

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α΄

### 1 TIMOTHY CHAPTER 1

#### 1 TIMOTHY 1:1

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

**Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ** *Paul an apostle of Christ Jesus*  
**κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν** *by the command of God our savior, by the commandment, according to the commandment*  
**καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν** *and Christ Jesus our hope, the one who is our hope, confident hope*

**δοῦλος**, -η, -ον, (some writers suggest it is derived from δέω *to tie, bind*; by others from δελω *to ensnare, capture, serving, subject to*. Then substantively, ἡ δούλη *a female slave, bondmaid, handmaid*

**Ac. 2:18** καὶ γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου *and even on my (male) servants and on my (female) servants*

**1. a slave, bondman, Man of servile condition.** Literally and metaphorical *one who gives himself up wholly to another's will, or dominion. devoted to another to the disregard of one's own interests.*

**1 Co. 7:23** τιμῆς ἠγοράσθητε· μὴ γίνεσθε δούλοι ἀνθρώπων *you were bought with a price do not become slaves of men*

**2. a servant, attendant, (of a king).**

**Mt. 18:23** ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ *the kingdom of the heavens was like a man, a king, who wanted to settle an account with his servants*

**3. In a broad sense, servitude to anyone or any controlling habit or state:**

**Ro 6:16** ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν δοῦλοι ἐστε ᾧ ὑπακούετε *to whom you yield yourselves slaves to obedience you are slaves to whom, to the one, you obey*

**Jo 8:34** πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δούλος ἐστὶν τῆς ἀμαρτίας *everyone committing the sin is a slave of sin*

**ἀπόστολος**, -ου, ὁ;

**1. a delegate, messenger, envoy, one sent forth with orders.** In isolated cases it means *ambassador, delegate, messenger* ἀπόστολοι of ordinary messengers, **Phil. 2:25** ...

Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, ... *Ephraoditus my brother and fellow-worker and fellow-soldier and your messenger and helper to my need*

**2. especially applied to the twelve disciples whom Christ selected, out of the multitude of his adherents, to be his constant companions and the heralds to proclaim to men the kingdom of God, Mt. 10:2** Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστὶν ταῦτα ... *now of the twelve disciples the names are these, are as follows* ...

**3. In a broader sense the name is transferred to other eminent Christian teachers; as Barnabas, Ac. 14:14** Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρναβᾶς καὶ Παῦλος διαρρήξαντες τὰ ἱμάτια αὐτῶν,

now having heard the apostles, Barnabas and Paul having ripped their garments

ἐπι-ταγή, -ῆς, ἡ, (ἐπιτάσσω), *an injunction, mandate, command, order.*

σωτήρ, -ῆρος, ὁ, (σώζω), *savior, deliverer; preserver; Eph. 5:23* αὐτὸς σωτήρ τοῦ σώματος *he (is) the savior of the body; he himself (is) the preserver of the body*

χριστός, -ή, -όν, (χρίω), *anointed, anointed one, Christ.* ὁ Χριστός is a proper name.

Ἰησοῦς, -οῦ, dative -οῦ, accusative -οῦν, vocative -οῦ, ὁ, *Jesus.* In the N.T.

1. *Joshua* [fully *Jehoshua*], the famous captain of the Israelites, Moses' successor.

2. *Jesus*, son of Eliezer, one of Christ's ancestors: Lk. 3:29.

3. *Jesus*, the Son of God, the Savior of mankind.

4. *Jesus Barabbas*; see Βαραββᾶς.

5. *Jesus*, surnamed *Justus*, a Jewish Christian, an associate with Paul in preaching the gospel: Col. 4:11.

## **1 TIMOTHY 1:2**

Τιμοθέω γνησίω τέκνω ἐν πίστει, χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Τιμοθέω γνησίω τέκνω ἐν πίστει *to Timothy my genuine, true, sincere, child in faith*  
χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς *grace, mercy, peace from God (the, our) Father*  
καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν *and Christ Jesus our Lord*

Τιμόθεος, -ου, ὁ, vocative Τιμόθεε, *Timothy*, a resident of Lystra, apparently, whose father was a Greek and mother a Jewess, Ac. 16:1.

