

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### COMMANDER-IN-CHIEF

#### Authorized

#### 1 Timothy 1

<sup>1</sup> Paul, an apostle of Jesus Christ by the commandment of **God our Saviour**, and Lord Jesus Christ, which is **our hope**;

Apostle – [NT:652](#) ἀπόστολος **apostolos** (ap-os'-tol-os); from [NT:649](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers):

**KJV** - apostle, messenger, he that is sent.

...from – [NT:649](#) ἀποστέλλω **apostello** (ap-os-tel'-lo); from [NT:575](#) and [NT:4724](#); set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively:

**KJV** - put in, send (away, forth, out), set [at liberty].

Commandment – [NT:2003](#) ἐπιταγή **epitage** (ep-ee-tag-ay'); from [NT:2004](#); an injunction or decree; by implication, authoritativeness:

**KJV** - authority, commandment.

Hope – [NT:1680](#) ἐλπίς **elpis** (el-pece'); from a primary **elpo** (to anticipate, usually with pleasure); expectation (abstractly or concretely) or confidence: **KJV** - faith, hope.

#### Responsible

#### 1 Timothy 1

<sup>2</sup> **Unto Timothy**, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

Own – [NT:1103](#) γνήσιος **gnesios** (gnay'-see-os); from the same as [NT:1077](#); legitimate (of birth), i.e. genuine: **KJV** - own, sincerity, true.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND

#### Against False Doctrine

#### 1 Timothy 1 Teach True Doctrine

<sup>3</sup> As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

Besought – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation): **KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Abide still – [NT:4357](#) προσμένω **prosmeno** (pros-men'-o); from [NT:4314](#) and [NT:3306](#); to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in: **KJV** - abide still, be with, cleave unto, continue in (with).

Mightest charge – [NT:3853](#) παραγγέλλω **paraggello** (par-ang-gel'-lo); from [NT:3844](#) and the base of [NT:32](#); to transmit a message, i.e. (by implication) to enjoin: **KJV** - (give in) charge, (give) command (-ment), declare.

Teach no other doctrine – [NT:2085](#) ἑτεροδιδασκαλέω **heterodidaskaleo** (het-er-od-id-as-kal-eh'-o); from [NT:2087](#) and [NT:1320](#); to instruct differently: **KJV** - teach other doctrine (-wise).

#### Proverbs 4

<sup>2</sup> For I give you good doctrine, forsake ye not my law.

Doctrine – [OT:3948](#) לִקְחָהּ **leqach** (leh'-kakh); from [OT:3947](#); properly, something received, i.e. (mentally) instruction (whether on the part of the teacher or hearer); also (in an active and sinister sense) inveiglement: **KJV** - doctrine, learning, fair speech.

Law – [OT:8451](#) תּוֹרָה **towrah** (to-law'); or **torah** (to-law'); from [OT:3384](#); a precept or statute, especially the Decalogue or Pentateuch: **KJV** - law.

#### Romans 6

<sup>17</sup> But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine [instruction] which was delivered you.

Form – [NT:5179](#) τύπος **tupos** (too'-pos); from [NT:5180](#); a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning):

**KJV** - en- ex-) ample, fashion, figure, form, manner, pattern, print.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Avoid False Teaching

#### 1 Timothy 1

<sup>4</sup> Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

give heed – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

**KJV** - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Fables – [NT:3454](#) μῦθος **muthos** (moo'-thos); perhaps from the same as [NT:3453](#) (through the idea of tuition); a tale, i.e. fiction ("myth"):

**KJV** - fable.

Genealogies – [NT:1076](#) γενεαλογία **genealogia** (ghen-eh-al-og-ee'-ah); from the same as [NT:1075](#); tracing by generations, i.e. "genealogy":

**KJV** - genealogy.

Minister – [NT:3930](#) παρέχω **parecho** (par-ekh'-o); from [NT:3844](#) and [NT:2192](#); to hold near, i.e. present, afford, exhibit, furnish occasion:

**KJV** - bring, do, give, keep, minister, offer, shew, + trouble.

Questions – [NT:2214](#) ζήτησις **zetesis** (dzay'-tay-sis); from [NT:2212](#); a searching (properly, the act), i.e. a dispute or its theme: **KJV** - question.

Edifying – [NT:3622](#) οἰκονομία **oikonomia** (oy-kon-om-ee'-ah); from [NT:3623](#); administration (of a household or estate); specifically, a (religious) "economy":

**KJV** - dispensation, stewardship.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

#### 2 John 1

<sup>10</sup> If there come any unto you, and bring not this **doctrine**, receive him not into your house, neither bid him God speed:

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Love

#### 1 Timothy 1

<sup>5</sup> Now the end of the commandment is charity out of a pure [clean] heart, and of a good conscience, and of faith unfeigned:

End – [NT:5056](#) τέλος **telos** (tel'-os); from a primary tello (to set out for a definite point or goal); properly, the point aimed at as a limit, i.e. (by implication) the conclusion of an act or state (termination [literally, figuratively or indefinitely], result [immediate, ultimate or prophetic], purpose); specifically, an impost or levy (as paid):

**KJV** - \* continual, custom, end (-ing), finally, uttermost. Compare [NT:5411](#).

Commandment – [NT:3852](#) παραγγελία **paraggelia** (par-ang-gel-ee'-ah); from [NT:3853](#); a mandate: **KJV** - charge, command.

Charity – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:

**KJV** - (feast of) charity ([-ably]), dear, love.

Unfeigned – [NT:505](#) ἀνυπόκριτος **anupokritos** (an-oo-pok'-ree-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:5271](#); undissembled, i.e. sincere: **KJV** - without dissimulation (hypocrisy), unfeigned.

#### Deviation

#### 1 Timothy 1 ...misses the mark of Love

<sup>6</sup> From which some having swerved have turned aside unto vain jangling;

Swerved – [NT:795](#) ἀστοχέω **astocheo** (as-tokh-eh'-o); from a compound of [NT:1](#) (as a negative particle) and **stoichos** (an aim); to miss the mark, i.e. (figuratively) deviate from truth: **KJV** - err, swerve.

Turned aside – [NT:1624](#) ἐκτρέπω **ektrepo** (ek-trep'-o); from [NT:1537](#) and the base of [NT:5157](#); to deflect, i.e. turn away (literally or figuratively):

**KJV** - avoid, turn (aside, out of the way).

Vain Jangling – [NT:3150](#) ματαιολογία **mataiologia** (mat-ah-yol-og-ee'-ah); from [NT:3151](#); random talk, i.e. babble: **KJV** - vain jangling.

#### Hebrews 13

<sup>9</sup> **Be not carried about** with divers and **strange doctrines**. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Strange – [NT:3581](#) ξένος **xenos** (xen'-os); apparently a primary word; foreign (literally, alien, or figuratively, novel); by implication a guest or (vice-versa) entertainer: **KJV** - host, strange (-r).

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Deviation (*cont*)

#### 1 Timothy 1 ...misses the mark of Love (*cont*)

<sup>6</sup> From which some having swerved have turned aside unto vain jangling;

#### 1 Corinthians 2

<sup>4</sup> And my speech and my preaching was not with **enticing** words of man's wisdom, but in demonstration of the Spirit and of power:

#### Colossians 2

<sup>1</sup> For **I would that ye knew** what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

<sup>2</sup> That their hearts might be comforted, being knit together in love, and unto all riches of the **full assurance of understanding**, to the **acknowledgement of the mystery** of God, and of the Father, and of Christ;

<sup>3</sup> In whom are hid all the treasures of wisdom and knowledge.

<sup>4</sup> And this I say, lest any man should **beguile you with enticing words**.

#### Romans 16

<sup>17</sup> Now I beseech you, brethren, **mark them** which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Desire

#### 1 Timothy 1 ...misses the mark of Love

<sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Desiring – [NT:2309](#) θέλω **thelo** (thel'-o); or **ethelo** (eth-el'-o); in certain tenses **theleo** (thel-eh'-o); and **etheleo** (eth-el-eh'-o); which are otherwise obsolete; apparently strengthened from the alternate form of [NT:138](#); to determine (as an active option from subjective impulse; whereas [NT:1014](#) properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: **KJV** - desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ling, -ling [-ly]).

Teachers of the law – [NT:3547](#) νομοδιδάσκαλος **nomodidaskalos** (nom-od-id-as'-kal-os); from [NT:3551](#) and [NT:1320](#); an expounder of the (Jewish) law, i.e. a Rabbi: **KJV** - doctor (teacher) of the law.

Understanding – [NT:3539](#) νοιέω **noeo** (no-eh'-o) or noieo (noy-eh'-o); from [NT:3563](#); to exercise the mind (observe), i.e. (figuratively) to comprehend, heed: **KJV** - consider, perceive, think, understand.

...from – [NT:3563](#) νοῦς **nous** (nooce); probably from the base of [NT:1097](#); the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication meaning: **KJV** - mind, understanding. Compare [NT:5590](#).

Affirm – [NT:1226](#) διαβεβαίωμα **diabebaioomai** (dee-ab-eb-ahee-o'-om-ahee); middle voice of a compound of [NT:1223](#) and [NT:950](#); to confirm thoroughly (by words), i.e. asseverate: **KJV** - affirm constantly.

#### 2 Peter 2

<sup>1</sup> But there were **false prophets** also among the people, even as there shall be **false teachers** among you, who privily shall **bring in damnable heresies**, even **denying the Lord** that bought them, and **bring upon themselves** swift destruction.

#### Jeremiah 14

<sup>14</sup> Then the LORD said unto me, The **prophets prophesy lies in my name**: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

#### Matthew 7:15

Beware of **false prophets**, which come to you in sheep's clothing, but inwardly they are ravening wolves.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Desire (*cont*)

#### 1 Timothy 1 ...misses the mark of Love (*cont*)

<sup>7</sup> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

#### Matthew 24

<sup>11</sup> And many **false prophets** shall rise, and shall deceive many.

#### Matthew 16:12

Then understood they how that he bade them not beware of the leaven of bread, but of the **doctrine** of the **Pharisees** and of the Sadducees.

#### Matthew 24

<sup>24</sup> For there shall arise **false Christs**, and **false prophets**, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

#### Mark 13

<sup>22</sup> For **false Christs** and **false prophets** shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

#### Luke 6

<sup>26</sup> Woe unto you, when all men shall speak well of you! for so did their fathers to the **false prophets**.

#### 1 John 4

1 Beloved, **believe not every spirit**, but **try the spirits** whether they are of God: because **many false prophets** are gone out into the world.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Law

#### 1 Timothy 1 ...misses the mark

<sup>8</sup> But we know that the law is good, if a man use it lawfully;

Know – [NT:1492](#) εἶδω **eidō** (i'-do); a primary verb; used only in certain past tenses, the others being borrowed from the equivalent [NT:3700](#) and [NT:3708](#); properly, to see (literally or figuratively); by implication (in the perf. only) to know:

**KJV** - be aware, behold, <sup>x</sup>can (+not tell), consider, (have) know (-ledge), look (on), perceive, see, be sure, tell, understand, wish, wot. Compare [NT:3700](#).

Law – [NT:3551](#) νόμος **nomos** (nom'-os); from a primary nemo (to parcel out, especially food or grazing to animals); law (through the idea of prescriptive usage), genitive case (regulation), specifically (of Moses [including the volume]; also of the Gospel), or figuratively (a principle): **KJV** - law.

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic):

**KJV** - <sup>x</sup>better, fair, good (-ly), honest, meet, well, worthy.

Lawfully – [NT:3545](#) νομίμως **nomimos** (nom-im'-oce); adverb from a derivative of [NT:3551](#); legitimately (specifically agreeably to the rules of the lists): **KJV** - lawfully.

#### Romans 3:31 ...established

Do we then make void the **law** through faith? God forbid: yea, **we establish the law**.

#### Matthew 15:9 ...not in vain

But **in vain they do worship me**, teaching for **doctrines** the commandments of men.

#### Mark 7:7

Howbeit in vain do they worship me, teaching for **doctrines** the commandments of men.

#### Titus 2:1 speak soundly

But **speak** thou the things which become **sound doctrine**:

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Law (*cont*)

#### 1 Timothy 1 ...exposes the lawless and disobedient

<sup>9</sup> Knowing this, that the law is not made for a righteous [innocent] man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Lawless – [NT:459](#) ἄνομος **anomos** (an'-om-os); from [NT:1](#) (as a negative particle) and [NT:3551](#); lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:

**KJV** - without law, lawless, transgressor, unlawful, wicked.

Disobedient – [NT:506](#) ἀνυπότακτος **anupotaktos** (an-oo-pot'-ak-tos); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:5293](#); unsubdued, i.e. insubordinate (in fact or temper): **KJV** - disobedient, that is not put under, unruly.

Ungodly – [NT:765](#) ἀσεβής **asebes** (as-eb-ace'); from [NT:1](#) (as a negative particle) and a presumed derivative of [NT:4576](#); irreverent, i.e. (by extension) impious or wicked: **KJV** - ungodly (man).

Sinners – [NT:268](#) ἁμαρτωλός **hamartolos** (ham-ar-to-los'); from [NT:264](#); sinful, i.e. a sinner: **KJV** - sinful, sinner.

Unholy – [NT:462](#) ἀνόσιος **anosios** (an-os'-ee-os); from [NT:1](#) (as a negative particle) and [NT:3741](#): **KJV** - unholy.

Profane – [NT:952](#) βέβηλος **bebelos** (beb'-ay-los); from the base of [NT:939](#) and **belos** (a threshold); accessible (as by crossing the door-way), i.e. (by implication of Jewish notions) heathenish, wicked: **KJV** - profane (person).

Murderers of Fathers – [NT:3964](#) πατραλῶας **patroloas** (pat-rol-o'-as) or patroloas (pat-ral-o'-as); from [NT:3962](#) and the same as the latter part of [NT:3389](#); a parricide: **KJV** - murderer of fathers.

Murderers of Mothers – [NT:3389](#) μητραλῶας **metroloas** (may-trol-o'-as) or metraloas (may-tral-o'-as); from [NT:3384](#) and the base of [NT:257](#); a mother-thresher, i.e. matricide: **KJV** - murderer of mothers.

Manslayers – [NT:409](#) ἀνδροφόνος **androphonos** (an-drof-on'-os); from [NT:435](#) and [NT:5408](#); a murderer: **KJV** - manslayer.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### FOLLOW THE COMMAND (*cont*)

#### Law (*cont*)

#### 1 Timothy 1 ...exposes the lawless and disobedient (*cont*)

<sup>10</sup> For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Whoremongers – [NT:4205](#) πόρνος **pornos** (por'-nos); from pernemi (to sell; akin to the base of [NT:4097](#)); a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine): **KJV** - fornicator, whoremonger.

Those that defile themselves with mankind – [NT:733](#) ἀρσενοκοίτης **arsenokoites** (ar-sen-ok-oy'-tace); from [NT:730](#) and [NT:2845](#); a sodomite: **KJV** - abuser of (that defileself) with mankind.

Menstealers – [NT:405](#) ἀνδραποδιστής **andrapodistes** (an-drap-od-is-tace'); from a derivative of a compound of [NT:435](#) and [NT:4228](#); an enslaver (as bringing men to his feet): **KJV** - menstealer.

Liars – [NT:5583](#) ψεύστης **pseustes** (psyoos-tace'); from [NT:5574](#); a falsifier: **KJV** - liar.

Perjured persons – [NT:1965](#) ἐπίορκος **epiorkos** (ep-ee'-or-kos); from [NT:1909](#) and [NT:3727](#); on oath, i.e. (falsely) a forswearer: **KJV** - perjured person.

Contrary – [NT:480](#) ἀντίκειμαι **antikeimai** (an-tik'-i-mahee); from [NT:473](#) and [NT:2749](#); to lie opposite, i.e. be adverse (figuratively, repugnant) to: **KJV** - adversary, be contrary, oppose.

Sound – [NT:5198](#) ὑγιαίνω **hugiaino** (hoog-ee-ah'-ee-no); from [NT:5199](#); to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine): **KJV** - be in health, (be safe and) sound, (be) whole (-some).

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

#### Trusted

#### 1 Timothy 1

<sup>11</sup> According to the glorious gospel of the blessed God, which was committed to my trust.

Committed to my trust – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ): **KJV** - believe (-r), commit (to trust), put in trust with.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### TESTIMONY

#### Called

#### 1 Timothy 1

<sup>12</sup> And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

Enabled – [NT:1743](#) ἐνδυναμόω **endunamoo** (en-doo-nam-o'-o); from [NT:1722](#) and [NT:1412](#); to empower: **KJV** - enable, (increase in) strength (-en), be (make) strong.

Counted – [NT:2233](#) ἡγέομαι **hegeomai** (hayg-eh'-om-ah-ee); middle voice of a (presumed) strengthened form of [NT:71](#); to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider:

**KJV** - account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

Ministry – [NT:1248](#) διακονία **diakonia** (dee-ak-on-ee'-ah); from [NT:1249](#); attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or techn. of the diaconate):

**KJV** - (ad-) minister (-ing, -tration, -try), office, relief, service (-ing).

#### Ephesians 4

<sup>14</sup> That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness, whereby **they lie in wait to deceive**;

#### Titus 1:9

Holding fast the faithful word as he hath been taught, that he may be able by sound **doctrine** both to exhort and to convince the gainsayers.

#### Changed

#### 1 Timothy 1

<sup>13</sup> Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

Blasphemer – [NT:989](#) βλάσφημος **blasphemos** (blas'-fay-mos); from a derivative of [NT:984](#) and [NT:5345](#); scurrilious, i.e. calumnious (against men), or (specially) impious (against God): **KJV** - blasphemer (-mous), railing.

Persecutor – [NT:1376](#) διώκτης **dioktes** (dee-oke'-tace); from [NT:1377](#); a persecutor: **KJV** - persecutor.

Injurious – [NT:5197](#) ὕβριστής **hubristes** (hoo-bris-tace'); from [NT:5195](#); an insulter, i.e. maltreater: **KJV** - spiteful, injurious.

Ignorantly – [NT:50](#) ἀγνοέω **agnoeo** (ag-no-eh'-o); from [NT:1](#) (as a negative particle) and [NT:3539](#); not to know (through lack of information or intelligence); by implication, to ignore (through disinclination):

**KJV** - (be) ignorant (-ly), not know, not understand, unknown.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### TESTIMONY (*cont*)

Unbelief – [NT:570](#) ἀπιστία **apaistia** (ap-is-tee'-ah); from [NT:571](#); faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience): **KJV** - unbelief.

#### Abundantly

##### 1 Timothy 1

<sup>14</sup> And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

Exceeding abundant – [NT:5250](#) ὑπερπλεονάζω **huperpleonazo** (hoop-er-pleh-on-ad'-zo); from [NT:5228](#) and [NT:4121](#); to superabound: **KJV** - be exceeding abundant.

#### Conversion

##### 1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Worthy – [NT:514](#) ἄξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Acceptation – [NT:594](#) ἀποδοχή **apodoche** (ap-od-okh-ay'); from [NT:588](#); acceptance: **KJV** - acceptance.

...from – [NT:588](#) ἀποδέχομαι **apodechomai** (ap-od-ekh'-om-ahee); from [NT:575](#) and [NT:1209](#); to take fully, i.e. welcome (persons), approve (things): **KJV** - accept, receive (gladly).

Save – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively): **KJV** - heal, preserve, save (self), do well, be (make) whole.

Chief – [NT:4413](#) πρῶτος **protos** (pro'-tos); contracted superlative of [NT:4253](#); foremost (in time, place, order or importance):

**KJV** - before, beginning, best, chief (-est), first (of all), former.

#### Pattern of a Soldier

##### 1 Timothy 1

<sup>16</sup> Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Obtained mercy – [NT:1653](#) ἐλέεω **eleeo** (el-eh-eh'-o); from [NT:1656](#); to compassionate (by word or deed, specially, by divine grace):

**KJV** - have compassion (pity on), have (obtain, receive, shew) mercy (on).

Longsuffering – [NT:3115](#) μακροθυμία **makrothumia** (mak-roth-oo-mee'-ah); from the same as [NT:3116](#); longanimity, i.e. (objectively) forbearance or (subjectively) fortitude: **KJV** - longsuffering, patience.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### TESTIMONY (*cont*)

#### In Service

#### 1 Timothy 1

<sup>17</sup> Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Eternal – [NT:165](#) αἰών **aion** (ahee-ohn'); from the same as [NT:104](#); properly, an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future):

**KJV** - age, course, eternal, (for) ever (-more), [n-] ever, (beginning of the while the world (began, without end). Compare [NT:5550](#).

Immortal – [NT:862](#) ἄφθαρτος **aphthartos** (af-thar-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:5351](#); undecaying (in essence or continuance):

**KJV** - not (in-, un-) corruptible, immortal.

Invisible – [NT:517](#) ἄόρατος **aoratos** (ah-or'-at-os); from [NT:1](#) (as a negative particle) and [NT:3707](#); invisible: **KJV** - invisible (thing).

Only – [NT:3441](#) μόνος **monos** (mon'-os); probably from [NT:3306](#); remaining, i.e. sole or single; by implication mere: **KJV** - alone, only, by themselves.

Honour – [NT:5092](#) τιμή **time** (tee-may'); from [NT:5099](#); a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: **KJV** - honour, precious, price, some.

