14 “You shall not commit adultery. (“SEXUALLY IMMORAL”)

15 “You shall not steal. (“ENSLAVERS”)

16 “You shall not give false testimony against your neighbor. (“LIARS”)

17 “You shall not covet your neighbor’s house. You shall not covet your neighbor’s wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbor.”

1:11 – in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

	2596 [e]	3588 [e]	2098 [e]	3588 [e]	1391 [e]	3588 [e]	3107 [e]	2316 [e]	3739 [e]	4100 [e]	1473 [e]
	kata	to	euangelion	tēs	doxēs	tou	makariou	Theou	ho	episteuthēn	egō
11	κατὰ	τὸ	εὐαγγέλιον	τῆς	δόξης	τοῦ	μακαρίου	Θεοῦ	, ὃ	ἐπίστεύθη	ἐγώ .
	according to	the	gospel	of the	glory	of the	blessed	God	with which	have been entrusted	I
	Prep	Art-ANS	N-ANS	Art-GFS	N-GFS	Art-GMS	Adj-GMS	N-GMS	RelPro-ANS	V-AIP-1S	Pro-N1S