γνήσιος, -α, -ον, *legitimately born, not spurious; genuine, true, sincere;* τὸ τῆς ἀγάπης γνήσιον the equivalent of τὴν γνησιότητα, *the genuineness, Phil. 4:3* νῦν ἐρωτῶ καὶ σέ, γνήσιε σύζυγε, *now I also ask you true, genuine, yoke-fellow, true partner, loyal companion, genuine companion*

χάρις: *grace, good-will, loving-kindness, unearned favor*

χάρις, -ιτος, accusative χάριν, and twice in some manuscripts the rarer form χάριτα (Ac. 24:27; Jud. 4), *grace;*

1. that which affords joy, pleasure, delight sweetness, charm, loveliness: grace of speech, attractiveness, graciousness. **Lk. 4:22** Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ · *and all were speaking well about him and marveling at the gracious words coming out from his mouth*

2. *good-will, loving-kindness, favor, gracious care or help, the act of favoring, have favor with.* Moreover, the word χάρις contains the idea of kindness which bestows upon one what he has not deserved: **Ro. 11:6** εἰ δὲ χάριτι οὐκέτι ἐξ ἔργων ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις *and if by grace (it is) no longer from works otherwise the grace is no longer grace*

3. χάρις is used of *the merciful kindness by which God turns people to Christ, keeps, strengthens, increases them in faith, knowledge, affection, and enables them to demonstrate*

*Christian virtues: 2 Co. 6:5* Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς· *but working together we also urge you not to receive the grace of God in vain*

**4.** *thanks, gratitude, gratefulness as a result of grace; the equivalent of recompense, payment, reward. 1 Co. 10:30* εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ *if I with thankfulness partake, why am I slandered on behalf of (that) for which I give thanks?*

**1 Tim. 1:12** Χάριν ἔχω τῷ ἐνδυναμώσαντι με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν *I have thanks (= I give thanks, I thank, I am grateful) to the one having strengthened me Christ Jesus our Lord*

**5.** *grace is why Christians receive his favor and blessings 2 Co. 9:8* δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν *and God (is) able (to make) all grace to abound to you so that in everything always having all self-sufficiency you may abound, overflow, spill over, in every good work, deed*

**εἰρήνη:** *peace, harmony, tranquility*

**εἰρήνη,** -ης, ἡ *peace, i. e.*

**1.** *a state of national tranquillity; exemption from the rage and havoc of war:*

**Ac. 24:2** ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέγων· πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ *Tertullus began to accuse saying great peace attaining through you = because we attain much peace through you*

**2.** *peace between individuals, i. e. harmony, concord, where harmony prevails, a course of life promoting harmony, to promote concord, pursue good order*

**Ro. 14:19** Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν *so then the (obligations, acts, factors) of peace let us keep on pursuing*

**3.** *security, safety, prosperity, free from danger, safe* (because peace and harmony make and keep life safe and prosperous):

**1 Co. 16:11** προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ ἵνα ἔλθῃ πρὸς με· *but send him on his way in peace that he may come to me*

**4.** *specifically the Messiah's peace:*

**Lk. 2:14** καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας *and on (the) earth peace among men of good will perhaps of (his) pleasure OR of (those with whom he is) pleased*

**5.** *according to a conception distinctly peculiar to Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatever sort that is:*

**Ro. 8:6** τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη *for the mind governed by the flesh (is) death but the mind governed by the Spirit (produces) life and peace*

**6.** *of the blessed state of devout and upright men after death*

**Ro. 2:10** δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν *but glory and honor and peace to everyone who does good*

### **1 TIMOTHY 1:3**

Καθὼς παρεκάλεσα σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν

**Καθὼς** *as, just as*

**παρεκάλεσα σε** *I urged, encouraged, exhorted, you*

**προσμεῖναι ἐν Ἐφέσῳ** *to remain, to stay in Ephesus*  
**πορευόμενος εἰς Μακεδονίαν** *departing, leaving for Macedonia*  
*when I was on my way*  
*when I went*  
*while I was going, about to go, to Macedonia*  
**ἵνα παραγγείλης τισὶν** *that you might command, order, instruct, charge, certain men*  
**μὴ ἕτεροδιδασκαλεῖν** *not to teach a different doctrine*  
*not to teach another doctrine*  
*a false doctrine*  
*a strange doctrine*  
*to stop teaching another doctrine*