Glory – [NT:1391](#) δόξα **doxa** (dox'-ah); from the base of [NT:1380](#); glory (as very apparent), in a wide application (literal or figurative, objective or subjective): **KJV** - dignity, glory (-ious), honour, praise, worship.

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### WAR A GOOD WARFARE

#### 1 Timothy 1 Commitment

<sup>18</sup> This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

Charge – [NT:3852](#) παραγγελία **paraggelia** (par-ang-gel-ee'-ah); from [NT:3853](#); a mandate: **KJV** - charge, command.

Commit – [NT:3908](#) παρατίθημι **paratithemi** (par-at-ith'-ay-mee); from [NT:3844](#) and [NT:5087](#); to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection):

**KJV** - allege, commend, commit (the keeping of), put forth, set before.

Prophecies – [NT:4394](#) προφητεία **propheteia** (prof-ay-ti'-ah); from [NT:4396](#) ("prophecy"); prediction (scriptural or other): **KJV** - prophecy, prophesying.

Mightest war – [NT:4754](#) στρατεύομαι **strateuomai** (strat-yoo'-om-ahee); middle voice from the base of [NT:4756](#); to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations:

**KJV** - soldier, (go to) war (-fare).

Warfare – [NT:4752](#) στρατεία **strateia** (strat-i'-ah); from [NT:4754](#); military service, i.e. (figuratively) the apostolic career (as one of hardship and danger): **KJV** - warfare.

#### 2 Corinthians 10

<sup>3</sup> For though we walk in the flesh, we do not war after the flesh:

<sup>4</sup> (For the **weapons of our warfare are not carnal**, but **mighty through God** to the pulling down of strong holds;)

<sup>5</sup> Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### WAR A GOOD WARFARE (*cont*)

#### 1 Timothy 1 Continuing

<sup>19</sup> Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Holding – [NT:2192](#) ἔχω **echo** (ekh'-o); including an alternate form **scheo** (skheh'-o); used in certain tenses only); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):

**KJV** - be (able, <sup>x</sup> hold, possessed with), accompany, <sup>+</sup> begin to amend, can (+-not), <sup>x</sup> conceive, count, diseased, do <sup>+</sup> eat, <sup>+</sup> enjoy, <sup>+</sup> fear, following, have, hold, keep, <sup>+</sup> lack, <sup>+</sup> go to law, lie, <sup>+</sup> must needs, <sup>+</sup> of necessity, <sup>+</sup> need, next, <sup>+</sup> recover, <sup>+</sup> reign, <sup>+</sup> rest, <sup>+</sup> return, <sup>x</sup> sick, take for, <sup>+</sup> tremble, <sup>+</sup> uncircumcised, use.

Conscience – [NT:4893](#) συνείδησις **suneidesis** (soon-i'-day-sis); from a prolonged form of [NT:4894](#); copercption, i.e. moral consciousness: **KJV** - conscience.

Put away – [NT:683](#) ἀπωθέομαι **apothomai** (ap-o-theh'-om-ahee); or **apothomai** (ap-o'-thom-ahee); from [NT:575](#) and the middle voice of **otheo** or **otho** (to shove); to push off, figuratively, to reject:

**KJV** - cast away, put away (from), thrust away (from).

Shipwreck – [NT:3489](#) ναυαγέω **nauageo** (now-ag-eh'-o); from a compound of [NT:3491](#) and [NT:71](#); to be shipwrecked (stranded, "navigate"), literally or figuratively:

**KJV** - make (suffer) shipwreck.

#### 1 Timothy 3

<sup>9</sup> **Holding the mystery of the faith** in a pure conscience.

#### 1 Timothy 6

<sup>12</sup> **Fight the good fight of faith, lay hold on eternal life**, whereunto thou art also called, and hast professed a good profession before many witnesses.

#### 2 Timothy 1

<sup>13</sup> **Hold fast the form of sound words**, which thou hast heard of me, **in faith and love** which is in Christ Jesus.

#### Titus 1

<sup>9</sup> **Holding fast the faithful word as he hath been taught**, that he may be able by sound doctrine both to **exhort and to convince the gainsayers**.

#### Hebrews 10

<sup>23</sup> **Let us hold fast the profession of our faith without wavering**; (for he is **faithful that promised**;) )

## 1 Timothy 1:1-20 - Fight the Good Fight – Part 1

### WAR A GOOD WARFARE (*cont*)

#### 1 Timothy 1 Contrary

<sup>20</sup> Of whom is [Hymenaeus](#) and [Alexander](#); whom I have [delivered](#) unto [Satan](#), that they may [learn](#) not to [blaspheme](#).

[Hymenaeus](#) – [NT:5211](#) Ὑμενοῦς **Humenaios** (hoo-men-ah'-yos); from Humen (the god of weddings); "hymeneal"; Hymeneus, an opponent of Christianity:

**KJV** - Hymenaeus.

[Alexander](#) – [NT:223](#) Ἀλέξανδρος **Alexandros** (al-ex'-an-dros); from the same as (the first part of) [NT:220](#) and [NT:435](#); man-defender; Alexander, the name of three Israelites and one other man: **KJV** - Alexander.

[Delivered](#) – [NT:3860](#) παραδίδωμι **paradidomi** (par-ad-id'-o-mee); from [NT:3844](#) and [NT:1325](#); to surrender, i.e. yield up, intrust, transmit:

**KJV** - betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

[Satan](#) – [NT:4567](#) Σατανᾶς **Satanas** (sat-an-as'); of Aramaic origin corresponding to [NT:4566](#) (with the definite affix); the accuser, i.e. the devil: **KJV** - Satan.

[Learn](#) – [NT:3811](#) παιδεύω **paideuo** (pahee-dyoo'-o); from [NT:3816](#); to train up a child, i.e. educate, or (by implication) discipline (by punishment):

**KJV** - chasten (-ise), instruct, learn, teach.

[Blaspheme](#) – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

#### Matthew 12

<sup>31</sup> Wherefore I say unto you, All manner of sin and **blasphemy** shall be forgiven unto men: but the **blasphemy** against the Holy Ghost shall not be forgiven unto men.

#### Matthew 15

<sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, **blasphemies**:

#### Mark 3

<sup>29</sup> But he that shall **blaspheme** against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### From Part 1

#### COMMANDER-IN-CHIEF

Authorized  
Responsible  
Follow as called  
Go as directed  
Speak as commanded

#### FOLLOW THE COMMAND

Against False Doctrine  
Teach True Doctrine  
Avoid False Teaching  
Love  
Deviation  
...misses the mark of Love  
Desire  
...misses the mark of Love  
Law (*cont*)  
...exposes the lawless and disobedient  
Trusted

#### TESTIMONY

Called  
Changed  
Abundantly  
Conversion  
Pattern of a Soldier  
In Service

#### WAR A GOOD WARFARE

Commitment  
Continuing  
Contrary

#### 2 Corinthians 10

<sup>2</sup> But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

<sup>3</sup> For though **we walk in the flesh, we do not war after the flesh:**

<sup>4</sup> (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)

#### Ephesians 6

**12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### REQUEST

#### 1 Timothy 2

<sup>1</sup> I exhort therefore accordingly, that, **first of all**, supplications, prayers, intercessions, and giving of thanks, be made for all men;

Exhort – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):

**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Supplications – [NT:1162](#) δέησις **deesis** (deh'-ay-sis); from [NT:1189](#); a petition [ask]:

**KJV** - prayer, request, supplication.

...from – [NT:1189](#) δέομαι **deomai** (deh'-om-ahee); middle voice of [NT:1210](#); to beg (as binding oneself), i.e. petition:

**KJV** - beseech, pray (to), make request. Compare [NT:4441](#).

...from – [NT:1210](#) δέω **deo** (deh'-o); a primary verb; to bind (in various applications, literally or figuratively):

**KJV** - bind, be in bonds, knit, tie, wind. See also [NT:1163](#), [NT:1189](#).

#### Psalm 30

<sup>8</sup> I cried to thee, O LORD; and unto the LORD I made supplication.

Supplication – [OT:2603](#) חָנָן **chanan** (khaw-nan'); a primitive root [compare [OT:2583](#)]; properly, to bend or stoop in kindness to an inferior; to favor, bestow; causatively to implore (i.e. move to favor by petition):

**KJV** - beseech, <sup>x</sup>fair, (be, find, shew) favour (-able), be (deal, give, grant (gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication, <sup>x</sup>very.

#### Psalm 55

<sup>1</sup> Give ear to my prayer, O God; and hide not thyself from my supplication.

Supplication – [OT:8467](#) תְּחִינָה **techinnah** (tekh-in-naw'); from [OT:2603](#); graciousness; causatively, entreaty: **KJV** - favour, grace,

#### 1 John 5

<sup>14</sup> And this is the **confidence** that we have in him, that, if we ask **any thing** according to his will, he heareth us:

<sup>15</sup> And if we know that he hear us, whatsoever we ask, we know that we have the **petitions that we desired of him**.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### 1 Timothy 2 (cont)

<sup>1</sup> I exhort therefore accordingly, that, first of all, supplications, [prayers](#), [intercessions](#), and [giving of thanks](#), be made for all men;

**Prayers** – [NT:4335](#) προσευχή **proseuche** (pros-yoo-khay'); from [NT:4336](#); prayer (worship); by implication, an oratory (chapel):

**KJV** - ~~x~~ pray earnestly, prayer.

...from – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

**KJV** - pray (X earnestly, for), make prayer.

### Philippians 4

<sup>6</sup> **Be careful for nothing**; but in every thing **by prayer and supplication with thanksgiving let your requests be made known unto God.**

### Matthew 7

<sup>7</sup> **Ask**, and it shall be **given you**; seek, and ye shall find; knock, and it shall be opened unto you:

### Luke 11

<sup>9</sup> And I say unto you, **Ask**, and it shall be **given you**; seek, and ye shall find; knock, and it shall be opened unto you.

### James 4

<sup>1</sup> From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?

<sup>2</sup> Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

<sup>3</sup> Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### 1 Timothy 2 (cont)

<sup>1</sup> I exhort therefore accordingly, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

**Intercessions** – [NT:1783](#) ἑντευξις **enteuxis** (ent'-yook-sis); from [NT:1793](#); an interview, i.e. (specially) supplication: **KJV** - intercession, prayer.

...from – [NT:1793](#) ἐντυγχάνω **entugchano** (en-toong-khan'-o); from [NT:1722](#) and [NT:5177](#); to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against): **KJV** - deal with, make intercession.

### Romans 8

<sup>26</sup> Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh **intercession** for us with groanings which cannot be uttered.

<sup>27</sup> And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh **intercession** for the saints according to the will of God.

### Romans 8

<sup>34</sup> Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh **intercession** for us.

### Hebrews 7

<sup>24</sup> But this man, because he continueth ever, hath an unchangeable priesthood.

<sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God by him, seeing **he ever liveth to make intercession** for them.

### Jeremiah 7

<sup>16</sup> Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make **intercession** to me: for I will not hear thee.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### 1 Timothy 2 (cont)

<sup>1</sup> I exhort therefore accordingly, that, first of all, supplications, prayers, intercessions, and [giving of thanks](#), be made for all men;

**Giving of thanks** – [NT:2169](#) εὐχαριστία **eucharistia** (yoo-khar-is-tee'-ah); from [NT:2170](#); gratitude; actively, grateful language (to God, as an act of worship):

**KJV** - thankfulness, (giving of) thanks (-giving).

...from – [NT:2170](#) εὐχάριστος **eucharistos** (yoo-khar'-is-tos); from [NT:2095](#) and a derivative of [NT:5483](#); well favored, i.e. (by implication) grateful:

**KJV** - thankful.

### Psalm 18

<sup>48</sup> He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

<sup>49</sup> Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

### Psalm 35

<sup>18</sup> I will **give** thee **thanks** in the great congregation: I will praise thee among much people.

### Psalm 92

<sup>1</sup> IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD, AND TO SING PRAISES UNTO THY NAME, O MOST HIGH:

### Psalm 105

<sup>1</sup> O give thanks unto the LORD; call upon his name: make known his deeds among the people.

### Psalm 106

<sup>1</sup> Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

### 1 Corinthians 15

<sup>57</sup> But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### 1 Timothy 2 (cont)

<sup>1</sup> I exhort therefore accordingly, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

### Ephesians 1

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

<sup>16</sup> **Cease not to give thanks for you**, making mention of you in my prayers;

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of **wisdom and revelation in the knowledge of him**:

### Colossians 1

<sup>3</sup> We **give thanks to God** and the Father of our Lord Jesus Christ, **praying always for you**,

### 1 Thessalonians 1

<sup>2</sup> We **give thanks to God** always for you all, **making mention of you** in our prayers;

### 1 Thessalonians 5

<sup>18</sup> **In every thing give thanks**: for this is **the will of God** in Christ Jesus concerning you.

### 2 Thessalonians 2

<sup>13</sup> But we are **bound to give thanks alway to God for you**, brethren beloved of the Lord, **because God hath from the beginning chosen you to salvation** through sanctification of the Spirit and belief of the truth:

### Matthew 15 ...of the wicked

<sup>8</sup> This people **draweth nigh unto me with their mouth, and honoureth me with their lips**; but **their heart is far from me**.

### Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the **sacrifice of praise to God continually**, that is, **the fruit of our lips** giving thanks to his name.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RESPONSE

1 Timothy 2 Giving of thanks [to God], be **made for all men...**[And also...]

<sup>2</sup> For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

From/to us

Authority – [NT:5247](#) ὑπεροχή **huperoche** (hoop-er-okh-ay'); from [NT:5242](#); prominence, i.e. (figuratively) superiority (in rank or character):

**KJV** - authority, excellency.

Lead – [NT:1236](#) διάγω **diago** (dee-ag'-o); from [NT:1223](#) and [NT:71](#); to pass time or life:

**KJV** - lead life, living.

#### First:

Quiet – [NT:2263](#) ἤρεμος **eremos** (ay'-rem-os); perhaps by transposition from [NT:2048](#) (through the idea of stillness); tranquil: **KJV** - quiet.

...from – [NT:2048](#) ἔρημος **eremos** (er'-ay-mos); of uncertain affinity; lonesome, i.e. (by implication) waste (usually as a noun, [NT:5561](#) being implied):

**KJV** - desert, desolate, solitary, wilderness.

#### Second:

Peaceable – [NT:2272](#) ἡσύχιος **hesuchios** (hay-soo'-khee-os); a prolonged form of a compound probably of a derivative of the base of [NT:1476](#) and perhaps [NT:2192](#); properly, keeping one's seat (sedentary), i.e. (by implication) still (undisturbed, undisturbing): **KJV** - peaceable, quiet.

Life – [NT:979](#) βίος **bios** (bee'-os); a primary word; life, i.e. (literally) the present state of existence; by implication, the means of livelihood: **KJV** - good, life, living.

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme: **KJV** - godliness, holiness.

...from – [NT:2152](#) εὐσεβής **eusebes** (yoo-seb-ace'); from [NT:2095](#) and [NT:4576](#); well-reverent, i.e. pious: **KJV** - devout, godly.

Honesty – [NT:4587](#) σεμνότης **semnotes** (sem-not'-ace); from [NT:4586](#); venerable, [respected, esteemed honored, revered, admired] ness, i.e. probity [decency, integrity, godliness]: **KJV** - gravity, honesty.

...from – [NT:4586](#) σεμνός **semnos** (sem-nos'); from [NT:4576](#); venerable, i.e. honorable: **KJV** - grave, honest.

...from – [NT:4576](#) σέβομαι **sebomai** (seb'-om-ahee); middle voice of an apparently primary verb; to revere, i.e. adore:

**KJV** - devout, religious, worship.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RIGHT

#### 1 Timothy 2

<sup>3</sup> For this is good and acceptable in the sight of God our Saviour;

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - ~~x~~ better, fair, good (-ly), honest, meet, well, worthy.

Acceptable – [NT:587](#) ἀπόδεκτος **apodektos** (ap-od'-ek-tos); from [NT:588](#); accepted, i.e. agreeable: **KJV** - acceptable.

...from – [NT:588](#) ἀποδέχομαι **apodechomai** (ap-od-ekh'-om-ahee); from [NT:575](#) and [NT:1209](#); to take fully, i.e. welcome (persons), approve (things): **KJV** - accept, receive (gladly).

Sight – [NT:1799](#) ἐνώπιον **enopion** (en-o'-pee-on); neuter of a compound of [NT:1722](#) and a derivative of [NT:3700](#); in the face of (literally or figuratively): **KJV** - before, in the presence (sight) of, to.

God – [NT:2316](#) θεός **theos** (thēh'-os); of uncertain affinity; a deity, especially (with [NT:3588](#)) the supreme Divinity; figuratively, a magistrate; by Hebraism, very: **KJV** - ~~x~~ exceeding, God, god [-ly, -ward].

Saviour – [NT:4990](#) σωτήρ **soter** (so-tare'); from [NT:4982](#); a deliverer, i.e. God or Christ: **KJV** - saviour.

#### Romans 12

<sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that **good**, and **acceptable**, and **perfect**, **will of God**.

#### 1 Peter 2

<sup>15</sup> For so is **the will of God**, that **with well doing ye may put to silence the ignorance** of foolish men:

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### REVELATION

#### 1 Timothy 2

<sup>4</sup> Who will have all men [elect] to be saved, and [also] to come unto the knowledge of the truth.

will have – [NT:2309](#) θέλω **thelo** (thel'-o); or **ethelo** (eth-el'-o); in certain tenses **theleo** (thel-eh'-o); and **etheleo** (eth-el-eh'-o); which are otherwise obsolete; apparently strengthened from the alternate form of [NT:138](#); to determine (as an active option from subjective impulse; whereas [NT:1014](#) properly denotes rather a passive acquiescence in objective considerations), i.e. choose or prefer (literally or figuratively); by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in: **KJV** - desire, be disposed (forward), intend, list, love, mean, please, have rather, (be) will (have, -ing, -ling [-ly]).

Men – [NT:444](#) ἄνθρωπος **anthropos** (anth'-ro-pos); from [NT:435](#) and ops (the countenance; from [NT:3700](#)); man-faced, i.e. a human being: **KJV** - certain, man.

Saved – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

**KJV** - heal, preserve, save (self), do well, be (make) whole.

Come – [NT:2064](#) ἔρχομαι **erchomai** (er'-khom-ahee); middle voice of a primary verb (used only in the present and imperfect tenses, the others being supplied by a kindred [middle voice] eleuthomai (el-yoo'-thom-ahee); or [active] eltho (el'-tho); which do not otherwise occur); to come or go (in a great variety of applications, literally and figuratively):

**KJV** - accompany, appear, bring, come, enter, fall out, go, grow, ~~x~~ light, ~~x~~ next, pass, resort, be set.

Knowledge – [NT:1922](#) ἐπίγνωσις **epignosis** (ep-ig'-no-sis); from [NT:1921](#); recognition, i.e. (by implication) full discernment, acknowledgement:

**KJV** - (ac-) knowledge (-ing, -ment).

...from – [NT:1921](#) ἐπιγινώσκω **epiginosko** (ep-ig-in-occe'-ko); from [NT:1909](#) and [NT:1097](#); to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge:

**KJV** - (ac-, have, take) know (-ledge, well), perceive.

Truth – [NT:225](#) ἀλήθεια **aletheia** (al-ay'-thi-a); from [NT:227](#); truth:

**KJV** - true, ~~x~~ truly, truth, verity.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### REVELATION

#### 1 Timothy 2 (cont)

<sup>4</sup> Who will have all men to be saved, and [also] to come unto the knowledge of the truth.

#### Titus 2

<sup>11</sup> For the **grace of God** that bringeth salvation hath **appeared to all men**,

#### Acts 2

<sup>47</sup> Praising God, and having favour with all the people. And the Lord added to the church daily such as **should be saved**.

#### Lamentations 3

<sup>26</sup> It is good that a **man** should both **hope** and quietly **wait** for the **salvation** of the LORD.

#### 2 Corinthians 7

<sup>10</sup> For **godly sorrow worketh repentance** to salvation not to be repented of: but the **sorrow of the world worketh death**.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### REVELATION

#### 1 Timothy 2 (cont)

<sup>4</sup> Who will have all men to be saved, and [also] to come unto the knowledge of the truth.

#### EXCURSION:

##### Ephesians 1

<sup>13</sup> In whom ye also **trusted, after** that ye heard the **word of truth**, the gospel of your salvation: in whom also **after that ye believed**, ye were **sealed with that holy Spirit** of promise,

##### 1 Thessalonians 5

<sup>9</sup> For God hath **not appointed us to wrath, but to obtain salvation** by our Lord Jesus Christ,

##### 2 Thessalonians 2

<sup>13</sup> But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath **from the beginning chosen you to salvation through sanctification** of the Spirit and belief of the truth:

##### 2 Timothy 2

<sup>10</sup> Therefore I endure all things **for the elect's sakes**, that they may also obtain the **salvation** which is in Christ Jesus with eternal glory.

##### 1 Peter 1

<sup>10</sup> Of which **salvation** the prophets have enquired and searched diligently, who **prophesied of the grace that should come unto you**:

##### John 12

<sup>47</sup> And if any **man hear my words, and believe not, I judge him not**: for **I came not to judge the world, but to save the world**.