**παρακάλεσα** 1 p sing 1 aor act ind **παρα-καλέω** *I urged, encouraged*  
**παρα-καλέω**

**1.** *to call to one's side, to call along to one's side, call for, invite, summon* **Ac. 28:20** *διὰ ταύτην οὖν τὴν αἰτίαν παρακάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι* *for this reason I summoned you to see and to speak (to you)*

**2.** *to admonish, exhort, urge* **Lk. 3:18** *Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν* *so then also (about) many other (matters) (while) exhorting (them) he was telling the people good news*

**3.** *to strive to appease by entreaty:* **1 Co. 4:13** *δυσφημούμενοι παρακαλοῦμεν* *being slandered we entreat, we conciliate, respond graciously*

**4.** *to beg, entreat, beseech, plead with, appeal to* **Mt. 8:5** *προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν* *and a centurion came to him beseeching him, imploring him, begging him, appealing to him.*

**5.** *to encourage, strengthen, comfort (in faith, godliness, hope).* **2 Co. 1:6** *εἶτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως* *if we are comforted, encouraged on behalf of your comfort = (it is) for your comfort. In passive to receive consolation, be comforted, to be refreshed, cheered. Mt. 8:5; 18:32; 26:53; Mk. 1:40; Ac. 16:9; 2 Co. 12:18*

**6.** *it combines the ideas of exhorting, comforting and encouraging in some passages.* **Eph. 6:22** *καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν* *and he may encourage, comfort your hearts;* **Col. 2:2** *ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν* *so that might be encouraged, comforted, their hearts*

**7.** *to instruct, teach.* **Tit. 1:9** *ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ* *that he may be able also to encourage, to entreat, to exhort literally, with the teaching being healthy = with sound teaching*

**προσμεῖναι** 1 aor act infinitive **προσ-μένω** *to remain, to stay*  
**προσ-μένω;**

**1.** *to remain with; to continue with one* **Mk. 8:2** *σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν* *I have compassion for the crowd because now three days they continue with me, they remain with me = because they have already been with me for three days and they do not have anything they might eat*

**2.** *hold to, to hold fast to, continue in,* **1 Tim. 5:5** *ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπιεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν* *and the who (is) truly a widow and being left alone (hence, is in need, is desolate) she set her hope in God and continues (possibly devotes (herself)) to*

supplications

**3.** *to remain still, stay, tarry, stay longer, Ac. 18:18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς now Paul still having remained many days (longer)*

**Ἔφεσος**, -ου, ἡ, *Ephesus*, a maritime city of Asia Minor, capital of Ionia and, under the Romans, of proconsular Asia, situated on the Icarian Sea between Smyrna and Miletus.

**πορευόμενος** pres mid ptc nom sing masc **πορεύω** *departing, leaving; when I was on my way; when I went; when I was going;*

**πορεύω**: *to lead over, carry over, transfer, to lead one's self across; i. e. to take one's way, betake one's self, set out, depart, follow;*

**1.** *to go, depart Ac. 8:39 ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων for he went his way rejoicing*

**2.** *By a Hebraism, metaphorically*

**a.** *to depart from life: Lk. 22:22 ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται indeed the Son of Man goes according to what is appointed*

**b.** *to follow one, i. e. become his adherent: Lk. 21:8 μὴ πορευθῆτε ὀπίσω αὐτῶν do not go after them = do not follow them*

**c.** *to seek after, 2 Pet. 2:10 μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους and especially the ones after (the) flesh with defiling passion walking after = and especially those living after (the) flesh with defiling passion*

**d.** *to lead or order one's life Lk. 1:6 ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς they were both righteous before God following in, walking in, observing, all the (His) commandments. Ac. 14:16 ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· who in the having been in the past generations he allowed all the nations to go in their (own) ways*

**Μακεδονία**, -ας, ἡ *Macedonia*, a Roman province since 146 BC bounded on the South by Thessaly and Epirus, on the East by Thrace and the Ægean Sea, on the west by Illyria, and on the North by Dardania and Moesia.

**παραγγείλης** 1 p sing 1 aor act subj **παρ-αγγέλλω** *might command, order, instruct, charge παρ-αγγέλλω; (παρά and ἀγγέλλω);*

**1.** *to transmit a message along from one to another, to declare, announce. This meaning is not found in the N.T.*

**2.** *to command, order, charge, instruct Mk. 8:6 καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· and he instructs, orders, the crowd to recline on the ground*

**ἑτεροδιδασκαλεῖν** pres act infinitive **ἑτεροδιδασκαλέω** here with **μὴ** *not to teach a different doctrine, not to teach another doctrine, a false doctrine, a strange doctrine; to stop teaching ἑτεροδιδασκαλέω, -ῶ; (ἕτερος and διδάσκαλος); to teach other or different doctrine i.e. deviating from the truth. In the N.T. found only in 1 Tim. 1:3 and 6:3.*

### **1 TIMOTHY 1:4**

μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

μηδὲ προσέχειν μύθοις *nor to give heed to myths  
nor to occupy (themselves) with fables  
not to pay attention to myths*  
καὶ γενεαλογίας ἀπεράντοις, *and to endless genealogies  
αἵτινες which*  
ἐκζητήσεις παρέχουσιν *cause, engender, disputes, controversies; provoke arguments, stir  
(meaningless) speculations, promote questions; lead to controversy*  
μᾶλλον ἢ *rather than*  
οἰκονομίαν θεοῦ τὴν ἐν πίστει *stewardship from God that is by faith  
furthering the administration of God which is by faith  
God's plan, which operates by faith  
God's ongoing purpose, which involves faith; godly edifying which is in faith  
to a true stewardship for God, which only exists where there is faith  
God's ongoing purpose, which involves faith  
the divine training or plan that is known by faith*

μηδέ, (μή and δέ), a negative disjunctive conjunction;

1. used in continuing a negation or prohibition, *but not, and not, neither.*
2. *not even.*

προσέχειν pres act infinitive προσ-έχω here with μηδὲ *nor to give heed; nor to occupy  
(themselves); not to pay attention to*  
προσ-έχω;

1. *to turn the mind to, attend to, be attentive, pay attention to, give heed to, follow: pay attention to **Ac 8:6** προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου and the crowds were giving heed to, paying attention to, the words being spoken by Philip; in the sense of caring for, providing for, **Ac. 20:28** προσέχετε ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ take heed, pay attention, to yourselves and to all the sheep, flock*

2. *προσέχω ἑμαυτῷ, to attend to one's self, i.e. to give heed to one's self, to guard one's self, i.e. to beware; to give attention, take heed, pay attention, be alert, notice, take note **Ac. 5:35** εἶπεν τε πρὸς αὐτούς· ἄνδρες Ἰσραηλῖται προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν and he said to them, men Israelites guard, watch, give caution, be careful, exercise caution, to yourselves on (the matter of) these men, what you are about to do*

3. *to apply one's self to, attach one's self to, occupy oneself with, hold, cling or hold to, to heed to **1 Tim. 4:1** Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων now the Spirit expressly says that in later times some will fall away from the faith giving heed to deceptive spirits and teachings of demons*

4. *to be given or addicted to, **1 Tim. 3:8** Διακόνους ὡσαύτως σεμνοὺς μὴ διλόγους μὴ οἶνω πολλῷ προσέχοντας deacons likewise (are to be, must be) venerated for character, not unreliable in word, not addicted to much wine, not over-indulgent in wine*

5. *to devote thought to, devote effort to **1 Tim. 4:13** ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει τῇ παρακλήσει τῇ διδασκαλίᾳ until I come give attention to, concentrate upon, devote (yourself) to public reading, to exhorting, to teaching, instructing, guiding*

6. *to bring to, bring near; to bring a ship to land, and simply to touch at, put in. This*

meaning is found in ancient Greek writers but not in the N.T.