##### Mark 16

<sup>15</sup> And he said unto them, **Go ye into all the world, and preach the gospel to every creature**.

##### Romans 3

<sup>19</sup> Now we know that **what things soever the law saith, it saith to them who are under the law**: that every **mouth may be stopped, and all the world may become guilty** before God.

#### 1 Timothy 1

<sup>15</sup> This is a faithful saying, and **worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief**.

##### Revelation 13

<sup>8</sup> And **all that dwell upon the earth shall worship him**, whose **names are not written in the book of life of the Lamb slain from the foundation of the world**.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### REVELATION

#### 1 Timothy 2 (cont)

<sup>4</sup> Who will have all men to be saved, and [also] to come unto the knowledge of the truth.

#### Hebrews 10

<sup>39</sup> But we are not of **them who draw back unto perdition**; but of them that **believe to the saving of the soul**.

#### Psalm 145

<sup>20</sup> **The LORD preserveth all** them that **love him**: but **all the wicked will he destroy**.

#### Hosea 9

<sup>15</sup> All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, **I will love them no more**: all their princes are revolvers.

<sup>16</sup> Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, **yet will I slay even the beloved fruit of their womb**.

#### John 5

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

<sup>29</sup> And shall come forth; **they that have done good**, unto the **resurrection of life**; and **they that have done evil**, unto the **resurrection of damnation**.

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RECONCILIATION

#### 1 Timothy 2

<sup>5</sup> For there is **one God**, and **one mediator** between God and men, the **man** Christ Jesus;

**One** – [NT:1520](#) εἷς **heis** (hice); (including the neuter [etc.] hen); a primary numeral; one: **KJV** - a (-n, -ny, certain), + abundantly, man, one (another), only, other, some. See also [NT:1527](#), [NT:3367](#), [NT:3391](#), [NT:3762](#).

**Mediator** – [NT:3316](#) μεσίτης **mesites** (mes-ee'-tace); from [NT:3319](#); a go-between, i.e. (simply) an internunciator, or (by implication) a **reconciler** (intercessor): **KJV** - mediator.

**Man** – [NT:444](#) ἄνθρωπος **anthropos** (anth'-ro-pos); from [NT:435](#) and ops (the countenance; from [NT:3700](#)); man-faced, i.e. a human being: **KJV** - certain, man.

#### Acts 4

<sup>12</sup> **Neither is there salvation in any other**: for there is **none other name** under heaven given among **men**, whereby we must be saved.

#### Romans 5

<sup>10</sup> For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being **reconciled**, we shall be saved by his life.

#### 2 Corinthians 5

<sup>18</sup> And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the **ministry of reconciliation**;

#### 2 Corinthians 5

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath **committed unto us the word of reconciliation**.

#### Colossians 1

<sup>20</sup> And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

<sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, **yet now hath he reconciled**

<sup>22</sup> **In the body of his flesh through death**, to present you holy and **unblameable** and **unreproveable** in his sight:

#### Hebrews 2

<sup>17</sup> Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, **to make reconciliation** for the sins of the people.

#### Zechariah 14

<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be **one LORD**, and **his name one**.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RANSOM

#### 1 Timothy 2

<sup>6</sup> Who gave himself a ransom for all, to be testified in due time.

Ransom – [NT:487](#) ἀντίλυτρον **antilytron** (an-til'-oo-tron); from [NT:473](#) and [NT:3083](#); a redemption-price: **KJV** - ransom.

...from – [NT:473](#) ἀντί **anti** (an-tee'); a primary particle; opposite, i.e. instead or because of (rarely in addition to):

**KJV** - for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

...from – [NT:3083](#) λύτρον **lytron** (loo'-tron); from [NT:3089](#); something to loose with, i.e. a redemption price (figuratively, atonement): **KJV** - ransom.

#### Psalm 49 Redeemer

<sup>7</sup> None of them can by any means redeem his brother, nor give to God a ransom for him:

#### Matthew 20

<sup>28</sup> Even as the **Son of man** came not to be ministered unto, but to minister, and to give his life a ransom for many.

#### Isaiah 48

<sup>17</sup> Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

#### Isaiah 54 Maker

<sup>5</sup> For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; **The God of the whole earth shall he be called**.

#### Isaiah 63 Father

<sup>16</sup> Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, **O LORD, art our father, our redeemer; thy name is from everlasting**.

Testified – [NT:3142](#) μαρτύριον **marturion** (mar-too'-ree-on); neuter of a presumed derivative of [NT:3144](#); something evidential, i.e. (genitive case) evidence given or (specifically) the Decalogue (in the sacred Tabernacle):

**KJV** - to be testified, testimony, witness.

...from – [NT:3144](#) μάρτυς **martus** (mar'-toos); of uncertain affinity; a witness (literally [judicially] or figuratively [genitive case]); by analogy, a "martyr":

**KJV** - martyr, record, witness.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RANSOM

#### 1 Timothy 2 (cont)

<sup>6</sup> Who gave himself a [ransom](#) for all, to be [testified in due time](#).

Due – [NT:2398](#) ἴδιος **idios** (id'-ee-os); of uncertain affinity; pertaining to self, i.e. one's own; by implication, private or separate:

**KJV** - <sup>x</sup> his acquaintance, when they were alone, apart, aside, due, his (own, proper, several), home, (her, our, thine, your) own (business), private (-ly), proper, severally, their (own).

Time – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

**KJV** - <sup>x</sup> always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RESPONSIBILITY

#### 1 Timothy 2

<sup>7</sup> Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and [speak not a] lie not;) a teacher of the Gentiles in faith and verity [truth].

Ordained – [NT:5087](#) τίθημι **tithemi** (tith'-ay-mee); a prolonged form of a primary theo (theh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from [NT:2476](#), which properly denotes an upright and active position, while [NT:2749](#) is properly reflexive and utterly prostrate):

**KJV** - + advise, appoint, bow, commit, conceive, give, <sup>x</sup> kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

Preacher – [NT:2783](#) κήρυξ **kerux** (kay'-roox); from [NT:2784](#); a herald, i.e. of divine truth (especially of the gospel): **KJV** - preacher.

...from – [NT:2784](#) κηρῦσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

**KJV** - preacher (-er), proclaim, publish.

Apostle – [NT:652](#) ἀπόστολος **apostolos** (ap-os'-tol-os); from [NT:649](#); a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ ["apostle"] (with miraculous powers): **KJV** - apostle, messenger, he that is sent.

Truth – [NT:225](#) ἀλήθεια **aletheia** (al-ay'-thi-a); from [NT:227](#); truth:

**KJV** - true, <sup>x</sup> truly, truth, verity.

Lie – [NT:5574](#) ψεύδομαι **pseudomai** (psyoo'-dom-ahee); middle voice of an apparently primary verb; to utter an untruth or attempt to deceive by falsehood:

**KJV** - falsely, lie.

Teacher – [NT:1320](#) διδάσκαλος **didaskalos** (did-as'-kal-os); from [NT:1321](#); an instructor (genitive case or specially): **KJV** - doctor, master, teacher.

Gentiles – [NT:1484](#) ἔθνος **ethnos** (eth'-nos); probably from [NT:1486](#); a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually by implication, pagan): **KJV** - Gentile, heathen, nation, people.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### RESPONSIBILITY

#### 1 Timothy 2 (cont)

<sup>7</sup> Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and [speak not a] lie not;) a teacher of the Gentiles in faith and verity [truth].

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

..from – [NT:3982](#) πείθω **peitho** (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):

**KJV** - agree, assure, believe, have confidence, be (wax) confident, make friend, obey, persuade, trust, yield.

Verity – [NT:225](#) ἀλήθεια **aletheia** (al-ay'-thi-a); from [NT:227](#); truth:

**KJV** - true, <sup>x</sup> truly, truth, verity.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### CONCLUSION

#### 1 Timothy 2

<sup>8</sup> I will therefore that men pray every [all] where [space], lifting up holy hands, without wrath and doubting.

Will – [NT:1014](#) βούλομαι **boulomai** (boo'-lom-ahee); middle voice of a primary verb.; to "will," i.e. (reflexively) be willing:

**KJV** - be disposed, minded, intend, list, (be, of own) will (-ing). Compare [NT:2309](#).

Therefore – [NT:3767](#) οὖν **oun** (oon); apparently a primary word; (adverbially) certainly, or (conjunctionally) accordingly:

**KJV** - and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

Pray – [NT:4336](#) προσεύχομαι **proseuchomai** (pros-yoo'-khom-ahee); from [NT:4314](#) and [NT:2172](#); to pray to God, i.e. supplicate, worship:

**KJV** - pray (X earnestly, for), make prayer.

Where – [NT:5117](#) τόπος **topos** (top'-os); apparently a primary word; a spot (general in space, but limited by occupancy; whereas [NT:5561](#) is a large but participle locality), i.e. location (as a position, home, tract, etc.); figuratively, condition, opportunity; specifically, a scabbard:

**KJV** - coast, licence, place, X plain, quarter, + rock, room, where.

Lifting up – [NT:1869](#) ἐπαίρω **epairo** (ep-ahee'-ro); from [NT:1909](#) and [NT:142](#); to raise up (literally or figuratively): **KJV** - exaltself, poise (lift, take) up.

Holy – [NT:3741](#) ὅσιος **hosios** (hos'-ee-os); of uncertain affinity; properly, right (by intrinsic or divine character; thus distinguished from [NT:1342](#), which refers rather to human statutes and relations; from [NT:2413](#), which denotes formal consecration; and from [NT:40](#), which relates to purity from defilement), i.e. hallowed (pious, sacred, sure): **KJV** - holy, mercy, shalt be.

Hands – [NT:5495](#) χεῖρ **cheir** (khire); perhaps from the base of [NT:5494](#) in the sense of its congener the base of [NT:5490](#) (through the idea of hollowness for grasping); the hand (literally or figuratively [power]; especially [by Hebraism] a means or instrument):

**KJV** - hand.

Without – [NT:5565](#) χωρίς **choris** (kho-rece'); adverb from [NT:5561](#); at a space, i.e. separately or apart from (often as preposition): **KJV** - beside, by itself, without.

...from – [NT:5561](#) χώρα **chora** (kho'-rah); feminine of a derivative of the base of [NT:5490](#) through the idea of empty expanse; room, i.e. a space of territory (more or less extensive; often including its inhabitants):

**KJV** - coast, county, fields, ground, land, region. Compare [NT:5117](#).

Wrath – [NT:3709](#) ὀργή **orge** (or-gay'); from [NT:3713](#); properly, desire (as a reaching forth or excitement of the mind), i.e. (by analogy,) violent passion (ire, or [justifiable] abhorrence); by implication punishment:

**KJV** - anger, indignation, vengeance, wrath.

## 1 Timothy 2:1-8 - Fight the Good Fight – Part 2

### CONCLUSION

#### 1 Timothy 2 (cont)

<sup>8</sup> I will therefore that men pray every [all] where [space], lifting up holy hands, without wrath and doubting.

Doubting – [NT:1261](#) διαλογισμός **dialogismos** (dee-al-og-is-mos'); from [NT:1260](#); discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate: **KJV** - dispute, doubtful (-ing), imagination, reasoning, thought.

...from – [NT:1260](#) διαλογίζομαι **dialogizomai** (dee-al-og-id'-zom-ahee); from [NT:1223](#) and [NT:3049](#); to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion):

**KJV** - cast in mind, consider, dispute, muse, reason, think.

#### Psalm 28

<sup>2</sup> Hear the voice of my **supplications**, when I cry unto thee, when I lift up my hands toward thy holy oracle.

#### Psalm 28

<sup>1</sup> Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

<sup>2</sup> **Hear the voice of my supplications**, when I cry unto thee, when **I lift up my hands** toward thy holy oracle.

<sup>3</sup> **Draw me not away** with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### From Part 1 – 1 Timothy 1

COMMANDER-IN-CHIEF  
FOLLOW THE COMMAND  
TESTIMONY  
WAR A GOOD WARFARE

Ephesians 6

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

### From Part 2 – 1 Timothy 2:1-8

REQUEST

Supplications

Prayers

Intercessions

Giving of thanks

Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

RESPONSE

RIGHT

REVELATION

1 Timothy 1

<sup>15</sup> This is a faithful saying, and **worthy of all acceptance**, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

Revelation 13

<sup>8</sup> And **all that dwell upon the earth shall worship him**, whose names are not written in the **book of life** of the Lamb slain **from the foundation of the world.**

RECONCILIATION

RANSOM

RESPONSIBILITY

CONCLUSION

Pray every place without wrath and without doubt

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Attitude

#### 1 Timothy 2

<sup>9</sup> In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

In like manner – [NT:5615](#) ὡσαύτως **hosautos** (ho-sow'-toce); from [NT:5613](#) and an adverb from [NT:846](#); as thus, i.e. in the same way:

**KJV** - even so, likewise, after the same (in like) manner.

Women – [NT:1135](#) γυνή **gune** (goo-nay'); probably from the base of [NT:1096](#); a woman; specially, a wife: **KJV** - wife, woman.

Adorn – [NT:2885](#) κοσμέω **kosmeo** (kos-meh'-o); from [NT:2889](#); to put in proper order, i.e. decorate (literally or figuratively); specially, to snuff (a wick):

**KJV** - adorn, garnish, trim.

...from – [NT:2889](#) κόσμος **kosmos** (kos'-mos); probably from the base of [NT:2865](#); orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively [morally]): **KJV** - adorning, world.

Modest – [NT:2887](#) κόσμιος **kosmios** (kos'-mee-os); from [NT:2889](#) (in its primary sense); orderly [neat, tidy], i.e. decorous [demure, respectable, good, modest]:

**KJV** - of good behaviour, modest.

Apparel – [NT:2689](#) καταστολή **katastole** (kat-as-tol-ay'); from [NT:2687](#); a deposit, i.e. (specially) costume: **KJV** - apparel.

...from – [NT:2687](#) καταστέλλω **katastello** (kat-as-tel'-lo); from [NT:2596](#) and [NT:4724](#); to put down, i.e. quell: **KJV** - appease, quiet.

Shamefacedness – [NT:127](#) αἰδώς **aidos** (ahee-doce'); perhaps from [NT:1](#) (as a negative particle) and [NT:1492](#) (through the idea of downcast eyes); bashfulness, i.e. (towards men), modesty or (towards God) awe: **KJV** - reverence, shamefacedness.

Sobriety – [NT:4997](#) σωφροσύνη **sophrosune** (so-fros-oo'-nay); from [NT:4998](#); soundness of mind, i.e. (literally) sanity or (figuratively) self-control: **KJV** - soberness, sobriety.

Not – [NT:3361](#) μή **me** (may); a primary particle of qualified negation (whereas [NT:3756](#) expresses an absolute denial); (adverbially) not, (conjunctionally) lest; also (as an interrogative implying a negative answer [whereas [NT:3756](#) expects an affirmative one]) whether:

**KJV** - any but (that), <sup>x</sup> forbear, <sup>+</sup> God forbid, <sup>+</sup> lack, lest, neither, never, no (X wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also [NT:3362](#), [NT:3363](#), [NT:3364](#), [NT:3372](#), [NT:3373](#), [NT:3375](#), [NT:3378](#).

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Attitude (*cont*)

#### 1 Timothy 2 (*cont*)

<sup>9</sup> In like manner also, that women adorn themselves in **modest apparel**, with **shamefacedness** and **sobriety**; **not** with **broided hair**, or **gold**, or **pearls**, or **costly array**;

**Broided hair** – [NT:4117](#) πλέγμα **plegma** (pleg'-mah); from [NT:4120](#); a plait (of hair):

**KJV** - broidered hair.

#### 1 Corinthians 11

<sup>14</sup> Doth not even nature itself teach you, that, if a **man have long hair**, it is a **shame** [infamy - indignity, disgrace] unto him?

<sup>15</sup> But if a **woman have long hair**, it is a **glory** [glory – dignity] to her: for **her hair is given her for a covering**.

#### 1 Peter 3

<sup>1</sup> Likewise, ye wives, **be in subjection to your own husbands**; that, if any obey not the word, they also may without [not having] the word be won by the conversation of the wives;

**Subjection** – [NT:5293](#) ὑποτάσσω **hupotasso** (hoop-ot-as'-so); from [NT:5259](#) and [NT:5021](#); to subordinate [secondary, inferior, assistant]; reflexively, to obey:

**KJV** - be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submitself unto.

<sup>2</sup> While they behold your **chaste conversation coupled with fear**.

<sup>3</sup> Whose adorning let it **not be that outward adorning** of plaiting the hair, and of wearing of gold, or of putting on of apparel;

<sup>4</sup> But let it be the **hidden man of the heart**, in that which is not corruptible, even the ornament of a **mEEK** [mild, humble] and **quiet** [keeping one's seat – still, undisturbing] [of the] **Spirit**, which is in the sight of God of great price.

<sup>5</sup> For **after this manner** in the **old time** the **holy women** also, who **trusted in God**, **adorned** themselves, being **in subjection unto their own husbands**:

<sup>6</sup> Even as **Sara obeyed Abraham**, **calling him lord**: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

<sup>7</sup> Likewise, ye husbands, dwell with them according to knowledge, **giving honour unto the wife**, as unto the **weaker vessel**, and as being **heirs together** of the grace of life; **that your prayers be not hindered**.

<sup>8</sup> Finally, be ye all of **one mind**, having **compassion one of another**, **love as brethren**, be **pitiful**, be **courteous**:

<sup>9</sup> **Not rendering evil for evil**, or **railing for railing**: but **contrariwise blessing**; knowing that ye are thereunto **called**, that ye **should inherit a blessing**.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Attitude (*cont*)

#### 1 Timothy 2 (*cont*)

<sup>9</sup> In like manner also, that women adorn themselves in **modest apparel**, with **shamefacedness** and **sobriety**; not with broided hair, or gold, or pearls, or costly array;

Gold – [NT:5553](#) χρυσίον **chrusion** (khroo-see'-on); diminutive of [NT:5557](#); a golden article, i.e. gold plating, ornament, or coin: **KJV** - gold.

Pearls – [NT:3135](#) μαργαρίτης **margarites** (mar-gar-ee'-tace); from margaros (a pearl-oyster); a pearl: **KJV** - pearl.

Costly – [NT:4185](#) πολυτελής **poluteles** (pol-oo-tel-ace'); from [NT:4183](#) and [NT:5056](#); extremely expensive: **KJV** - costly, very precious, of great price.

Array – [NT:2441](#) ἱματισμός **himatismos** (him-at-is-mos'); from [NT:2439](#); clothing: **KJV** - apparel (X -led), array, raiment, vesture.

#### 1 Timothy 3

<sup>10</sup> And let these also first be proved; then let them use the **office of a deacon**, being found blameless.

<sup>11</sup> Even so must their wives be **grave**, not **slanderers**, **sober**, **faithful in all things**.

Grave – [NT:4586](#) σεμνός **semnos** (sem-nos'); from [NT:4576](#); venerable, i.e. honorable: **KJV** - grave, honest.

Slanderers – [NT:1228](#) διάβολος **diabolos** (dee-ab'-ol-os); from [NT:1225](#); a traducer; specially, Satan [compare [OT:7854](#)]: **KJV** - false accuser, devil, slanderer.

Sober – [NT:3524](#) νηφάλιος **nephaleos** (nay-fal'-eh-os); or **nephalios** (nay-fal'-ee-os); from [NT:3525](#); sober, i.e. (figuratively) circumspect: **KJV** - sober.

...from – [NT:3525](#) νήφω **nepho** (nay'-fo); of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet: **KJV** - be sober, watch.

Faithful – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

<sup>12</sup> Let the deacons be the **husbands** of one wife, **ruling** their children and their own houses well.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Behavior

#### 1 Timothy 2

<sup>10</sup> But (which becometh women [who are] professing godliness) with good works.

Becometh – [NT:4241](#) πρέπω **prepo** (prep'-o); apparently a primary verb; to tower up (be conspicuous), i.e. (by implication) to be suitable or proper (third person singular present indicative, often used impersonally, it is fit or right): **KJV** - become, comely.

Professing – [NT:1861](#) ἐπαγγέλλω **epaggello** (ep-ang-el'-lo); from [NT:1909](#) and the base of [NT:32](#); to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself: **KJV** - profess, (make) promise.

Godliness – [NT:2317](#) θεοσεβεία **theosebeia** (teh-os-eb'-i-ah); from [NT:2318](#); devoutness, i.e. piety: **KJV** - godliness.

...from – [NT:2318](#) θεοσεβής **theosebes** (teh-os-eb-ace'); from [NT:2316](#) and [NT:4576](#); reverent of God, i.e. pious: **KJV** - worshipper of God.

Good – [NT:18](#) ἀγαθός **agathos** (ag-ath-os'); a primary word; "good" (in any sense, often as noun): **KJV** - benefit, good (-s, things), well. Compare [NT:2570](#).

Works – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: **KJV** - deed, doing, labour, work.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Preparation

#### 1 Timothy 2

<sup>11</sup> Let the woman learn in silence with all subjection.

Learn – [NT:3129](#) μανθάνω **manthano** (man-than'-o); prolongation from a primary verb, another form of which, *matheo*, is used as an alternate in certain tenses; to learn (in any way): **KJV** - learn, understand.