**μύθοις** *to myths, fables,*

**μῦθος**, -ου, ὁ,

1. *a speech, word, saying.*

2. *a narrative, story;*

a. *a true narrative.*

b. *a fiction, a fable; an invention, falsehood:* 2 Pet. 1:16; the fictions of the Jewish theosophists and Gnostics, especially concerning the emanations and orders of the eons, are called μῦθοι, *fables* in 1 Tim. 1:4; 4:7; 2 Tim. 4:4; Tit. 1:14.

**γενεαλογία**, -ας, ἡ, *a genealogy, a record of descent or lineage.* in plural of the orders of *eons*, according to the doctrine of the Gnostics: 1 Tim. 1:4; Tit. 3:9.

**ὑπέραντος**, -ον, (περαίνω *to go through, finish*), *what cannot be passed through, boundless, endless.* γενεαλογίαι, protracted interminably, 1 Tim. 1:4.

**ἐκ-ζήτησις**, (ἐκζητέω), -εως, ἡ;

1. *a subject of subtle inquiry and dispute, dispute, argument, speculation, questioning.* In the N.T. found only here in 1 Tim. 1:4.

2. *an investigating.* This meaning is found in other ancient Greek writers.

**παρέχουσιν** 3 p pl pres act ind **παρ-έχω** *present, promote, provoke, cause, stir*  
**παρ-έχω**;

1. *to reach forth, present, offer, **Lk. 6:29** τῷ τύπτοντι σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην to the one striking you on the (your) cheek offer, present, turn, also the other*

2. *to show, afford, supply, **Ac. 22:2** ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδὶ διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν and having heard that in the Hebrew dialect he was addressing them rather they showed greater quiet; **1 Tim. 6:17** Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ πλοῦτου ἀδηλότητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν to the rich in the present age charge not to be arrogant nor to have put hope in (the) uncertainty of wealth but in God the one providing, giving, supplying all (gifts) richly to enjoy*

3. *to be the author of, or to cause one to have; to give, bring, to bring about, cause, one something—either*

a. *unfavorable, **Mk. 14:6** ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; and Jesus said: leave her alone. Why to this woman do you cause trouble, bother?*

b. *or favorable, to give assurance; the same as to occasion **Ac. 16:16** Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν ἣτις ἐργασίαν πολλὴν παρείχεν τοῖς κυρίοις αὐτῆς μαντευομένη and happened going of us (= and it happened while we were going) to the place of prayer a certain young woman having a spirit of python (divination) (came) to meet us who gain much (= who much money) she was bringing much money by fortune-telling (literally, being a false prophetess)*

4. *Middle to offer, show, or present one's self or to exhibit or offer on one's own part; to render or afford from one's own resources or by one's own power, **Tit. 2:7**, περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων ἐν τῇ διδασκαλίᾳ ἀφθορίαν σεμνότητα concerning all matters,*

*showing, yourself an example of good works, in the teaching (show) purity, reverence*

**μᾶλλον** (comparative of the adverb μάλα, *very, very much*), adverb, *more, to a greater degree; rather;*

1. added to verbs and adjectives, it denotes increase, a greater quantity, a larger measure, a higher degree, *more, more fully, to a greater extent or degree*

a. words defining the measure or size are joined to it in the dative: πολλῶ *much, by far* **Mk. 10:48** ὁ δὲ πολλῶ μᾶλλον ἔκραζεν· *but the much more, all the more, he cried, he was shouting*

b. in comparison it often so stands that *than before* must be mentally added, *the more, so much the more* (than before) **Mt. 27:24** ἀλλὰ μᾶλλον θόρυβος γίνεται *but rather a great disturbance, uproar, riot, happens*

c. *what moreover is of greater moment, better* **Ro. 8:34** Χριστὸς Ἰησοῦς ὁ ἀποθανὼν μᾶλλον δὲ ἐγερθεὶς *Christ Jesus (is) the one having died but rather, more than that, who was raised*