Silence – [NT:2271](#) ἡσυχία **hesuchia** (hay-soo-khee'-ah); feminine of [NT:2272](#); (as noun) stillness, i.e. desistance from bustle or language: **KJV** - quietness, silence.

Subjection – [NT:5292](#) ὑποταγή **hupotage** (hoop-ot-ag-ay'); from [NT:5293](#); subordination: **KJV** - subjection.

...from – [NT:5293](#) ὑποτάσσω **hupotasso** (hoop-ot-as'-so); from [NT:5259](#) and [NT:5021](#); to subordinate; reflexively, to obey:

**KJV** - be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submitself unto.

#### Proverbs 12

<sup>4</sup> A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

#### Ephesians 5

<sup>20</sup> Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

<sup>21</sup> Submitting yourselves one to another in the fear of God.

<sup>22</sup> Wives, **submit yourselves unto your own husbands**, as unto the Lord.

<sup>23</sup> For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

<sup>24</sup> Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

<sup>25</sup> Husbands, **love your wives**, even as Christ also loved the church, and gave himself for it;

#### Ephesians 5

<sup>28</sup> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

<sup>29</sup> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

#### Colossians 3

<sup>17</sup> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

<sup>18</sup> Wives, **submit yourselves unto your own husbands**, as it is fit in the Lord.

<sup>19</sup> Husbands, **love your wives**, and be not bitter against them.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Permission

#### 1 Timothy 2

<sup>12</sup> But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

Suffer – [NT:2010](#) ἐπιτρέπω **epitrepo** (ep-ee-trep'-o); from [NT:1909](#) and the base of [NT:5157](#); to turn over (transfer), i.e. allow:

**KJV** - give leave (liberty, license), let, permit, suffer.

Teach – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Usurp authority over – [NT:831](#) αὐθεντέω **authenteo** (ow-then-teh'-o); from a compound of [NT:846](#) and an obsolete **hentes** (a worker); to act of oneself, i.e. (figuratively) dominate: **KJV** - usurp authority over.

To be – [NT:1511](#) εἶναι **einai** (i'-nahee); present infinitive from [NT:1510](#); to exist:

**KJV** - am, are, come, is, <sup>x</sup>lust after, <sup>x</sup>please well, there is, to be, was.

Silence – [NT:2271](#) ἡσυχία **hesuchia** (hay-soo-khee'-ah); feminine of [NT:2272](#); (as noun) stillness, i.e. desistance from bustle or language: **KJV** - quietness, silence.

#### 1 Corinthians 14

<sup>33</sup> For God is not the author of confusion, but of peace, as in all churches of the saints.

<sup>34</sup> **Let your women keep silence in the churches:** for it is **not permitted unto them to speak;** but they are **commanded to be under obedience** as also saith the law.

<sup>35</sup> **And if they will learn any thing, let them ask their husbands at home:** for it is **a shame for women to speak in the church.**

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Place

#### 1 Timothy 2

<sup>13</sup> For Adam was first formed, then Eve.

First – [NT:4413](#) πρώτος **protos** (pro'-tos); contracted superlative of [NT:4253](#); foremost (in time, place, order or importance):

**KJV** - before, beginning, best, chief (-est), first (of all), former.

Formed – [NT:4111](#) πλάσσω **plasso** (plas'-so); a primary verb; to mould, i.e. shape or fabricate: **KJV** - form.

Then – [NT:1534](#) εἶτα **eita** (i'-tah); of uncertain affinity; a particle of succession (in time or logical enumeration), then, moreover:

**KJV** - after that (-ward), furthermore, then. See also [NT:1899](#).

#### Ephesians 5

<sup>32</sup> This is a great mystery: but I speak concerning Christ and the church.

<sup>33</sup> Nevertheless let every one of you in particular so **love his wife even as himself**; and the **wife see that she reverence her husband**.

#### Isaiah 54

<sup>5</sup> For thy Maker is thine **husband**; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

#### Revelation 21

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride **adorned for her husband**.

#### 1 Corinthians 7

<sup>32</sup> But I would have you without carefulness. He that is **unmarried careth for the things that belong to the Lord**, how he may **please the Lord**:

<sup>33</sup> But **he that is married careth for the things that are of the world, how he may please his wife**.

<sup>34</sup> There is **difference also between a wife and a virgin**. The **unmarried woman careth for the things of the Lord**, that she may be **holy both in body and in spirit**: but **she that is married careth for the things of the world, how she may please her husband**.

#### 1 Corinthians 7

<sup>34</sup> There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her **husband**.

#### 1 Corinthians 7

<sup>36</sup> But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

#### 1 Corinthians 7

<sup>28</sup> But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Preservation

#### 1 Timothy 2

<sup>14</sup> And Adam was not deceived<sup>1</sup>, but the woman being deceived<sup>2</sup> was in the transgression.

Deceived<sup>1</sup> – [NT:538](#) ἀπατάω **apatao** (ap-at-ah'-o); of uncertain derivation; to cheat, i.e. delude: **KJV** - deceive.

Deceived<sup>2</sup> – [NT:1818](#) ἐξαπατάω **exapatao** (ex-ap-at-ah'-o); from [NT:1537](#) and [NT:538](#); to seduce wholly: **KJV** - beguile, deceive.

#### 2 Corinthians 11

<sup>3</sup> But I fear, lest by any means, as the **serpent beguiled Eve through his subtilty**, so your minds should be **corrupted from the simplicity** that is in Christ.

Transgression – [NT:3847](#) παράβασις **parabasis** (par-ab'-as-is); from [NT:3845](#); violation: **KJV** - breaking, transgression.

...from – [NT:3845](#) παραβαίνω **parabaino** (par-ab-ah'-ee-no); from [NT:3844](#) and the base of [NT:939](#); to go contrary to, i.e. violate a command: **KJV** - (by) transgress (-ion).

#### Romans 7

<sup>2</sup> For the woman which hath an **husband** is bound by the law to her **husband** so long as he liveth; but if the **husband** be dead, she is loosed from the law of her **husband**.

#### 1 Corinthians 7

<sup>1</sup> Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Touch – [NT:680](#) ἅπτομαι **haptomai** (hap'-tom-ah-ee); reflexive of [NT:681](#); properly, to attach oneself to, i.e. to touch (in many implied relations): **KJV** - touch.

<sup>2</sup> Nevertheless, to avoid fornication, let every **man have his own wife**, and let every **woman have her own husband**.

<sup>3</sup> Let the husband **render unto the wife due benevolence**: and likewise also the wife unto the husband.

<sup>4</sup> The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

<sup>5</sup> Defraud [be apart] ye not one the other, except it be with consent for a time, that ye may give yourselves [holiday, devote yourself] to fasting and prayer; and come together again, that Satan tempt you not for your incontinency [excess].

<sup>6</sup> But I speak this by permission, and not of commandment.

Permission – [NT:4774](#) συγγνώμη **suggnome** (soong-gno'-may); from a compound of [NT:4862](#) and [NT:1097](#); fellow knowledge, i.e. concession [recognition]:

**KJV** - permission.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### 1 Corinthians 7 (*cont*)

<sup>7</sup> For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

<sup>8</sup> I say therefore **to the unmarried and widows**, it is **good for them if they abide even as I**.

<sup>9</sup> But **if they cannot contain**, let them **marry**: for it is **better to marry than to burn**.

<sup>10</sup> And unto the married I command, yet not I, but the Lord, **Let not the wife depart from her husband**:

<sup>11</sup> But and **if she depart, let her remain unmarried or be reconciled to her husband**: and let not the husband put away his wife.

<sup>12</sup> But to **the rest speak I**, not the Lord: **If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away**.

<sup>13</sup> And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

<sup>14</sup> For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

<sup>15</sup> But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

<sup>16</sup> For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

### 1 Corinthians 7 ...virgins to brides

<sup>35</sup> And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

<sup>36</sup> But **if any man think that he behaveth himself uncomely** toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, **he sinneth not: let them marry**.

<sup>37</sup> Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so **decreed in his heart that he will keep his virgin, doeth well**.

<sup>38</sup> So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

<sup>39</sup> The wife is **bound by the law as long as her husband liveth**; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

<sup>40</sup> But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Purpose

#### 1 Timothy 2

<sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Saved – [NT:4982](#) σώζω **sozo** (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):

**KJV** - heal, preserve, save (self), do well, be (make) whole.

Childbearing – [NT:5042](#) τεκνογονία **teknogonia** (tek-nog-on-ee'-ah); from the same as [NT:5041](#); childbirth (parentage), i.e. (by implication) maternity (the performance of maternal duties): **KJV** - childbearing.

Continue – [NT:3306](#) μένω **meno** (men'-o); a primary verb; to stay (in a given place, state, relation or expectancy):

**KJV** - abide, continue, dwell, endure, be present, remain, stand, tarry (for), <sup>x</sup> thine own.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:

**KJV** - assurance, belief, believe, faith, fidelity.

Charity – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast:

**KJV** - (feast of) charity ([-ably]), dear, love.

Holiness – [NT:38](#) ἁγιασμός **hagiasmos** (hag-ee-as-mos'); from [NT:37](#); properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier:

**KJV** - holiness, sanctification.

...from – [NT:37](#) ἁγιάζω **hagiazō** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:

**KJV** - hallow, be holy, sanctify.

Sobriety – [NT:4997](#) σωφροσύνη **sophrosune** (so-fros-oo'-nay); from [NT:4998](#); soundness of mind, i.e. (literally) sanity or (figuratively) self-control: **KJV** - soberness, sobriety.

...from – [NT:4998](#) σώφρων **sophron** (so'-frone); from the base of [NT:4982](#) and that of [NT:5424](#); safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion): **KJV** - discreet, sober, temperate.

## 1 Timothy 2:9-15 - Fight the Good Fight – Part 3

### Proper Purpose (*cont*)

#### 1 Timothy 2 (*cont*)

<sup>15</sup> Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

#### 1 Timothy 5

<sup>1</sup> Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

<sup>2</sup> The **elder women as mothers**; the **younger as sisters**, with **all purity**.

<sup>3</sup> Honour widows that are widows indeed.

#### Titus 2

<sup>3</sup> The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

<sup>4</sup> That they may **teach the young women to be sober**, to **love their husbands**, to **love their children**,

<sup>5</sup> To **be discreet**, **chaste**, **keepers at home**, **good**, **obedient to their own husbands**, that the **word of God be not blasphemed**.

#### Proverbs 31

<sup>13</sup> She seeketh wool, and flax, and worketh willingly with her hands.

<sup>14</sup> She is like the merchants' ships; she bringeth her food from afar.

<sup>15</sup> She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

<sup>16</sup> She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

<sup>17</sup> She girdeth her loins with strength, and strengtheneth her arms.

<sup>18</sup> She perceiveth that her merchandise is good: her candle goeth not out by night.

<sup>19</sup> She layeth her hands to the spindle, and her hands hold the distaff.

<sup>20</sup> She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

<sup>21</sup> She is not afraid of the snow for her household: for all her household are clothed with scarlet.

<sup>22</sup> She maketh herself coverings of tapestry; her clothing is silk and purple.

<sup>23</sup> Her husband is known in the gates, when he sitteth among the elders of the land.

<sup>24</sup> She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

<sup>25</sup> Strength and honour are her clothing; and she shall rejoice in time to come.

<sup>26</sup> She openeth her mouth with wisdom; and in her tongue is the law of kindness.

<sup>27</sup> She looketh well to the ways of her household, and eateth not the bread of idleness.

<sup>28</sup> Her children arise up, and call her blessed; her husband also, and he praiseth her.

<sup>29</sup> Many daughters have done virtuously, but thou excellest them all.

<sup>30</sup> Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

<sup>31</sup> Give her of the fruit of her hands; and let her own works praise her in the gates.

### **1 Timothy 2:9-15 - Fight the Good Fight – Part 3**

The commandment written in the word of God is for all women and wives of men. What an illustration of the Mystery of the church and what an opportunity, within the framework of the LORD's gospel, for godly women to fulfil the purpose analogously commanded of the church.

For each of us who are saints and members of the body of Christ, who is our bridegroom, we are the church, the bride, who is to live a testimony of the Lord's pleasure, attentive to our Good Works.

Always with the

- Proper Attitude
- Proper Behavior
- Proper Preparation
- Proper Permission
- Proper Preservation
- Proper Purpose

So as we think of our position in Christ who has adorned us in meekness and His love...

So should we behave even having Our feed shod, that we are prepared to work tirelessly from early morning to late at night

With permission to fulfil our role, but not the role of our LORD: understanding we vessels of the Lord who are to be silent when the Lord teaches and speaks through us...He must increase!

Knowing we are subject unto Him, who is the head of the church.

Accordingly we are preserved by Him, who is the Savior of the body...

...thus, we should establish His commandments according to the purpose of God who purposed us for His pleasure.

God's pleasure is that the church (the bride) is most blessed and in a position where in she is pleased serving her LORD (her bridegroom), who has called her and chosen her purposely fit (meet) for Him, alone.

Blessed be God who should be glorified in the lives of men and their brides and their virgins who serve Him, who he made the perfect bride for His perfect sacrifice!

So great is the analogy, that God used it to show it was created so precious that our Maker, the Bridegroom, our Master became a servant for her preservation and gave Himself for it.

Why should any saintly woman, wife, therefore, be offended of a perfect role whereby God has chosen to reveal that great mystery from the foundation for which He has provided so great a salvation? The salvation of the perfect and holy Body of Christ by His own perfect and holy sacrifice!

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### From Part 1 – 1 Timothy 1

COMMANDER-IN-CHIEF  
FOLLOW THE COMMAND  
TESTIMONY  
WAR A GOOD WARFARE

Ephesians 6

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

### From Part 2 – 1 Timothy 2:1-8

REQUEST

Supplications

Prayers

Intercessions

Giving of thanks

Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

RESPONSE

RIGHT

REVELATION

1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

Revelation 13

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

RECONCILIATION

RANSOM

RESPONSIBILITY

CONCLUSION

Pray every place without wrath and without doubt

### From Part 3 – 1 Timothy 2:9-15

PROPER ATTITUDE

PROPER BEHAVIOR

PROPER PREPARATION

PROPER PERMISSION

PROPER PLACE

PROPER PRESERVATION

PROPER PURPOSE

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Good Work

#### 1 Timothy 3

<sup>1</sup> This is a true saying [word], if a man desire the office of a bishop, he desireth a good work.

True – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

Desire – [NT:3713](#) ὀρέγομαι **oregomai** (or-eg'-om-ahee); middle voice of apparently a prolonged form of an obsolete primary [compare [NT:3735](#)]; to stretch oneself, i.e. reach out after (long for): **KJV** - covet after, desire.

Office of a bishop – [NT:1984](#) ἐπισκοπή **episkope** (ep-is-kop-ay'); from [NT:1980](#); inspection (for relief); by implication, superintendence; specially, the Christian "episcopate": **KJV** - the office of a "bishop", bishoprick, visitation.

...from – [NT:1980](#) ἐπισκέπτομαι **episkeptomai** (ep-ee-skep'-tom-ahee); middle voice from [NT:1909](#) and the base of [NT:4649](#); to inspect, i.e. (by implication) to select; by extension, to go to see, relieve: **KJV** - look out, visit.

Desireth – [NT:1937](#) ἐπιθυμέω **epithumeo** (ep-ee-thoo-meh'-o); from [NT:1909](#) and [NT:2372](#); to set the heart upon, i.e. long for (rightfully or otherwise): **KJV** - covet, desire, would fain, lust (after).

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - ~~x~~ better, fair, good (-ly), honest, meet, well, worthy.

Work – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act: **KJV** - deed, doing, labour, work.

#### 1 Peter 2

<sup>25</sup> For ye were as sheep going astray; but are now returned unto the **Shepherd and Bishop** of your souls.

#### Romans 12

<sup>3</sup> For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

<sup>4</sup> For as we have many members in one body, and all members have not the same office:

<sup>5</sup> So we, being many, are one body in Christ, and every one members one of another.

#### 1 Timothy 1

<sup>5</sup> Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

<sup>6</sup> From which **some having swerved have turned aside** unto vain jangling;

<sup>7</sup> **Desiring to be teachers** of the law; **understanding neither what they say, nor whereof they affirm.**

#### Matthew 5

<sup>16</sup> Let your light so shine before men, that they may see your **good works**, and glorify your Father which is in heaven.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Proverbs 16

<sup>3</sup> **Commit** thy **works** unto the LORD, and thy thoughts shall be established.

Established – [OT:3559](#) קוּן **kuwn** (koon); a primitive root; properly, to be erect (i.e. stand perpendicular); hence (causatively) to set up, in a great variety of applications, whether literal (establish, fix, prepare, apply), or figurative (appoint, render sure, proper or prosperous):

**KJV** - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) preparation, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, tarry, ~~x~~ very deed.

### Psalm 37

<sup>5</sup> **Commit** thy way unto the LORD; trust also in him; and he shall bring it to pass.

### 1 Peter 4

<sup>19</sup> Wherefore let them that suffer according to the will of God **commit** the keeping of their souls to him in well doing, as unto a faithful Creator.

### Ephesians 3

<sup>7</sup> Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

### Romans 15

<sup>15</sup> Nevertheless, brethren, I have written the more boldly unto you in some sort, as **putting you in mind**, because of the **grace that is given to me** of God,

<sup>16</sup> That **I should be the minister of Jesus Christ** to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

### 2 Corinthians 3

<sup>5</sup> **Not that we are sufficient of ourselves** to think any thing as of ourselves; but our **sufficiency is of God**;

<sup>6</sup> Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

### 2 Peter 2

**1** But there were **false prophets also among the people**, even as there **shall be false teachers** among you, who **privily shall bring in damnable heresies**, even **denying the Lord** that bought them, and **bring upon themselves swift destruction**.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Colossians 1

<sup>22</sup> In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

<sup>23</sup> If ye **continue in the faith grounded and settled**, and be **not moved away from the hope** of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am **made a minister**;

### Colossians 1

<sup>25</sup> Whereof I am **made a minister**, according to the **dispensation of God** which is given to me for you, to fulfil the word of God;

Dispensation – [NT:3622](#) οἰκονομία **oikonomia** (oy-kon-om-ee'-ah); from [NT:3623](#); **administration (of a household** or estate); specifically, a (religious) "economy": **KJV** - dispensation, stewardship.

*“Dispensation” mentioned 4 times in the Bible...*

### 1 Corinthians 9

<sup>17</sup> For if I do this thing willingly, I have a reward: but if against my will, a **dispensation** of the gospel is committed unto me.

### Ephesians 1

<sup>10</sup> That in the **dispensation** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

### Ephesians 3

<sup>2</sup> If ye have heard of the **dispensation** of the grace of God which is given me to you-ward:

### Colossians 1

<sup>25</sup> Whereof I am made a minister, according to the **dispensation** of God which is given to me for you, to fulfil the word of God;

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Blamelessness

#### 1 Timothy 3

<sup>2</sup> A bishop then must be [exist] blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

Bishop – [NT:1985](#) ἐπίσκοπος **episkopos** (ep-is'-kop-os); from [NT:1909](#) and [NT:4649](#) (in the sense of [NT:1983](#)); a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively): **KJV** - bishop, overseer.

Blameless – [NT:423](#) ἀνεπίληπτος **anepileptos** (an-ep-eel'-ape-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:1949](#); not arrested, i.e. (by implication) inculpable: **KJV** - blameless, unrebukeable.

...from – [NT:1949](#) ἐπιλαμβάνομαι **epilambanomai** (ep-ee-lam-ban'-om-ahee); middle voice from [NT:1909](#) and [NT:2983](#); to seize (for help, injury, attainment, or any other purpose; literally or figuratively): **KJV** - catch, lay hold (up-) on, take (by, hold of, on).

Husband – [NT:435](#) ἀνὴρ **aner** (an-ayr'); a primary word [compare [NT:444](#)]; a man (properly as an individual male): **KJV** - fellow, husband, man, sir.

...from – [NT:444](#) ἄνθρωπος **anthropos** (anth'-ro-pos); from [NT:435](#) and ops (the countenance; from [NT:3700](#)); man-faced, i.e. a human being: **KJV** - certain, man.

*Being married was not required...rather if married then only one wife's husband*

One – [NT:3391](#) μία **mia** (mee'-ah); irregular feminine of [NT:1520](#); one or first: **KJV** - a (certain), + agree, first, one, × other. [not multiple wives]

Wife – [NT:1135](#) γυνή **gune** (goo-nay'); probably from the base of [NT:1096](#); a woman; specially, a wife: **KJV** - wife, woman.

Vigilant – [NT:3524](#) νηφάλιος **nephaleos** (nay-fal'-eh-os); or **nephalios** (nay-fal'-ee-os); from [NT:3525](#); sober, i.e. (figuratively) circumspect [careful, cautious, vigilant, prudent]: **KJV** - sober.

...from – [NT:3525](#) νήφω **nepho** (nay'-fo); of uncertain affinity: to abstain from wine (keep sober), i.e. (figuratively) be discreet: **KJV** - be sober, watch.

Sober – [NT:4998](#) σώφρων **sophron** (so'-frone); from the base of [NT:4982](#) and that of [NT:5424](#); safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion): **KJV** - discreet, sober, temperate.

Good behaviour – [NT:2887](#) κόσμιος **kosmios** (kos'-mee-os); from [NT:2889](#) (in its primary sense); orderly, i.e. decorous: **KJV** - of good behaviour, modest.

Given to hospitality – [NT:5382](#) φιλόξενος **philoxenos** (fil-ox'-en-os); from [NT:5384](#) and [NT:3581](#); fond of guests, i.e. hospitable: **KJV** - given to (lover of, use) hospitality.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Blamelessness (*cont*)

#### 1 Timothy 3 (*cont*)

<sup>2</sup> A bishop then must be [exist] blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Apt to teach – [NT:1317](#) διδακτικός **didaktikos** (did-ak-tik-os'); from [NT:1318](#); instructive ("didactic"): **KJV** - apt to teach.

...from – [NT:1318](#) διδακτός **didaktos** (did-ak-tos'); from [NT:1321](#); (subjectively) instructed, or (objectively) communicated by teaching:  
**KJV** - taught, which ... teacheth.

#### Philippians 2

<sup>14</sup> Do all things without murmurings and disputings:

<sup>15</sup> That ye may be **blameless** and **harmless**, the sons of God, **without rebuke**, in the midst of a crooked and perverse nation, among whom ye **shine as lights** in the world;

#### Titus 1

7 For a bishop must be **blameless**, as the steward of God; **not selfwilled**, **not soon angry**, **not given to wine**, **no striker**, **not given to filthy lucre**;

Steward – [NT:3623](#) οἰκονόμος **oikonomos** (oy-kon-om'-os); from [NT:3624](#) and the base of [NT:3551](#); a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel): **KJV** - chamberlain, governor, steward.

#### 2 Peter 3

<sup>13</sup> Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

<sup>14</sup> Wherefore, beloved, seeing that ye look for such things, **be diligent** that ye may be found of him in peace, without spot [unblemished], and **blameless**.

Diligent – [NT:4704](#) σπουδάζω **spoudazo** (spoo-dad'-zo); from [NT:4710](#); to **use speed**, i.e. to **make effort**, **be prompt** or earnest:

**KJV** - do (give) diligence, be diligent (forward), endeavour, labour, study.

<sup>15</sup> And account that the longsuffering of our Lord is salvation; even **as our beloved brother Paul** also according to the wisdom given unto him **hath written unto you**;

#### Ephesians 1

<sup>4</sup> According as he hath chosen us in him before the foundation of the world, that we should be holy and **without blame** before him in **love**:

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Wholesomeness

#### 1 Timothy 3

<sup>3</sup> Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

Given to wine – [NT:3943](#) πάροινος **paroinos** (par'-oy-nos); from [NT:3844](#) and [NT:3631](#); staying near wine, i.e. tipping (a toper): **KJV** - given to wine.

Striker – [NT:4131](#) πλήκτης **plektes** (plake'-tace); from [NT:4141](#); a smiter, i.e. pugnacious (quarrelsome): **KJV** - striker.

...from – [NT:4141](#) πλήσσω **plesso** (place'-so); apparently another form of [NT:4111](#) (through the idea of flattening out); to pound, i.e. (figuratively) to inflict with (calamity): **KJV** - smite. Compare [NT:5180](#).

Greedy of filthy lucre – 866 ἀφιλάργυρος – not avaricious: without covetousness, not greedy of filthy lucre

Patient – [NT:1933](#) ἐπιεικής **epieikes** (ep-ee-i-kace'); from [NT:1909](#) and [NT:1503](#); appropriate, i.e. (by implication) mild: **KJV** - gentle, moderation, patient.

#### 1 Thessalonians 5

<sup>14</sup> Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be **patient toward all men**.

Brawler – [NT:269](#) ἄμαχος **amachos** (am'-akh-os); from [NT:1](#) (as a negative particle) and [NT:3163](#); peaceable: **KJV** - not a brawler.

Covetous – [NT:866](#) ἀφιλάργυρος **aphilarguros** (af-il-ar'-goo-ros); from [NT:1](#) (as a negative particle) and [NT:5366](#); unavaricious: **KJV** - without covetousness, not greedy of filthy lucre.

...from – [NT:5366](#) φιλάργυρος **philarguros** (fil-ar'-goo-ros); from [NT:5384](#) and [NT:696](#); fond of silver (money), i.e. avaricious: **KJV** - covetous.

#### Psalm 119

<sup>36</sup> Incline my heart unto thy testimonies, and not to **covetousness**.

#### Colossians 3

<sup>5</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and **covetousness**, which is **idolatry**:

<sup>6</sup> For which things' sake the wrath of God cometh on the children of disobedience:

#### Ephesians 5

<sup>3</sup> But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

<sup>4</sup> Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

#### Hebrews 13

<sup>5</sup> Let your conversation be without **covetousness**; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Probity

#### 1 Timothy 3

<sup>4</sup>One that ruleth well his own house [family], having his children in subjection with all gravity;

Well – [NT:2573](#) καλῶς **kalos** (kal-oc'e'); adverb from [NT:2570](#); well (usually morally):

**KJV** - (in a) good (place), honestly, \* recover, (full) well.

Subjection – [NT:5292](#) ὑποταγή **hupotage** (hoop-ot-ag-ay'); from [NT:5293](#); subordination:

**KJV** - subjection.

Gravity – [NT:4587](#) σεμνότης **semnotes** (sem-not'-ace); from [NT:4586](#); venerableness, i.e. probity [goodness, decency, honesty, integrity, godliness: **KJV** - gravity, honesty.

...from – [NT:4576](#) σέβομαι **sebomai** (seb'-om-ahee); middle voice of an apparently primary verb; to revere, i.e. adore: **KJV** - devout, religious, worship.

#### 1 Timothy 3

<sup>5</sup>(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Rule – [NT:4291](#) προϊστήμι **proistemi** (pro-is'-tay-mee); from [NT:4253](#) and [NT:2476](#); to stand before, i.e. (in rank) to preside, or (by implication) to practise:

**KJV** - maintain, be over, rule.

Shall he take care – [NT:1959](#) ἐπιμελέομαι **epimeleomai** (ep-ee-mel-eh'-om-ahee); middle voice from [NT:1909](#) and the same as [NT:3199](#); to care for (physically or otherwise):

**KJV** - take care of.

Church – [NT:1577](#) ἐκκλησία **ekklesia** (ek-klay-see'-ah); from a compound of [NT:1537](#) and a derivative of [NT:2564](#); a calling out, i.e. (concretely) a popular meeting, especially a religious congregation (Jewish synagogue, or Christian community of members on earth or saints in heaven or both): **KJV** - assembly, church.

#### 1 Timothy 3

<sup>6</sup>Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Novice – [NT:3504](#) νεόφυτος **neophutos** (neh-of-oo-tos); from [NT:3501](#) and a derivative of [NT:5453](#); newly planted, i.e. (figuratively) a young convert ("neophyte"):

**KJV** - novice.

Being lifted up with pride – [NT:5187](#) τυφῶω **tuphoo** (toof-o'-o); from a derivative of [NT:5188](#); to envelop with smoke, i.e. (figuratively) to inflate with self-conceit:

**KJV** - high-minded, be lifted up with pride, be proud.

Condemnation – [NT:2917](#) κρίμα **krima** (kree'-mah); from [NT:2919](#); a decision (the function or the effect, for or against ["crime"]):

**KJV** - avenge, condemned, condemnation, damnation, \* go to law, judgment.

Devil – [NT:1228](#) διάβολος **diabolos** (dee-ab'-ol-os); from [NT:1225](#); a traducer; specially, Satan [compare [OT:7854](#)]: **KJV** - false accuser, devil, slanderer.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire a Good Report

#### 1 Timothy 3

<sup>7</sup> Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - ~~x~~ better, fair, good (-ly), honest, meet, well, worthy.

Report – [NT:3141](#) μαρτυρία **marturia** (mar-too-ree'-ah); from [NT:3144](#); evidence given (judicially or genitive case): **KJV** - record, report, testimony, witness.

Without – [NT:1855](#) ἔξωθεν **exothern** (ex'-o-then); from [NT:1854](#); external (-ly): **KJV** - out (-side, -ward, -wardly), (from) without.

Reproach – [NT:3680](#) ὀνειδισμός **oneidismos** (on-i-dis-mos'); **con**-tu-me-ly [humiliating treatment, insulting display or humiliation]: **KJV** - reproach.

Snare – [NT:3803](#) παγίς **pagis** (pag-ece'); from [NT:4078](#); a trap (as fastened by a noose or notch); figuratively, a trick or stratagem (temptation): **KJV** - snare.

#### Proverbs 15

<sup>30</sup> The **light of the eyes** rejoiceth the heart: and a good report maketh the bones fat.

#### Philippians 4

<sup>8</sup> Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of **good report**; if there be any virtue, and if there be any praise, **think on these things**.

#### 2 Corinthians 6

<sup>3</sup> **Giving no offence** in any thing, that the **ministry be not blamed**:

<sup>4</sup> But **in all things approving ourselves** as the **ministers** of God, in much patience, in afflictions, in necessities, in distresses,

<sup>5</sup> In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

<sup>6</sup> By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

<sup>7</sup> By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

<sup>8</sup> By honour and dishonour, **by evil report and good report: as deceivers**, and yet true;

<sup>9</sup> As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

<sup>10</sup> As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Contentment

#### 1 Timothy 3

<sup>8</sup> Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

Deacons – [NT:1249](#) δίακονος **diakonos** (dee-ak'-on-os); probably from an obsolete **diako** (to run on errands; compare [NT:1377](#)); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess): **KJV** - deacon, minister, servant.

Grave – [NT:4586](#) σεμνός **semnos** (sem-nos'); from [NT:4576](#); venerable, i.e. honorable: **KJV** - grave, honest.

Doubletongued – [NT:1351](#) δίλογος **dilogos** (dil'-og-os); from [NT:1364](#) and [NT:3056](#); equivocal, i.e. telling a different story: **KJV** - double-tongued.

Much – [NT:4183](#) πολὺς **polus** (pol-oos'); including the forms from the alternate **pollos**; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely: **KJV** - abundant, + altogether, common, + far (passed, spent), (+be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly. Compare [NT:4118](#), [NT:4119](#).

Wine – [NT:3631](#) οἶνος **oinos** (oy'-nos); a primary word (or perhaps of Hebrew origin [[OT:3196](#)]); "wine" (literally or figuratively): **KJV** - wine.

Greedy of filthy lucre – [NT:146](#) αἰσχροκερδής **aischrokerdes** (ahee-skhrok-er-dace'); from [NT:150](#) and kerdos (gain); sordid: **KJV** - given to (greedy of) filthy lucre.

...from – [NT:150](#) αἰσχρός **aischros** (ahee-skhros'); from the same as [NT:153](#); shameful, i.e. base (specially, venal): **KJV** - filthy.

#### Philippians 4

<sup>11</sup> Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

#### Hebrews 13

<sup>5</sup> Let your conversation be without covetousness; and be **content** with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

#### James 1

<sup>8</sup> A **double minded** man is unstable in all his ways.

<sup>9</sup> Let the brother of low degree rejoice in that he is exalted:

<sup>10</sup> But the rich, in that he is made low: because as the flower of the grass he shall pass away.

#### Psalm 12

<sup>1</sup> Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

<sup>2</sup> They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

<sup>3</sup> The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Contentment (*cont*)

#### 1 Timothy 3 (*cont*)

<sup>8</sup> Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

#### James 4

**8** Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye **double minded**.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Good Conscience

#### 1 Timothy 3

<sup>9</sup> Holding the mystery of the faith in a pure conscience.

Holding – [NT:2192](#) ἔχω **echo** (ekh'-o); including an alternate form **scheo** (skheh'-o); used in certain tenses only); a primary verb; to hold (used in very various applications, literally or figuratively, direct or remote; such as possessions; ability, continuity, relation, or condition):

**KJV** - be (able, <sup>x</sup> hold, possessed with), accompany, <sup>+</sup> begin to amend, can (+-not), <sup>x</sup> conceive, count, diseased, do <sup>+</sup> eat, <sup>+</sup> enjoy, <sup>+</sup> fear, following, have, hold, keep, <sup>+</sup> lack, <sup>+</sup> go to law, lie, <sup>+</sup> must needs, <sup>+</sup> of necessity, <sup>+</sup> need, next, <sup>+</sup> recover, <sup>+</sup> reign, <sup>+</sup> rest, <sup>+</sup> return, <sup>x</sup> sick, take for, <sup>+</sup> tremble, <sup>+</sup> uncircumcised, use.

Mystery – [NT:3466](#) μυστήριον **musterion** (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): **KJV** - mystery.

Pure – [NT:2513](#) καθαρός **katharos** (kath-ar-os'); of uncertain affinity; clean (literally or figuratively): **KJV** - clean, clear, pure.

Conscience – [NT:4893](#) συνείδησις **suneidesis** (soon-i'-day-sis); from a prolonged form of [NT:4894](#); coperception, i.e. moral consciousness: **KJV** - conscience.

#### Acts 23

<sup>1</sup> And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good **conscience** before God until this day.

#### Acts 24

<sup>16</sup> And herein do I exercise myself, to have always a **conscience** void to offence toward God, and toward men.

#### 2 Timothy 1

<sup>3</sup> I thank God, whom I serve from my forefathers with pure **conscience**, that without ceasing I have remembrance of thee in my prayers night and day;

#### Hebrews 13

<sup>18</sup> Pray for us: for we trust we have a good **conscience**, in all things willing to live honestly.

#### 1 Peter 2

<sup>19</sup> For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

#### 1 Peter 3

<sup>15</sup> But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

<sup>16</sup> Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.

<sup>17</sup> For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire being Proved

#### 1 Timothy 3

<sup>10</sup> And let these also first be proved; then let them use the office of a deacon, being found blameless.

Proved – [NT:1381](#) δοκιμάζω **dokimazo** (dok-im-ad'-zo); from [NT:1384](#); to test (literally or figuratively); by implication, to approve:

**KJV** - allow, discern, examine, <sup>x</sup>like, (ap-) prove, try.

Let them use the office of a deacon – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (menially or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

**KJV** - (ad-) minister (unto), serve, use the office of a deacon.

Blameless – [NT:410](#) ἀνέγκλητος **anegkletos** (an-eng'-klay-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:1458](#); unaccused, i.e. (by implication) irreproachable:

**KJV** - blameless.

#### 1 Thessalonians 5

<sup>21</sup> **Prove** all things; hold fast that which is good.

#### Exodus 20

<sup>20</sup> And Moses said unto the people, Fear not: for God is come to **prove** you, and that his fear may be before your faces, that ye sin not.

#### Psalm 26

<sup>2</sup> Examine me, O LORD, and **prove** me; try my reins and my heart.

#### Romans 12

<sup>2</sup> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may **prove** what is that good, and acceptable, and perfect, will of God.

#### 2 Corinthians 13

<sup>5</sup> Examine yourselves, whether ye be in the faith; **prove** your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

#### Galatians 6

<sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth himself.

<sup>4</sup> But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

<sup>5</sup> For every man shall bear his own burden.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Even so in Wives

#### 1 Timothy 3

<sup>11</sup> [Even so](#) must their wives be [grave](#), not [slanderers](#), [sober](#), [faithful](#) in all things.

[Even so](#) – [NT:5615](#) ὡσαύτως **hosautos** (ho-sow'-toce); from [NT:5613](#) and an adverb from [NT:846](#); as thus, i.e. in the same way:

**KJV** - even so, likewise, after the same (in like) manner.

[Grave](#) – [NT:4586](#) σεμνός **semnos** (sem-nos'); from [NT:4576](#); venerable, i.e. honorable:

**KJV** - grave, honest.

[Slanderers](#) – [NT:1228](#) διάβολος **diabolos** (dee-ab'-ol-os); from [NT:1225](#); a traducer; specially, Satan [compare [OT:7854](#)]: **KJV** - false accuser, devil, slanderer.

[Sober](#) – [NT:3524](#) νηφάλιος **nephaleos** (nay-fal'-eh-os); or **nephalios** (nay-fal'-ee-os); from [NT:3525](#); sober, i.e. (figuratively) circumspect: **KJV** - sober.

[Faithful](#) – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

### Desire Even so in Deacons

#### 1 Timothy 3

<sup>12</sup> Let the [deacons](#) be the husbands of one wife, [ruling](#) their children and their own houses well.

[Deacons](#) – [NT:1249](#) διάκονος **diakonos** (dee-ak'-on-os); probably from an obsolete **diako** (to run on errands; compare [NT:1377](#)); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess): **KJV** - deacon, minister, servant.

[Ruling](#) – [NT:4291](#) προϊστήμι **proistemi** (pro-is'-tay-mee); from [NT:4253](#) and [NT:2476](#); to stand before, i.e. (in rank) to preside, or (by implication) to practise:

**KJV** - maintain, be over, rule.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire Degrees

#### 1 Timothy 3

<sup>13</sup> For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Used the office of a deacon – [NT:1247](#) διακονέω **diakoneo** (dee-ak-on-eh'-o); from [NT:1249](#); to be an attendant, i.e. wait upon (mentally or as a host, friend, or [figuratively] teacher); techn. to act as a Christian deacon:

**KJV** - (ad-) minister (unto), serve, use the office of a deacon.

Purchase – [NT:4046](#) περιποιέομαι **peripoieomai** (per-ee-poy-eh'-om-ahee); middle voice from [NT:4012](#) and [NT:4160](#); to make around oneself, i.e. acquire (buy):

**KJV** - purchase.

Degree – [NT:898](#) βαθμός **bathmos** (bath-mos'); from the same as [NT:899](#); a step, i.e. (figuratively) grade (of dignity): **KJV** - degree.

Great – [NT:4183](#) πολύς **polus** (pol-oos'); including the forms from the alternate **pollos**; (singular) much (in any respect) or (plural) many; neuter (singular) as adverbial, largely; neuter (plural) as adverb or noun often, mostly, largely:

**KJV** - abundant, + altogether, common, + far (passed, spent), (+be of a) great (age, deal, -ly, while), long, many, much, oft (-en [-times]), plenteous, sore, straitly.

Compare [NT:4118](#), [NT:4119](#).

Boldness – [NT:3954](#) παρρησία **parrhesia** (par-rhay-see'-ah); from [NT:3956](#) and a derivative of [NT:4483](#); all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance:

**KJV** - bold (X -ly, -ness, -ness of speech), confidence, X freely, X openly, X plainly (-ness).

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire for Church

#### 1 Timothy 3

<sup>14</sup> These things write I unto thee, **hoping** to come unto thee shortly:

**Hoping** – [NT:1679](#) ἐλπίζω **elpizo** (el-pid'-zo); from [NT:1680](#); to expect or confide:

**KJV** - (have, thing) hope (-d) (for), trust.

#### 1 Timothy 3

<sup>15</sup> But if I tarry long [delay] [he is writing], that thou mayest know how thou oughtest to **behave** thyself in the house of God, which is the **church** of the living God, the **pillar** and **ground** of the truth.

**Behave** – [NT:390](#) ἀναστρέφο **anastrepho** (an-as-tref'-o); from [NT:303](#) and [NT:4762](#); to overturn; also to return; by implication, to busy oneself, i.e. remain, live:

**KJV** - abide, behaveself, have conversation, live, overthrow, pass, return, be used.

**Pillar** – [NT:4769](#) στύλος **stulos** (stoo'-los); from stuo (to stiffen; properly akin to the base of [NT:2476](#)); a post ("style"), i.e. (figuratively) support: **KJV** - pillar.

**Ground** – [NT:1477](#) ἕδραίωμα **hedraioma** (hed-rah'-yo-mah); from a derivative of [NT:1476](#); a support, i.e. (figuratively) basis: **KJV** - ground.

#### Genesis 28

<sup>18</sup> And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

<sup>19</sup> And he **called the name of that place Bethel**: but the name of that city was called Luz at the first.

<sup>20</sup> And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

<sup>21</sup> So that I come again to my father's house in peace; then shall the LORD be my God:

<sup>22</sup> And **this stone, which I have set for a pillar, shall be God's house**: and of all that thou shalt give me I will surely give the tenth unto thee.

**Pillar** – [OT:4676](#) מַצֵּבָה **matstsebah** (mats-tsay-baw'); feminine (causatively) participle of [OT:5324](#); something stationed, i.e. a column or (memorial stone); by analogy, an idol: **KJV** - garrison, (standing) image, pillar.

#### 1 Corinthians 3

<sup>11</sup> For **other foundation can no man lay than that is laid, which is Jesus Christ**.

<sup>12</sup> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

<sup>13</sup> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

#### Matthew 16

<sup>16</sup> And Simon Peter answered and said, **Thou art the Christ, the Son of the living God**.

<sup>17</sup> And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for **flesh and blood hath not revealed it unto thee, but my Father** which is in heaven.

<sup>18</sup> And I say also unto thee, That thou art Peter, and **upon this rock I will build my church**; and the gates of hell shall not prevail against it.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire for Church *(cont)*

#### 1 Corinthians 3

<sup>9</sup> For we are labourers together with God: ye are God's husbandry, **ye are God's building**.

<sup>10</sup> According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the **foundation**, and another **buildeth** thereon. But let every man **take heed how he buildeth thereupon**.

<sup>11</sup> For **other foundation can no man lay** than that is laid, which is Jesus Christ.