2. it marks the preference of one influence or decision above another, *rather, sooner*

a. it denotes that which occurs *more easily* than something else, and may be rendered *sooner* **Mt. 6:30** ὁ θεὸς οὕτως ἀμφιένυσιν οὐ πολλῶ μᾶλλον ὑμᾶς *God so dresses (will he) not much rather (clothe) you, much more (clothe) you*

b. it is opposed to something else and does away with it; accordingly it may be rendered *the rather* **Mt. 10** πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ *but go rather, instead, to the lost sheep from (the) house of Israel*

c. it does not do away with that with which it is in opposition, but marks what has the preference: *more willingly, more readily, sooner*, θέλω μᾶλλον and εὐδοκῶ μᾶλλον, *to prefer*, 1 Co. 14:5; **2 Co. 5:8** θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον *but we are of good courage, hope and we are pleased rather, instead, to be absent from the body and to be at home with the Lord*

**οἰκονομίαν θεοῦ** *a stewardship from God; an administration from God; a divine plan;*

**οἰκονομία**, -ας, ἡ, (οἰκονομέω), *administration, dispensation*

1. *the management of a household or of household affairs; specifically, the management, oversight, administration, of others' property, the office of a manager or overseer, a stewardship* **Lk. 16:1** Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπος τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον *and he was saying also to the (his) disciples: a man certain man was rich who had a household manager*

2. ἡ οἰκονομία τοῦ θεοῦ, *the office of administrator (stewardship) entrusted by God*, **Col. 1:25** ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ *I myself became a servant according to the commission, stewardship of God = according to God's appointed commission, stewardship*

### **1 TIMOTHY 1:5**

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

**τὸ δὲ τέλος τῆς παραγγελίας** *now the goal of the commandment, the aim of the instruction, the purpose of the command*

**ἐστὶν ἀγάπη** *is love*

**ἐκ καθαρᾶς καρδίας** *from a pure heart*



καὶ συνειδήσεως ἀγαθῆς *and a good conscience*  
καὶ πίστεως ἀνυποκρίτου *and unhyprocritical faith, unfeigned, undisguised, genuine, sincere, faith*

τέλος, -ους, τό,

1. *end*, i.e.

a. *termination, cessation, the limit at which something ceases to be; also at the end, at last, finally*, **Jn. 13:1** ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτοὺς *having loved his own who (are, were) in the world to (the) end he loved them* others interpret, *to the uttermost, completely, to the very last*

b. *to the very end appointed for evils, utmost, completely; at the end, at last, finally*, in some cases, the point at which someone *perishes* **1 Th. 2:16** ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος *and the wrath has come upon them to (the) utmost, completely*

c. *adverbially, finally*: **1 Pet. 3:8** Τὸ δὲ τέλος πάντες ὁμόφρονες ... *finally, to sum up all (of you be) like-minded ...*

d. *the end*, i.e. *the last in any succession or series*: (ἡ) ἀρχὴ καὶ (τὸ) τέλος, of God, who by his perpetuity survives every created entity, i.e. *eternal*, **Rev. 21:6** ἐγὼ εἰμι τὸ ἄλφα καὶ τὸ ὦ ἡ ἀρχὴ καὶ τὸ τέλος *I myself am the alpha and the omega, the beginning and the end*

e. *that by which anything is finished, its close, issue, end or goal toward which a movement is directed, outcome* **Mt. 26:58** ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος *but Peter was following him from a distance to the court-yard of the high-priest and having entered inside he sat with the servants to see the end (of the matter) = how it would end, the outcome*

f. *final lot, fate*, as if a final payment **Ro. 6:21** τὸ γὰρ τέλος ἐκείνων θάνατος *for the end, outcome, of these (behaviors, acts, habits, is) death*

g. *the end to which all objectives relate, the aim, purpose*: **1 Tim. 1:5** τὸ δὲ τέλος τῆς παραγγελίας *now the goal of the commandment, the aim of the instruction, the purpose of the command*