#### Ephesians 2

<sup>19</sup> Now therefore ye are no more strangers and foreigners, but **fellowcitizens** with the saints, and **of the household of God**;

<sup>20</sup> And are **built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**;

<sup>21</sup> In whom all the building **fitly framed together groweth unto an holy temple in the Lord**:

<sup>22</sup> In whom ye also are **builded together for an habitation of God** through the Spirit.

#### Ephesians 3

<sup>16</sup> That he would grant you, according to the riches of his glory, to be **strengthened with might by his Spirit in the inner man**;

<sup>17</sup> That **Christ may dwell in your hearts by faith**; that ye, being **rooted and grounded in love**,

<sup>18</sup> May be **able to comprehend with all saints** what is the breadth, and length, and depth, and height;

<sup>19</sup> And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire No Controversy

#### 1 Timothy 3

<sup>16</sup> And without controversy [admittedly] great [big] is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Without controversy – [NT:3672](#) ὁμολογουμένως **homologoumenos** (hom-ol-og-ow-men'-oce); adverb of present passive participle of [NT:3670](#); confessedly [admittedly]: **KJV** - without controversy.

...from – [NT:3670](#) ὁμολογέω **homologeō** (hom-ol-og-eh'-o); from a compound of the base of [NT:3674](#) and [NT:3056](#); to assent, i.e. covenant, acknowledge: **KJV** - con- (pro-) fess, confession is made, give thanks, promise.

Mystery – [NT:3466](#) μυστήριον **musterion** (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): **KJV** - mystery.

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme: **KJV** - godliness, holiness.

Manifest – [NT:5319](#) φανερόω **phaneroō** (fan-er-o'-o); from [NT:5318](#); to render apparent [obvious, clear, evident, noticeable, plain as in plain as the nose on your face, perceptible, visible] (literally or figuratively): **KJV** - appear, manifestly declare, (make) manifest (forth), shew (self).

...from – [NT:5318](#) φανερός **phaneros** (fan-er-os'); from [NT:5316](#); shining, i.e. apparent (literally or figuratively); neuter (as adverb) publicly, externally: **KJV** - abroad, + appear, known, manifest, open [+ly], outward ([+ly]).

#### Colossians 1

<sup>14</sup> In whom we have redemption through his blood, even the forgiveness of sins:

<sup>15</sup> Who is the image of the invisible God, the firstborn of every creature:

#### 1 Timothy 1

<sup>17</sup> Now unto the King eternal, immortal, **invisible**, the only wise God, be honour and glory for ever and ever. Amen.

Hebrews 11:26-28 (King James Version)

<sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

#### John 4

<sup>24</sup> **God is a Spirit**: and they that worship him must worship him in **spirit** and in truth.

Worship – [NT:4352](#) προσκυνέω **proskuneō** (pros-koo-neh'-o); from [NT:4314](#) and a probable derivative of [NT:2965](#) (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, i.e. (literally or figuratively) prostrate oneself in homage (do reverence to, adore): **KJV** - worship.

## 1 Timothy 3:1-16 - Fight the Good Fight – Part 4

### Desire No Controversy (*cont*)

#### 1 Timothy 3 (*cont*)

<sup>16</sup> And without controversy great [big] is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Flesh – [NT:4561](#) σάρξ **sarx** (sarx); probably from the base of [NT:4563](#); flesh (as stripped of the skin), i.e. (strictly) the meat of an animal (as food), or (by extension) the body (as opposed to the soul [or spirit], or as the symbol of what is external, or as the means of kindred), or (by implication) human nature (with its frailties [physically or morally] and passions), or (specifically) a human being (as such):

**KJV** - carnal (-ly, + -ly minded), flesh ([-ly]).

Justified – [NT:1344](#) δικαίω **dikaioo** (dik-ah-yo'-o); from [NT:1342](#); to render (i.e. show or regard as) just or innocent: **KJV** - free, justify (-ier), be righteous.

Spirit – [NT:4151](#) πνεῦμα **pneuma** (pnyoo'-mah); from [NT:4154](#); a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit: **KJV** - ghost, life, spirit (-ual, -ually), mind. Compare [NT:5590](#).

Preached – [NT:2784](#) κηρύσσω **kerusso** (kay-roos'-so); of uncertain affinity; to herald (as a public crier), especially divine truth (the gospel):

**KJV** - preacher (-er), proclaim, publish.

Believed on – [NT:4100](#) πιστεύω **pisteuo** (pist-yoo'-o); from [NT:4102](#); to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):

**KJV** - believe (-r), commit (to trust), put in trust with.

Received up – [NT:353](#) ἀναλαμβάνω **analambano** (an-al-am-ban'-o); from [NT:303](#) and [NT:2983](#); to take up: **KJV** - receive up, take (in, unto, up).

#### Romans 16

<sup>24</sup> The grace of our Lord Jesus Christ be with you all. Amen.

<sup>25</sup> Now to him that is of power to stablish you according to my gospel, and the **preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,**

<sup>26</sup> But now is **made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:**

#### Ephesians 6

<sup>18</sup> **Praying always** with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

<sup>19</sup> And **for me**, that **utterance** may be given unto me, that I may open my mouth **boldly, to make known the mystery of the gospel,**

<sup>20</sup> For which I am an ambassador in bonds: that therein I may **speak boldly, as I ought to speak.**

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### From Part 1 – 1 Timothy 1

COMMANDER-IN-CHIEF  
FOLLOW THE COMMAND  
TESTIMONY  
WAR A GOOD WARFARE

Ephesians 6

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Spiritual Mind, heart, word

...That the Spirit work against evil in and through saints.

### From Part 2 – 1 Timothy 2:1-8

REQUEST

Supplications

Prayers

Intercessions

Giving of thanks

Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

RESPONSE our/His

RIGHT

REVELATION by

1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

Revelation 13

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

RECONCILIATION His

RANSOM His

RESPONSIBILITY His/Our

CONCLUSION We

Pray every place without wrath and without doubt

### From Part 3 – 1 Timothy 2:9-15

PROPER ATTITUDE

PROPER BEHAVIOR

PROPER PREPARATION

PROPER PERMISSION - PERMITTED

PROPER PLACE - EVERY

PROPER PRESERVATION – BEING PRESERVED

PROPER PURPOSE - WITH

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### From Part 4 – 1 Timothy 3:1-16

#### BISHOP

Desire Good Work

*“Dispensation” stated 4 times in the Bible...taking care of house of God – Business...*

Desire Blamelessness

Desire Wholesomeness

Desire Probity

Desire a Good Report

#### DEACON

Desire Contentment

Desire Good Conscience

Desire being Proved

#### WIVES

Desire Even so in Wives

#### DEACONS

Desire Even so in Deacons

Desire Degrees - growing

#### CHURCH

Desire for Church - growing

#### GOSPEL

Desire No Controversy

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Spirit

#### 1 Timothy 4

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Expressly – [NT:4490](#) ῥητῶς **rhetos** (hray-toce'); adverb from a derivative of [NT:4483](#); outspokenly, i.e. distinctly: **KJV** - expressly.

#### John 6

<sup>63</sup> It is the **spirit** that quickeneth; the flesh profiteth nothing: **the words that I speak** unto you, **they are spirit**, and **they are life**.

#### Latter Times

Latter – [NT:5306](#) ὕστερος **husteros** (hoos'-ter-os); comparative from [NT:5259](#) (in the sense of behind); later: **KJV** - latter.

Times – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set, certain, or proper time:

**KJV** - <sup>x</sup> always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare [NT:5550](#).

#### Proverbs 19 ...our lives – enduring to the end

<sup>20</sup> Hear counsel, and receive instruction, that thou mayest be wise in thy **latter end** [**furthest point – tribulation**].

#### 2 Timothy 3 Last Days

<sup>1</sup> This know also, that in the last days perilous times shall come.

Last – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):

**KJV** - ends of, last, latter end, lowest, uttermost.

Times (all) – [NT:2540](#) καιρός **kairos** (kahee-ros'); of uncertain affinity; an occasion, i.e. set or proper time:

**KJV** - <sup>x</sup> always, opportunity, (convenient, due) season, (due, short, while) time, a while.

Compare [NT:5550](#).

#### Hebrews 1

<sup>1</sup> God, who at sundry times and in divers manners **spake in time past** unto the fathers **by the prophets**,

<sup>2</sup> Hath **in these last days spoken unto us by his Son**, whom he hath appointed heir of all things, by whom also he made the worlds;

Last – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):

**KJV** - ends of, last, latter end, lowest, uttermost.

<sup>3</sup> Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Spirit (*cont*)

#### Latter Times (*cont*)

#### 1 Timothy 4 (*cont*)

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

#### 2 Peter 3

<sup>1</sup> This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

<sup>2</sup> That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

<sup>3</sup> Knowing this first, that there shall come **in the last days** scoffers, walking after their own lusts,

Last – [NT:2078](#) ἔσχατος **eschatos** (es'-khat-os); a superlative probably from [NT:2192](#) (in the sense of contiguity); farthest, final (of place or time):

**KJV** - ends of, last, latter end, lowest, uttermost.

<sup>4</sup> And saying, **Where is the promise of his coming?** for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

<sup>5</sup> For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

<sup>6</sup> Whereby the world that then was, being overflowed with water, perished:

<sup>7</sup> But the **heavens and the earth**, which are now, **by the same word are kept in store**, reserved unto fire against the day of judgment and perdition of **ungodly men**.

<sup>8</sup> But, beloved, **be not ignorant** of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

<sup>9</sup> The Lord is **not slack** concerning **his promise**, as some men count **slackness**; but is **longsuffering to us-ward**, **not willing that any [of us] should perish**, but that all should come to repentance.

#### Isaiah 2

**2** And it shall come to pass in the **last days**, that the mountain of the LORD's house shall be **established in the top of the mountains**, and shall be exalted above the hills; and all nations shall flow unto it.

Last – [OT:319](#) אַחֲרֵי־יָמַי 'achariyth (akh-ar-eeth'); from [OT:310](#); the last or end, hence, the future; also posterity:

**KJV** - (last, latter) end (time), hinder (utter) -most, length, posterity, remnant, residue, reward.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Spirit (*cont*)

#### Latter Times (*cont*)

#### 1 Timothy 4 (*cont*)

<sup>1</sup> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Depart – [NT:868](#) ἀφίστημι **aphistemi** (af-is'-tay-mee); frn [NT:575](#) and [NT:2476](#); to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc.: **KJV** - depart, draw (fall) away, refrain, withdrawself.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

Giving heed – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

**KJV** - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Seducing – [NT:4108](#) πλάνος **planos** (plan'-os); of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader; **KJV** - deceiver, seducing.

Doctrines – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

Devils – [NT:1140](#) δαιμόνιον **daimonion** (dahee-mon'-ee-on); neuter of a derivative of [NT:1142](#); a daemonic being; by extension a deity: **KJV** - devil, god.

#### 2 Thessalonians 3

<sup>3</sup> But the Lord is **faithful**, who shall stablish you, and keep you from evil.

Stablish – [NT:4741](#) στηρίζω **sterizo** (stay-rid'-zo); from a presumed derivative of [NT:2476](#) (like [NT:4731](#)); to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm:

**KJV** - fix, (e-) stablish, stedfastly set, strengthen.

#### Matthew 24

<sup>3</sup> And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of **the end of the world**?

<sup>4</sup> And Jesus answered and said unto them, **Take heed that no man deceive you**.

<sup>5</sup> For **many shall come** in my name, saying, I am Christ; and shall **deceive many**.

<sup>6</sup> And ye shall hear of **wars and rumours of wars**: see that ye be not troubled: for all these things must come to pass, but the **end is not yet**.

<sup>7</sup> For **nation shall rise against nation**, and **kingdom against kingdom**: and there shall be **famines**, and **pestilences**, and **earthquakes**, in divers places.

<sup>8</sup> All these are the **beginning of sorrows**.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Luke 11

<sup>35</sup> **Take heed** therefore that the **light** which is in thee be **not darkness**.

### Colossians 4

<sup>17</sup> And say to Archippus, **Take heed to the ministry** which thou hast received in the Lord, that thou fulfil it.

### Hebrews 2 Saints

<sup>1</sup> Therefore **we ought to give the more earnest heed** to the things which we have heard, lest at any time we should **let them slip**.

### Hebrews 3 Saints

<sup>12</sup> **Take heed**, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

<sup>13</sup> But **exhort one another daily**, while it is called To day; lest any of **you be hardened** through the **deceitfulness of sin**.

<sup>14</sup> For we are made partakers of Christ, if we **hold the beginning of our confidence stedfast unto the end**;

<sup>15</sup> While it is said, To day if ye will hear his voice, **harden not your hearts**, as in the provocation.

### Matthew 7

<sup>15</sup> **Beware of false prophets**, which come to you in sheep's clothing, but inwardly they are ravening wolves.

### Philippians 3

<sup>2</sup> **Beware of dogs, beware of evil workers, beware of the concision**.

### 2 Peter 3

<sup>17</sup> Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

### Mark 13

<sup>22</sup> For false Christs and **false prophets** shall rise, and shall shew signs and wonders, to **seduce**, if it were possible, even the elect.

### 2 Timothy 3

<sup>13</sup> But **evil men and seducers shall wax worse and worse, deceiving, and being deceived**.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed a Good Conscience

#### 1 Timothy 4

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Speaking lies – [NT:5573](#) ψευδολόγος **pseudologos** (psyoo-dol-og'-os); from [NT:5571](#) and [NT:3004](#); mendacious [untruthful, untrue, misleading, false], unreliable, i.e. promulgating erroneous Christian doctrine:

**KJV** - speaking lies.

Hypocrisy – [NT:5272](#) ὑπόκρισις **hupokrisis** (hoop-ok'-ree-sis); from [NT:5271](#); acting under a feigned part, i.e. (figuratively) deceit ("hypocrisy"):

**KJV** - condemnation, dissimulation, hypocrisy.

Conscience – [NT:4893](#) συνείδησις **suneidesis** (soon-i'-day-sis); from a prolonged form of [NT:4894](#); copercption, i.e. moral consciousness: **KJV** - conscience.

Seared with a hot iron – [NT:2743](#) καυτηριάζω **kausteriazō** (kows-tay-ree-ad'-zo) or kauteriazō (kow-tay-ree-ad'-zo); from a derivative of [NT:2545](#); to brand ("cauterize"), i.e. (by implication) to render unsensitive (figuratively): **KJV** - sear with a hot iron.

#### Matthew 23

<sup>15</sup> Woe unto you, scribes and Pharisees, **hypocrites!** for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

#### Matthew 23

<sup>23</sup> Woe unto you, scribes and Pharisees, **hypocrites!** for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

#### Matthew 15

<sup>6</sup> And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

<sup>7</sup> Ye **hypocrites**, well did Esaias prophesy of you, saying,

<sup>8</sup> This people **draweth nigh** unto me **with their mouth**, and **honoureth me with their lips**; but their **heart is far from me**. In Battle the heart of/toward God is manifest...

#### Luke 12 ...else

<sup>56</sup> Ye **hypocrites**, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

#### 1 Peter 2

<sup>1</sup> Wherefore **laying aside all** malice, and all guile, and **hypocrisies**, and envies, and all evil speakings,

<sup>2</sup> As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

<sup>3</sup> If so be ye have tasted that the Lord is gracious.

#### James 3

<sup>17</sup> But the **wisdom** that is from above is first **pure**, then **peaceable**, **gentle**, and **easy to be intreated**, **full of mercy** and **good fruits**, **without partiality**, and **without [any] hypocrisy**.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed a Good Conscience (*cont*)

#### 1 Timothy 4 (*cont*)

<sup>2</sup> Speaking lies in hypocrisy; having their conscience seared with a hot iron;

#### Acts 24 ...we have it right ...yet

<sup>14</sup> But this I confess unto thee, that after the way which **they call heresy, so worship I the God** of my fathers, believing all things which are written in the law and in the prophets:

<sup>15</sup> And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

#### Good conscience from right worship!

#### Hebrews 13 ..trust

<sup>18</sup> Pray for us: for **we trust we have a good conscience**, in all things willing to live honestly.

#### Hebrews 9 ...purge

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works** to serve the living God?

#### 2 Timothy 1..serve

<sup>3</sup> I thank God, whom I serve from my forefathers with pure **conscience**, that without ceasing I have remembrance of thee in my prayers night and day;

#### Defiled have no conscience !

#### Titus 1

<sup>15</sup> Unto the pure all things are pure: but unto them that are **defiled and unbelieving is nothing pure**; but even **their mind and conscience is defiled**.

#### Romans 13 All powers subject to God's power – so we batte...

<sup>1</sup> Let every soul be subject unto the higher powers. For there is **no power but of God**: the powers that be are **ordained of God**.

<sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? **do that which is good**, and thou shalt **have praise** of the same:

<sup>4</sup> For **he is the minister of God to thee for good**. But if thou do that which is **evil, be afraid**; for he beareth not the sword in vain: for **he is the minister of God, a revenger to execute** wrath upon him that doeth evil.

<sup>5</sup> Wherefore **ye must needs be subject**, not only for wrath, but also **for conscience sake**.

#### John 8 ...stone throwers, accusers, murderers, thieves, wicked who do evil.

<sup>9</sup> And they which heard it, being **convicted by their own conscience**, went out one by one, beginning at the eldest, **even unto the last**: and Jesus was **left alone, and the woman** [along with all the saints] standing in the midst.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Truth

#### 1 Timothy 4

<sup>3</sup> Forbidding to marry, and commanding to abstain from meats [foods], which God hath created to be received with thanksgiving of them which believe and know the truth.

Forbidding – [NT:2967](#) κωλύω **koluo** (ko-loo'-o); from the base of [NT:2849](#); to estop, i.e. prevent (by word or act): **KJV** - forbid, hinder, keep from, let, not suffer, withstand.

Marry – [NT:1060](#) γαμέω **gameo** (gam-eh'-o); from [NT:1062](#); to wed (of either sex): **KJV** - marry (a wife).

...from – [NT:1062](#) γάμος **gamos** (gam'-os); of uncertain affinity; nuptials: **KJV** - marriage, wedding.

Abstain – [NT:567](#) ἀπέχομαι **apechomai** (ap-ekh'-om-ahee); middle voice (reflexively) of [NT:568](#); to hold oneself off, i.e. refrain: **KJV** - abstain.

Thanksgiving – [NT:2169](#) εὐχαριστία **eucharistia** (yoo-khar-is-tee'-ah); from [NT:2170](#); gratitude; actively, grateful language (to God, as an act of worship): **KJV** - thankfulness, (giving of) thanks (-giving).

Believe – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

Truth – [NT:225](#) ἀλήθεια **aletheia** (al-ay'-thi-a); from [NT:227](#); truth: **KJV** - true, <sup>x</sup>truly, truth, verity.

#### Mark 7

<sup>7</sup> Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

<sup>8</sup> For laying aside the commandment of God, ye hold the **tradition of men**, as the washing of pots and cups: and many other such like things ye do.

<sup>9</sup> And he said unto them, Full well ye **reject the commandment of God**, that ye may **keep your own tradition**.

#### Colossians 2 Do not be spoiled

<sup>8</sup> **Beware** lest any man **spoil you** through **philosophy** and **vain deceit**, after the **tradition of men**, after the **rudiments of the world**, and not after Christ.

#### Hebrews 10

<sup>39</sup> But we are not of them who draw back unto perdition; but of **them [saints] that believe** to the saving of the soul.

#### Galatians 3

<sup>22</sup> But the scripture hath concluded all under sin, that the promise by faith **of Jesus Christ** might be **given to them that believe**.

#### Romans 3

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Healthiness

#### 1 Timothy 4

<sup>4</sup> For every creature [created thing] of God is good [for food], and nothing [not even one] to be refused, if it be received with thanksgiving:

Refused – [NT:579](#) ἀπόβλητος **apobletos** (ap-ob'-lay-tos); from [NT:577](#); cast off, i.e. (figuratively) such as to be rejected: **KJV** - be refused.

Thanksgiving – [NT:2169](#) εὐχαριστία **eucharistia** (yoo-khar-is-tee'-ah); from [NT:2170](#); gratitude; actively, grateful language (to God, as an act of worship): **KJV** - thankfulness, (giving of) thanks (-giving).

#### Romans 14

<sup>14</sup> I know, and am persuaded by the Lord Jesus, that **there is nothing unclean of itself**: but to him that esteemeth any thing to be **unclean**, to him it is **unclean**.

#### 1 Timothy 4

<sup>5</sup> For it is sanctified by the word of God and prayer.

Sanctified – [NT:37](#) ἁγιάζω **hagiazō** (hag-ee-ad'-zo); from [NT:40](#); to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate: **KJV** - hallow, be holy, sanctify.

Prayer – [NT:1783](#) ἔντευξις **enteuxis** (ent'-yook-sis); from [NT:1793](#); an interview, i.e. (specially) supplication: **KJV** - intercession, prayer.

#### Acts 27

<sup>33</sup> And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

<sup>34</sup> Wherefore I pray you to **take some meat**: for this is **for your health**: for there shall **not an hair fall from the head** of any of you.

<sup>35</sup> And when he had thus spoken, he took bread, and **gave thanks to God** in presence of them all: and **when he had broken it, he began to eat**.

*For health that we continue to be fed being sanctified and prayer warriors in the Good Fight!*

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Good Words and Doctrine

#### 1 Timothy 4

<sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a **good minister** of Jesus Christ, nourished up in the words of faith [faithful words] and of **good doctrine**, whereunto thou hast attained.

Remembrance – [NT:5294](#) ὑποτίθημι **hupotithemi** (hoop-ot-ith'-ay-mee); from [NT:5259](#) and [NT:5087](#); to place underneath, i.e. (figuratively) to hazard, (reflexively) to suggest: **KJV** - lay down, put in remembrance.

Minister – [NT:1249](#) διάκονος **diakonos** (dee-ak'-on-os); probably from an obsolete **diako** (to run on errands; compare [NT:1377](#)); an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess): **KJV** - deacon, minister, servant.

Nourished up – [NT:1789](#) ἐντρέφω **entrepheo** (en-tref'-o); from [NT:1722](#) and [NT:5142](#); (figuratively) to educate: **KJV** - nourish up in.

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

Attained – [NT:3877](#) παρακολουθέω **parakolouthéo** (par-ak-ol-oo-theh'-o); from [NT:3844](#) and [NT:190](#); to follow near, i.e. (figuratively) attend (as a result), trace out, conform to: **KJV** - attain, follow, fully know, have understanding.

#### 1 Peter 4

<sup>10</sup> As every man hath received the gift, even so **minister** the same one to another, as **good stewards** of the manifold grace of God.

#### Psalms 37 ...steps

<sup>23</sup> The **steps** of a **good man** are ordered by the LORD: and he delighteth in his way.

#### Psalms 112 ...shows

<sup>5</sup> A **good man** sheweth favour, and lendeth: he will guide his affairs with discretion.

#### Proverbs 13 ...provides

<sup>22</sup> A **good man** leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

#### Matthew 12 ...good things

<sup>35</sup> A **good man** out of the **good treasure of the heart** bringeth forth **good things**: and an **evil man** out of the **evil treasure** bringeth forth **evil things**.

#### Acts 11

<sup>22</sup> Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth **Barnabas**, that he should go as far as Antioch.

<sup>23</sup> Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

<sup>24</sup> For he was a **good man**, and **full of the Holy Ghost** and of faith: and much people was added unto the Lord.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Godliness

#### 1 Timothy 4

<sup>7</sup> But [you] refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Refuse – [NT:3868](#) παραιτέομαι **paraiteomai** (par-ahee-teh'-om-ahee); from [NT:3844](#) and the middle voice of [NT:154](#); to beg off, i.e. deprecate, decline, shun:

**KJV** - avoid, (make) excuse, intreat, refuse, reject.

Profane – [NT:952](#) βέβηλος **bebelos** (beb'-ay-los); from the base of [NT:939](#) and **belos** (a threshold); accessible (as by crossing the door-way), i.e. (by implication of Jewish notions) heathenish, wicked: **KJV** - profane (person).

...from – [NT:939](#) βάσις **basis** (bas'-ece); from **baino** (to walk); a pace ("base"), i.e. (by implication) the foot: **KJV** - foot.

Old wives' – [NT:1126](#) γραώδης **graodes** (grah-o'-dace); from **graus** (an old woman) and [NT:1491](#); cronelike, i.e. silly: **KJV** - old wives'.

Fables – [NT:3454](#) μῦθος **muthos** (moo'-thos); [Myths] perhaps from the same as [NT:3453](#) (through the idea of tuition); a tale, i.e. fiction ("myth"): **KJV** - fable.

Exercise – [NT:1128](#) γυμνάζω **gumnazo** (goom-nad'-zo); from [NT:1131](#); to practise naked (in the games), i.e. train (figuratively): **KJV** - exercise.

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme, system, plan, method, design]: **KJV** - godliness, holiness.  
[God's schematic or blueprint]

#### 2 Timothy 2 ...study

<sup>15</sup> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

<sup>16</sup> But **shun profane and vain babblings**: for they will **increase unto more ungodliness**.

#### 1 Timothy 1 ...edify

<sup>4</sup> **Neither give heed to fables** and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

#### 2 Timothy 4 ...evil destructive – we teach the truth

<sup>3</sup> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

<sup>4</sup> And they shall turn away their ears from the truth, and shall be turned unto fables.

#### Titus 1 ...preach

<sup>13</sup> This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

<sup>14</sup> Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

<sup>15</sup> Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Godliness (*cont*)

#### 1 Timothy 4 (*cont*)

<sup>7</sup> But [you] refuse profane and old wives' fables, and exercise thyself rather unto godliness.

#### 2 Peter 1 endeavor

<sup>15</sup> Moreover I will **endeavour** that ye may be able after my decease to have these things always in remembrance.

<sup>16</sup> For **we have not followed cunningly devised fables**, when we **made known** unto you the **power and coming of our Lord Jesus Christ**, but were **eyewitnesses** of his majesty.

<sup>17</sup> For he received **from God** the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

#### 1 Timothy 4

<sup>8</sup> For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Bodily – [NT:4984](#) σωματικός **somatikos** (so-mat-ee-kos'); from [NT:4983](#); corporeal or physical: **KJV** - bodily.

Exercise – [NT:1129](#) γυμνασία **gumnasia** (goom-nas-ee'-ah); from [NT:1128](#); training, i.e. (figuratively) asceticism [plainness, harshness]: **KJV** - exercise.

Profiteth – [NT:5624](#) ὠφέλιμος **ophelimos** (o-fel'-ee-mos); from a form of [NT:3786](#); helpful or serviceable, i.e. advantageous: **KJV** - profit (-able).

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme, system, plan, method, design]: **KJV** - godliness, holiness. [God's schematic or blueprint]

Profitable – [NT:5624](#) ὠφέλιμος **ophelimos** (o-fel'-ee-mos); from a form of [NT:3786](#); helpful or serviceable, i.e. advantageous: **KJV** - profit (-able).

Promise – [NT:1860](#) ἐπαγγελία **epaggelia** (ep-ang-el-ee'-ah); from [NT:1861](#); an announcement (for information, assent or pledge; especially a divine assurance of good): **KJV** - message, promise.

...from – [NT:1861](#) ἐπαγγέλλω **epaggello** (ep-ang-el'-lo); from [NT:1909](#) and the base of [NT:32](#); to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself: **KJV** - profess, (make) promise.

#### 1 Samuel 2 ...kept (not by strength of man)

<sup>9</sup> He will keep the feet of his saints, and the wicked shall be silent in darkness; for **by strength [of man] shall no man prevail**.

#### Psalm 33 ...saved/delivered

<sup>16</sup> There is no king **saved** by the multitude of an host: **a mighty man is not delivered by much strength**.

#### Psalm 147 ...delight

<sup>10</sup> He **delighteth not in the strength of the horse**: he **taketh not pleasure in the legs of a man**.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Godliness (*cont*)

#### 1 Timothy 4

<sup>8</sup> For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

#### Proverbs 24 not by strength of man – by wisdom

<sup>5</sup> A wise man is strong; yea, a man of knowledge increaseth strength.

#### Ecclesiastes 9 ...better

<sup>16</sup> Then said I, **Wisdom is better than strength**: nevertheless the poor man's wisdom is despised, and his words are not heard.

#### Ephesians 3 ...how – granted by God

<sup>16</sup> That he would grant you, according to the riches of his glory, to **be strengthened with might by his Spirit in the inner man**;

*...to fight Good Fight*

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Faith

#### 1 Timothy 4

<sup>9</sup> This is a faithful saying and worthy of all acceptance.

Worthy – [NT:514](#) ἄξιός **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Acceptation – [NT:594](#) ἀποδοχή **apodoche** (ap-od-okh-ay'); from [NT:588](#); acceptance:

**KJV** - acceptance.

...from – [NT:588](#) ἀποδέχομαι **apodechomai** (ap-od-ekh'-om-ahee); from [NT:575](#) and [NT:1209](#); to take fully, i.e. welcome (persons), approve (things):

**KJV** - accept, receive (gladly).

#### 1 Timothy 1

<sup>15</sup> This is a **faithful saying**, and worthy of all **acceptation**, that Christ Jesus came into the world to save sinners; of whom I am chief.

#### 2 Timothy 2

<sup>11</sup> It is a **faithful saying**: For if we be dead with him, we shall also live with him:

#### Titus 3

<sup>8</sup> This is a **faithful saying**, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

#### 1 Timothy 4

<sup>10</sup> For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Labour – [NT:2872](#) κοπιᾶω **kopiao** (kop-ee-ah'-o); from a derivative of [NT:2873](#); to feel fatigue; by implication, to work hard: **KJV** - (bestow) labour, toil, be wearied.

Suffer reproach – [NT:75](#) ἀγωνίζομαι **agonizomai** (ag-o-nid'-zom-ahee); from [NT:73](#); to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something):

**KJV** - fight, labor fervently, strive.

Trust – [NT:1679](#) ἐλπίζω **elpizo** (el-pid'-zo); from [NT:1680](#); to expect or confide:

**KJV** - (have, thing) hope (-d) (for), trust.

Saviour – [NT:4990](#) σωτήρ **soter** (so-tare'); from [NT:4982](#); a deliverer, i.e. God or Christ:

**KJV** - saviour.

Specially – [NT:3122](#) μάλιστα **malista** (mal'-is-tah); neuter plural of the superlative of an apparently primary adverb mala (very); (adverbially) most (in the greatest degree) or particularly: **KJV** - chiefly, most of all, (e-) specially.

Believe – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Instruction

#### 1 Timothy 4

<sup>11</sup> These things command and teach.

Command – [NT:3853](#) παραγγέλλω **paraggello** (par-ang-gel'-lo); from [NT:3844](#) and the base of [NT:32](#); to transmit a message, i.e. (by implication) to enjoin:

**KJV** - (give in) charge, (give) command (-ment), declare.

Teach – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb *dao* (to learn); to teach (in the same broad application): **KJV** - teach.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Example

#### 1 Timothy 4

<sup>12</sup> Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Despise – [NT:2706](#) καταφρονέω **kataphroneo** (kat-af-ron-eh'-o); from [NT:2596](#) and [NT:5426](#); to think against, i.e. disesteem: **KJV** - despise.

Youth – [NT:3503](#) νεότης **neotes** (neh-ot'-ace); from [NT:3501](#); newness, i.e. youthfulness: **KJV** - youth.

Example – [NT:5179](#) τύπος **tupos** (too'-pos); from [NT:5180](#); a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specifically, a sampler ("type"), i.e. a model (for imitation) or instance (for warning): **KJV** - en- ex-) ample, fashion, figure, form, manner, pattern, print.

Believers – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

Word – [NT:3056](#) λόγος **logos** (log'-os); from [NT:3004](#); something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ):

**KJV** - account, cause, communication, <sup>x</sup> concerning, doctrine, fame, <sup>x</sup> have to do, intent, matter, mouth, preaching, question, reason, <sup>+</sup> reckon, remove, say (-ing), shew, <sup>x</sup> speaker, speech, talk, thing, <sup>+</sup> none of these things move me, tidings, treatise, utterance, word, work.

#### Spiritual

Conversation – [NT:391](#) ἀναστροφή **anastrophe** (an-as-trof-ay'); from [NT:390](#); behavior: **KJV** - conversation.

Charity – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast: **KJV** - (feast of) charity ([-ably]), dear, love.

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself: **KJV** - assurance, belief, believe, faith, fidelity.

Purity – [NT:47](#) ἀγνεία **hagneia** (hag-ni'-ah); from [NT:53](#); cleanliness (the quality), i.e. (specially) chastity: **KJV** - purity.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Mind of Christ

#### 1 Timothy 4

<sup>13</sup> Till I come, give attendance to reading, to exhortation, to doctrine.

Attendance – [NT:4337](#) προσέχω **prosecho** (pros-ekh'-o); from [NT:4314](#) and [NT:2192](#); (figuratively) to hold the mind ([NT:3563](#) implied) towards, i.e. pay attention to, be cautious about, apply oneself to, adhere to:

**KJV** - (give) attend (-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

Reading – [NT:320](#) ἀνάγνωσις **angnosis** (an-ag'-no-sis); from [NT:314](#); (the act of) reading: **KJV** - reading.

...from – [NT:314](#) ἀναγινώσκω **anaginosko** (an-ag-in-ocē'-ko); from [NT:303](#) and [NT:1097](#); to know again, i.e. (by extension) to read: **KJV** - read.

Exhortation – [NT:3874](#) παράκλησις **paraklesis** (par-ak'-lay-sis); from [NT:3870](#); imploration, hortation, solace: **KJV** - comfort, consolation, exhortation, intreaty.

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

#### Joshua 8

<sup>35</sup> There was not a **word** of all that Moses commanded, which Joshua **read** not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

#### Revelation 1

<sup>3</sup> **Blessed is he that readeth**, and **they that hear the words** of this prophecy, and **keep those things which are written** therein: for **the time is at hand**.

#### Proverbs 4

<sup>1</sup> Hear, ye children, the instruction of a father, and **attend to know understanding**.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed the Gift

#### 1 Timothy 4

<sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Neglect – [NT:272](#) ἀμελέω **ameleo** (am-el-eh'-o); from [NT:1](#) (as a negative particle) and [NT:3199](#); to be careless of: **KJV** - make light of, neglect, be negligent, no regard.

Gift – [NT:5486](#) χάρισμα **charisma** (khar'-is-mah); from [NT:5483](#); a (divine) gratuity, i.e. deliverance (from danger or passion); (specifically) a (spiritual) endowment, i.e. (subjectively) religious qualification, or (objectively) miraculous faculty:

**KJV** - (free) gift.

Prophecy – [NT:4394](#) προφητεία **propheteia** (prof-ay-ti'-ah); from [NT:4396](#) ("prophecy"); prediction (scriptural or other): **KJV** - prophecy, prophesying.

Laying on – [NT:1936](#) ἐπίθεσις **epithesis** (ep-ith'-es-is); from [NT:2007](#); an imposition (of hands officially): **KJV** - laying (putting) on.

Presbytery – [NT:4244](#) πρεσβυτέριον **presbuterion** (pres-boo-ter'-ee-on); neuter of a presumed derivative of [NT:4245](#); the order of elders, i.e. (specifically) Israelite Sanhedrin or Christian "presbytery": **KJV** - (estate of) elder (-s), presbytery.

#### Ecclesiastes 5:19 labour

Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is **the gift of God**.

#### Romans 5:17 grace

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of **the gift of righteousness** shall reign in life by one, Jesus Christ.)

#### Romans 6:23 life

For the wages of sin is death; but **the gift of God is eternal life** through Jesus Christ our Lord.

#### 1 Corinthians 13:2 understanding

And though I have **the gift of prophecy**, and **understand all mysteries**, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

#### Ephesians 2:8 faith

For by grace are ye **saved through faith**; and that **not of yourselves**: it is **the gift of God**:

#### 2 Timothy 1:6 stir up

Wherefore I put thee in remembrance that thou **stir up the gift of God**, which is in thee by the putting on of my hands.

#### 1 Peter 4:10 so ...we are the recipients of the gift

As every man hath **received the gift**, even so **minister** the same one to another, as **good stewards** of the manifold grace of God.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Thyself

#### 1 Timothy 4

<sup>15</sup> Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

Meditate – [NT:3191](#) μελετάω **meletao** (mel-et-ah'-o); from a presumed derivative of [NT:3199](#); to take care of, i.e. (by implication) revolve in the mind:

**KJV** - imagine, (pre-) meditate.

Give thyself wholly –

Profiting – [NT:4297](#) προκοπή **prokope** (prok-op-ay'); from [NT:4298](#); progress, i.e. advancement (subjectively or objectively): **KJV** - furtherance, profit.

#### Psalm 1

<sup>1</sup> Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

<sup>2</sup> But his delight is in the law of the LORD; and in his law doth he **meditate** day and night.

#### Psalm 5

<sup>1</sup> Give ear to my words, O LORD, consider my **meditation**.

<sup>2</sup> Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

#### Psalm 19

<sup>14</sup> Let the words of my mouth, and the **meditation** of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

#### Psalm 49

<sup>3</sup> My mouth shall speak of wisdom; and the **meditation** of my heart shall be of understanding.

#### Psalm 77

<sup>12</sup> I will **meditate** also of all thy work, and talk of thy doings.

#### Psalm 119

<sup>15</sup> I will **meditate** in thy precepts, and have respect unto thy ways.

#### Psalm 119

<sup>97</sup> O how love I thy law! it is my **meditation** all the day.

#### Psalm 143

<sup>5</sup> I remember the days of old; I **meditate** on all thy works; I muse on the work of thy hands.

## 1 Timothy 4:1-16 - Fight the Good Fight – Part 5

### Heed Thyself

#### 1 Timothy 4

<sup>16</sup> Take heed unto thyself [own self], and unto the doctrine; continue in them: for in doing this thou shalt both **save thyself**, and **them that hear thee**.

Take heed – [NT:1907](#) ἐπέχω **epecho** (ep-ekh'-o); from [NT:1909](#) and [NT:2192](#); to hold upon, i.e. (by implication) to retain; (by extension) to detain; (with implication of [NT:3563](#)) to pay attention to: **KJV** - give (take) heed unto, hold forth, mark, stay.

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

Continue – [NT:1961](#) ἐπιμένω **epimeno** (ep-ee-men'-o); from [NT:1909](#) and [NT:3306](#); to stay over, i.e. remain (figuratively, persevere): **KJV** - abide (in), continue (in), tarry.

#### Matthew 16:6

Then Jesus said unto them, **Take heed** and beware of the leaven of the Pharisees and of the Sadducees.

#### Matthew 24:4

And Jesus answered and said unto them, **Take heed** that no man deceive you.

#### Luke 12:15

And he said unto them, **Take heed**, and **beware of covetousness**: for a **man's life consisteth not in the abundance of the things** which he possesseth.

#### Luke 21:34

And **take heed to yourselves**, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

Surfeiting – [NT:2897](#) κραιπάλη **kraipale** (krahee-pal'-ay); probably from the same as [NT:726](#); properly, a headache (as a seizure of pain) from drunkenness, i.e. (by implication) a debauch (by analogy, a glut): **KJV** - surfeiting.

#### Acts 20:28

**Take heed therefore unto yourselves**, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

#### 1 Corinthians 10:12 think your saved...BEWARE!!!!

Wherefore let **him that thinketh he standeth take heed lest he fall**.

#### Colossians 4:17

And say to Archippus, **Take heed to the ministry** which thou hast received in the Lord, that thou fulfil it.

#### Hebrews 3:12

**Take heed**, brethren, lest there be in any of you an **evil heart of unbelief**, in **departing from the living God**.

*Continue to the end to Fight the Good Fight!!!!*

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### From Part 1 – 1 Timothy 1

COMMANDER-IN-CHIEF  
FOLLOW THE COMMAND  
TESTIMONY  
WAR A GOOD WARFARE

Ephesians 6

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Spiritual Mind, heart, word

...That the Spirit work against evil in and through saints.

### From Part 2 – 1 Timothy 2:1-8

REQUEST

Supplications

Prayers

Intercessions

Giving of thanks

Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

RESPONSE our/His

RIGHT

REVELATION by

1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

Revelation 13

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

RECONCILIATION His

RANSOM His

RESPONSIBILITY His/Our

CONCLUSION We

Pray every place without wrath and without doubt

### From Part 3 – 1 Timothy 2:9-15

PROPER ATTITUDE

PROPER BEHAVIOR

PROPER PREPARATION

PROPER PERMISSION - PERMITTED

PROPER PLACE - EVERY

PROPER PRESERVATION – BEING PRESERVED

PROPER PURPOSE - WITH

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### From Part 4 – 1 Timothy 3:1-16

#### BISHOP

Desire Good Work

*“Dispensation” stated 4 times in the Bible...taking care of house of God – Business...*

Desire Blamelessness

Desire Wholesomeness

Desire Probity

Desire a Good Report

#### DEACON

Desire Contentment

Desire Good Conscience

Desire being Proved

#### WIVES

Desire Even so in Wives

#### DEACONS

Desire Even so in Deacons

Desire Degrees - growing

#### CHURCH

Desire for Church - growing

#### GOSPEL

Desire No Controversy

### From Part 5 – 1 Timothy 4:1-16

Heed the Spirit

Heed a Good Conscience

Heed the Truth

Heed Healthiness (physically and spiritually)

*For health that we continue to be fed being sanctified and prayer warriors in the Good Fight!*

Heed Good Words and Doctrine

Heed Godliness

Heed the Faith

Heed Instruction

Heed the Example

Heed the Mind of Christ

Heed the Gift

Heed Thyself

Hebrews 3:12

**Take heed**, brethren, lest there be in any of you an **evil heart of unbelief**, in **departing from the living God**.

*Continue to the end to Fight the Good Fight!!!!*

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Elder order

#### 1 Timothy 5

<sup>1</sup> Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

Rebuke – [NT:1969](#) ἐπιπλήσσω **epiplesso** (ep-ee-place'-so); from [NT:1909](#) and [NT:4141](#); to chastise, i.e. (with words) to upbraid: **KJV** - rebuke.

Elder – [NT:4245](#) πρεσβύτερος **presbuteros** (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter":  
**KJV** - elder (-est), old.