2. *toll, custom, tax, duty*, i.e. an indirect tax on goods: **Ro. 13:7** ἀπόδοτε πᾶσιν τὰς ὀφειλάς τῷ τὸν φόρον τὸν φόρον τῷ τὸ τέλος τὸ τέλος *pay to all (people) what (dues, considerations, legal requirements are) due (to them), to the one (collecting) tax (render) tax, to the one (collecting) revenue (render) revenue*

παρ-αγγελία, -ας, ἡ, (παραγγέλλω), *announcement, a proclaiming or giving a message to; hence a charge, advice, warning, caution, command, commandment.*

ἐστὶν 3 p sing pres act ind εἰμί *is* frequently ἐστὶν can be translated in the plural, *are*

καθαρός, *clean, pure*, (free from the mixture or substance of anything that soils, adulterates, corrupts); *ethically; free from corrupt desire, from sin and guilt; free from every mixture of what is false, sincere, genuine, blameless, innocent*, **Tit. 1:15** πάντα καθαρὰ τοῖς καθαροῖς *all (of life, of life's gifts), everything, (is) pure to the pure, to those who are pure*

συν-εἶδησις, -εως, ἡ, (συνεῖδον), *literally joint-knowledge*

1. *consciousness, the consciousness of anything, awareness* **Heb. 10:2** ἐπεὶ οὐκ ἂν

ἐπαύσαντο προσφερόμενοι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἀμαρτιῶν τοὺς λατρεύοντας  
*otherwise would they not have stopped being offered because no one among the worshippers would yet have a consciousness of sins*

2. *conscience, consciousness, distinguishing between what is morally good and bad, prompting to do the former and rejecting the latter* **Ro. 13:5** διό ἀνάγκη ὑποτάσσεσθαι οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν *for this reason (it is) necessary to be in subjection not only because of wrath but also because of (personal) conscience, for the sake of conscience*

**ἀν-υπόκριτος**, -ον, (α privative and ὑποκρίνομαι), *unfeigned, undisguised, genuine, sincere, without hypocrisy.*

## **1 TIMOTHY 1:6**

ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν

ὧν τινες

*about which some men, of which certain people*

**ἀστοχήσαντες** *having deviated from, having strayed from; have left, deviated from; wandered away from, swerved from, strayed from, drifted away from*

**ἐξετράπησαν** *they twisted, turned to, turned aside to*

**εἰς ματαιολογίαν** *to vain talking, empty talk, fruitless discussion, empty reasoning*

**ἀστοχήσαντες** 1 aor act ptc nom pl masc **ἀστοχέω** *having deviated from, having strayed from; have left, deviated from; wandered away, swerved from, strayed, drifted away from*

**ἀστοχέω**, -ῶ: *to deviate from, miss, fail, swerve, depart from, stray from, (the mark).* In the N.T. found only in 1 Tim. 1:6, 1 Tim. 6:21 and 2 Tim. 2:18.

**ἐξετράπησαν** 3 p pl 2 aor pass ind **ἐκ-τρέπω** *they twisted, turned to, turned aside to*  
**ἐκ-τρέπω**:

1. *to turn or twist out; passive in a medical sense, in a figure of the limbs: lest it be wrenched out of (its proper) place, dislocated, put out of joint, i.e. lest he who is weak in a state of grace fall from, (others adhere to the meaning turn aside, go astray) Heb. 12:13 καὶ τροχιάς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον, and paths straight make (= and make straight paths) for your feet so that not the crippled (= so that what is crippled) may not turn aside, stray (or, maintaining a medical image, may not be put out of joint, dislocated) (= so that the crippled may not stray or so that the injury may not be put out of joint, dislocated may not remain disabled) but rather may be healed*

2. *to turn off or aside; to turn away from, to shun, to avoid meeting or associating with,* **1 Tim. 6:20** Ὡς Τιμόθεε τὴν παραθήκην φύλαξον ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως *O Timothy, the deposit guard (guard (what is) entrusted, committed (to you)) turning aside, turning away from, avoiding the profane empty discussions and opposing arguments of what is falsely called knowledge*

**ματαιολογία**, -ας, ἡ, (ματαιολόγος), *vain talking, empty talk, fruitless discussion, empty reasoning:* 1 Tim. 1:6.