Intreat – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation):  
**KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

Younger men – [NT:3501](#) νέος **neos** (neh'-os); including the comparative neoteris (neh-o'-ter-os); a primary word; "new" [in the faith], i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate: **KJV** - new, young.

Brethren – [NT:80](#) ἀδελφός **adelphos** (ad-el-fos'); from [NT:1](#) (as a connective particle) and delphus (the womb); a brother (literally or figuratively) near or remote [much like [NT:1](#)]: **KJV** - brother.

#### 1 Timothy 5

<sup>17</sup> Let the elders that rule well be counted worthy of double [two-fold] honour, especially [most particularly] they who labour in the word [i.e., study] and doctrine [i.e., instructing].

Elders – [NT:4245](#) πρεσβύτερος **presbuteros** (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter":  
**KJV** - elder (-est), old.

Rule – [NT:4291](#) προϊστημι **proistemi** (pro-is'-tay-mee); from [NT:4253](#) and [NT:2476](#); to stand before, i.e. (in rank) to preside, or (by implication) to practise:  
**KJV** - maintain, be over, rule.

Well – [NT:2573](#) καλῶς **kalos** (kal-oc'e'); adverb from [NT:2570](#); well (usually morally):  
**KJV** - (in a) good (place), honestly, + recover, (full) well.

Counted worthy – [NT:515](#) ἀξιόω **axioo** (ax-ee-o'-o); from [NT:514](#); to deem entitled or fit:  
**KJV** - desire, think good, count (think) worthy.

Honour – [NT:5092](#) τιμή **time** (tee-may'); from [NT:5099](#); a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: **KJV** - honour, precious, price, some.

Labour – [NT:2872](#) κοπιῶ **kopiao** (kop-ee-ah'-o); from a derivative of [NT:2873](#); to feel fatigue; by implication, to work hard: **KJV** - (bestow) labour, toil, be wearied.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Leviticus 19

<sup>32</sup> Thou shalt rise up before the hoary head, and honour the face of the **old man**, and fear thy God: I am the LORD.

### 1 Timothy 5

<sup>18</sup> For the scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

Labourer – [NT:2040](#) ἐργάτης **ergates** (er-gat'-ace); from [NT:2041](#); a toiler; figuratively, a teacher: **KJV** - labourer, worker (-men).

Worthy – [NT:514](#) ἄξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Reward – [NT:3408](#) μισθός **misthos** (mis-thos'); apparently a primary word; pay for services (literally or figuratively), good or bad: **KJV** - hire, reward, wages.

### Deuteronomy 25

<sup>4</sup> Thou shalt not muzzle the ox when he treadeth out the corn.

### 1 Corinthians 9

<sup>9</sup> For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

<sup>10</sup> Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

<sup>11</sup> If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

<sup>12</sup> If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

<sup>13</sup> Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

<sup>14</sup> Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

### 1 Timothy 5

<sup>19</sup> Against an elder receive not an accusation, but before two or three witnesses.

Receive not – [NT:3858](#) παραδέχομαι **paradechomai** (par-ad-ekh'-om-ahee); from [NT:3844](#) and [NT:1209](#); to accept near, i.e. admit [as into evidence] or (by implication) delight in:

**KJV** - receive.

Witnesses – [NT:3144](#) μάρτυς **martus** (mar'-toos); of uncertain affinity; a witness (literally [judicially] or figuratively [genitive case]); by analogy, a "martyr":

**KJV** - martyr, record, witness.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### 1 Timothy 5

<sup>20</sup> **Them that sin** rebuke before all, that others also may fear.

Rebuke – [NT:1651](#) ἐλέγχω **elegcho** (el-eng'-kho); of uncertain affinity; to confute, admonish: **KJV** - convict, convince, tell a fault, rebuke, reprove.

Fear – [NT:5401](#) φόβος **phobos** (fob'-os); from a primary phobomai (to be put in fear); alarm or fright: **KJV** - be afraid, + exceedingly, fear, terror.

### Jude 1

<sup>21</sup> Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

<sup>22</sup> And of some have compassion, making a difference:

<sup>23</sup> And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

<sup>24</sup> Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

<sup>25</sup> To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

### 1 Timothy 5

<sup>21</sup> I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Charge – [NT:1263](#) διαμαρτύρομαι **diamarturomai** (dee-am-ar-too'-rom-ahee); from [NT:1223](#) and [NT:3140](#); to attest or protest earnestly, or (by implication) hortatively: **KJV** - charge, testify (unto), witness.

Observe – [NT:5442](#) φυλάσσω **phulasso** (foo-las'-so); probably from [NT:5443](#) through the idea of isolation; to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid: **KJV** - beware, keep (self), observe, save. Compare [NT:5083](#).

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### 1 Timothy 5

<sup>22</sup> Lay hands suddenly on no man, neither be partaker of other men's sins: keep [watch] thyself pure.

Suddenly – [NT:5030](#) ταχέως **tacheos** (takh-eh'-oce); adverb from [NT:5036](#); briefly, i.e. (in time) speedily, or (in manner) rapidly: **KJV** - hastily, quickly, shortly, soon, suddenly.

Partaker – [NT:2841](#) κοιωνέω **koinoneo** (koy-no-neh'-o); from [NT:2844](#); to share with others (objectively or subjectively): **KJV** - communicate, distribute, be partaker.

Pure – [NT:53](#) ἄγνός **hagnos** (hag-nos'); from the same as [NT:40](#); properly, clean, i.e. (figuratively) innocent, modest, perfect: **KJV** - chaste, clean, pure.

...from – [NT:40](#) ἅγιος **hagios** (hag'-ee-os); from **hagos** (an awful thing) [compare [NT:53](#), [NT:2282](#)]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated): **KJV** - (most) holy (one, thing), saint.

### Revelation 18

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her [Babylon ~ Jerusalem], my people, that ye **be not partakers of her sins**, and that ye receive not of her plagues.

### 1 Timothy 5

<sup>23</sup> Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Drink water – [NT:5202](#) ὑδροπέω **hudropoteo** (hoo-drop-ot-eh'-o); from a compound of [NT:5204](#) and a derivative of [NT:4095](#); to be a water-drinker, i.e. to abstain from vinous beverages: **KJV** - drink water.

### Proverbs 31

<sup>6</sup> Give **strong drink** unto him that is ready to perish, and wine unto those that be of heavy hearts.

### 1 Timothy 5

<sup>24</sup> Some men's sins are open beforehand, going before to judgment; and some men they follow after.

Beforehand – [NT:4271](#) πρόδηλος **prodelos** (prod'-ay-los); from [NT:4253](#) and [NT:1212](#); plain before all men, i.e. obvious: **KJV** - evident, manifest (open) beforehand.

...from – [NT:1212](#) δηλός **delos** (day'-los); of uncertain derivation; clear: **KJV** - + bewray, certain, evident, manifest.

Going before – [NT:4254](#) προάγω **proago** (pro-ag'-o); from [NT:4253](#) and [NT:71](#); to lead forward (magisterially); intransitively, to precede (in place or time [participle previous]): **KJV** - bring (forth, out), go before.

Judgment – [NT:2920](#) κρίσις **krisis** (kree'-sis); decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law): **KJV** - accusation, condemnation, damnation, judgment.

Follow after – [NT:1872](#) ἐπακολουθέω **epakoloutheo** (ep-ak-ol-oo-theh'-o); from [NT:1909](#) and [NT:190](#); to accompany: **KJV** - follow (after).

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### 1 Timothy 5

<sup>25</sup> Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

Likewise – [NT:5615](#) ὡσαύτως **hosautos** (ho-sow'-toce); from [NT:5613](#) and an adverb from [NT:846](#); as thus, i.e. in the same way:

**KJV** - even so, likewise, after the same (in like) manner.

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic):

**KJV** - <sup>x</sup> better, fair, good (-ly), honest, meet, well, worthy.

Works – [NT:2041](#) ἔργον **ergon** (er'-gon); from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:

**KJV** - deed, doing, labour, work.

Manifest beforehand – [NT:4271](#) πρόδηλος **prodelos** (prod'-ay-los); from [NT:4253](#) and [NT:1212](#); plain before all men, i.e. obvious:

**KJV** - evident, manifest (open) beforehand.

Otherwise – [NT:247](#) ἄλλως **allos** (al'-loce); adverb from [NT:243](#); differently:

**KJV** - otherwise.

Hid – [NT:2928](#) κρύπτω **krupto** (kroop'-to); a primary verb; to conceal (properly, by covering):

**KJV** - hide (self), keep secret, secret [-ly].

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Elder Widows

#### Zechariah 7

<sup>10</sup> And oppress not the **widow**, nor the fatherless, the stranger, nor the poor; and let none of you **imagine evil** against his brother in your heart.

### 1 Timothy 5

<sup>2</sup> The elder women as mothers; the younger as sisters, with all purity.

Elder women – [NT:4245](#) πρεσβύτερος **presbuteros** (pres-boo'-ter-os); comparative of presbus (elderly); older; as noun, a senior; specifically, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian "presbyter":

**KJV** - elder (-est), old.

Younger – [NT:3501](#) νέος **neos** (neh'-os); including the comparative neoteris (neh-o'-ter-os); a primary word; "new" [saints], i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate: **KJV** - new, young.

Purity – [NT:47](#) ἀγνεία **hagneia** (hag-ni'-ah); from [NT:53](#); cleanliness (the quality), i.e. (specially) chastity: **KJV** - purity.

### 1 Timothy 5

<sup>3</sup> Honour widows that are widows indeed [ontos - really].

Honour – [NT:5091](#) τιμάω **timao** (tim-ah'-o); from [NT:5093](#); to prize, i.e. fix a valuation upon; by implication, to revere: **KJV** - honour, value.

...from – [NT:5093](#) τίμιος **timios** (tim'-ee-os); including the comparative timiotes (tim-ee-o'-ter-os); and the superlative timiotatos (tim-ee-o'-tat-os); from [NT:5092](#); valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved:

**KJV** - dear, honourable, (more, most) precious, had in reputation.

#### Matthew 23

<sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for **ye devour widows' houses**, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### 1 Timothy 5

<sup>4</sup> But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

Widow – [NT:5503](#) χήρα **chera** (khay'-rah); feminine of a presumed derivative apparently from the base of [NT:5490](#) through the idea of deficiency; a widow (as lacking a husband), literally or figuratively: **KJV** - widow.

Nephews – [NT:1549](#) ἑγγονον **ekgonon** (ek'-gon-on); neuter of a derivative of a compound of [NT:1537](#) and [NT:1096](#); a descendant, i.e. (specially) grandchild: **KJV** - nephew.

Shew piety – [NT:2151](#) εὐσεβέω **eusebeo** (yoo-seb-eh'-o); from [NT:2152](#); to be pious, i.e. (towards God) to worship, or (towards parents) to respect (support): **KJV** - show piety, worship.

Requite – [NT:287](#) ἀμοιβή **amoibe** (am-oy-bay'); from **ameibo** (to exchange); requital: **KJV** - requite.

...from – [NT:591](#) ἀποδίδωμι **apodidomi** (ap-od-eed'-o-mee); from [NT:575](#) and [NT:1325](#); to give away, i.e. up, over, back, etc. (in various applications):

**KJV** - deliver (again), give (again), (re-) pay (-ment be made), perform, recompense, render, requite, restore, reward, sell, yield.

### 1 Timothy 5

<sup>5</sup> Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

Desolate – [NT:3443](#) μονόω **monoo** (mon-o'-o); from [NT:3441](#); to isolate, i.e. bereave [obsolete – to take away by violence]: **KJV** - be desolate.

### Jeremiah 49

<sup>11</sup> Leave thy fatherless children, I will preserve them alive; and let thy **widows trust in me**.

### 1 Timothy 5

<sup>6</sup> But she that liveth in pleasure is dead while she liveth.

Liveth in pleasure – [NT:4684](#) σπαταλάω **spatalao** (spat-al-ah'-o); from spatale (luxury); to be voluptuous: **KJV** - live in pleasure, be wanton.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### 1 Timothy 5

<sup>7</sup> And these things give in charge, that they may be blameless.

Charge – [NT:3853](#) παραγγέλλω **paraggello** (par-ang-gel'-lo); from [NT:3844](#) and the base of [NT:32](#); to transmit a message, i.e. (by implication) to enjoin:

**KJV** - (give in) charge, (give) command (-ment), declare.

Blameless – [NT:423](#) ἀνεπίληπτος **anepileptos** (an-ep-eel'-ape-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:1949](#); not arrested, i.e. (by implication) inculpable: **KJV** - blameless, unrebukeable.

### Family of Widows

#### 1 Timothy 5

<sup>8</sup> But if any provide not for his own, and specially [most particularly] for those of his own house, he hath denied the faith, and is worse than an infidel.

Denied – [NT:720](#) ἀρνέομαι **arneomai** (ar-neh'-om-ahee); perhaps from [NT:1](#) (as a negative particle) and the middle voice of [NT:4483](#); to contradict, i.e. disavow, reject, abnegate: **KJV** - deny, refuse.

Infidel – [NT:571](#) ἄπιστος **apistos** (ap'-is-tos); from [NT:1](#) (as a negative particle) and [NT:4103](#); (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing):

**KJV** - that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

#### Matthew 23

<sup>14</sup> Woe unto you, scribes and Pharisees, hypocrites! for ye **devour widows' houses**, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

### Inclusion of Widows

#### 1 Timothy 5

<sup>9</sup> Let not a widow be taken into the number [included] under threescore years (60) old, having been the wife of one man.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Report of Widows

#### 1 Timothy 5

<sup>10</sup> Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

Well reported – [NT:3140](#) μαρτυρέω **martureo** (mar-too-reh'-o); from [NT:3144](#); to be witness, i.e. testify (literally or figuratively):

**KJV** - charge, give [evidence], bear record, have (obtain, of) good (honest) report, be well reported of, testify, give (have) testimony, (be, bear, give, obtain) witness.

Brought up children – [NT:5044](#) τεκνοτροφέω **teknotropheo** (tek-not-rof-eh'-o); from a compound of [NT:5043](#) and [NT:5142](#); to be a childrearer, i.e. fulfil the duties of a female parent: **KJV** - bring up children.

Lodged strangers – [NT:3580](#) ξενοδοχέω **xenodocheo** (xen-od-okh-eh'-o); from a compound of [NT:3581](#) and [NT:1209](#); to be hospitable: **KJV** - lodge strangers.

Relieved – [NT:1884](#) ἐπαρκέω **eparkeo** (ep-ar-keh'-o); from [NT:1909](#) and [NT:714](#); to avail for, i.e. help: **KJV** - relieve.

Afflicted – [NT:2346](#) θλίβω **thlibo** (thlee'-bo); akin to the base of [NT:5147](#); to crowd (literally or figuratively): **KJV** - afflict, narrow, throng, suffer tribulation, trouble.

Diligently followed – [NT:1872](#) ἐπακολουθέω **epakoloutho** (ep-ak-ol-oo-theh'-o); from [NT:1909](#) and [NT:190](#); to accompany: **KJV** - follow (after).

#### Luke 2

<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

<sup>37</sup> And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Discharge of Widows

#### 1 Timothy 5

<sup>16</sup> If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Relieve – [NT:1884](#) ἐπαρκέω **eparkeo** (ep-ar-keh'-o); from [NT:1909](#) and [NT:714](#); to avail for, i.e. help: **KJV** - relieve.

Charged – [NT:916](#) βαρέω **bareo** (bar-eh'-o); from [NT:926](#); to weigh down (figuratively): **KJV** - burden, charge, heavy, press.

#### Mark 7

<sup>10</sup> For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

<sup>11</sup> But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

Corban – [NT:2878](#) κορβᾶν **korban** (kor-ban'); and korbanas (kor-ban-as'); of Hebrew and Aramaic origin respectively [[OT:7133](#)]; a votive [something offered or given] offering and the offering; a consecrated present (to the Temple fund); by extension (the latter term) the Treasury itself, i.e. the room where the contribution boxes stood:

**KJV** - Corban, treasury.

The Greek word *korban* is related to the term *korbanas*, signifying the “temple treasury.”

<sup>12</sup> And ye suffer him no more to do ought for his father or his mother;

By Korban not only did the gifter wash his hands of those he was commanded to honour, but those it was accepted among the Pharisees as a relinquish of duty toward them also.

### What Is 'Corban'? It is a gift to God...

In a confrontation with the Pharisees and scribes over ritualistic hand-washing, Jesus condemned the spiritual blindness that led them to elevate their traditions over the intent of God's law: "'Well did Isaiah prophesy of you hypocrites, as it is written: '**This people honors Me with their lips**, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men.' For laying aside the commandment of God, you hold the tradition of men—the washing of pitchers and cups, and many other such things you do.'

"And He said to them, 'All too well you reject the commandment of God, that you may keep your tradition. For Moses said, "Honor your father and your mother"; and, "He who curses father or mother, let him be put to death." But you say, "If a man says to his father or mother, 'Whatever profit you might have received from me is Corban'—" (that is, a gift to God), then you no longer let him do anything for his father or his mother, making the word of God of no effect through your tradition which you have handed down. And many such things you do'" (Mark 7:6-13).

What is the "Corban" **offering in the Temple** which **declared that gift dedicated to God** in a special sense. Once a gift was offered under the special declaration of Corban, it **could not be withdrawn** or **taken back**; it was considered totally dedicated for the Temple's special use...such gifts to the Temple were actually the neglect of their responsibility to care for their parents



## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Selection of Elders

#### Psalm 107

<sup>31</sup> Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

<sup>32</sup> Let them exalt him also in the congregation of the people, and praise him in the **assembly of the elders**.

### Requisites of an Elder

#### Titus 1

<sup>4</sup> To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

<sup>5</sup> For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders in every city**, as I had appointed thee:

<sup>6</sup> If any be **blameless**, the **husband of one wife**, having **faithful children** not accused of riot or unruly.

<sup>7</sup> For a **bishop must be blameless**, as the **steward of God**; **not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre**;

<sup>8</sup> But a **lover of hospitality, a lover of good men, sober, just, holy, temperate**;

<sup>9</sup> **Holding fast the faithful word** as he hath been taught, that he may be **able** by sound doctrine both **to exhort** and **to convince** the gainsayers.

### Report of the Elder

#### Hebrews 11

<sup>1</sup> Now **faith** is the substance of things hoped for, the evidence of things not seen.

<sup>2</sup> For **by it the elders obtained a good report**.

<sup>3</sup> Through faith we **understand** that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

## 1 Timothy 5:1-25 - Fight the Good Fight – Part 6

### Duties of the Elder

#### James 5 Prayer of the Elder

<sup>13</sup> Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

<sup>14</sup> Is any sick among you? let him **call for the elders** of the church; and **let them pray** over him, anointing him with oil in the name of the Lord:

<sup>15</sup> And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

#### 1 Peter 5

<sup>1</sup> The **elders** which are among you I **exhort**, who am [Paul] also an elder, and a **witness** of the sufferings of Christ, and also a **partaker of the glory** that shall be revealed:

#### 2 John 1

<sup>1</sup> The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

<sup>2</sup> For the truth's sake, which dwelleth in us, and shall be with us for ever.

#### 3 John 1

<sup>1</sup> The elder unto the wellbeloved Gaius, whom I love in the truth.

<sup>2</sup> Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

<sup>3</sup> For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

<sup>2</sup> **Feed the flock** of God which is among you, **taking the oversight** thereof, not by constraint, but **willingly; not for filthy lucre**, but of a **ready mind**;

<sup>3</sup> **Neither as being lords over God's heritage**, but being **examples to the flock**.

<sup>4</sup> And when the chief Shepherd shall appear, ye shall **receive a crown of glory** that fadeth not away.

### Respect of the Elder

#### 1 Peter 5

<sup>5</sup> Likewise, ye younger, **submit yourselves unto the elder**. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### From Part 1 – 1 Timothy 1

COMMANDER-IN-CHIEF  
FOLLOW THE COMMAND  
TESTIMONY  
WAR A GOOD WARFARE

Ephesians 6

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Spiritual Mind, heart, word

...That the Spirit work against evil in and through saints.

### From Part 2 – 1 Timothy 2:1-8

REQUEST

Supplications

Prayers

Intercessions

Giving of thanks

Hebrews 13 ...of the saints

<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, **the fruit of our lips** giving thanks to his name.

RESPONSE our/His

RIGHT

REVELATION by

1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

Revelation 13

<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the **book of life** of the Lamb slain from the foundation of the world.

RECONCILIATION His

RANSOM His

RESPONSIBILITY His/Our

CONCLUSION We

Pray every place without wrath and without doubt

### From Part 3 – 1 Timothy 2:9-15

PROPER ATTITUDE

PROPER BEHAVIOR

PROPER PREPARATION

PROPER PERMISSION - PERMITTED

PROPER PLACE - EVERY

PROPER PRESERVATION – BEING PRESERVED

PROPER PURPOSE - WITH

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### From Part 4 – 1 Timothy 3:1-16

#### BISHOP

Desire Good Work

*“Dispensation” stated 4 times in the Bible...taking care of house of God – Business...*

Desire Blamelessness

Desire Wholesomeness

Desire Probity

Desire a Good Report

#### DEACON

Desire Contentment

Desire Good Conscience

Desire being Proved

#### WIVES

Desire Even so in Wives

#### DEACONS

Desire Even so in Deacons

Desire Degrees - growing

#### CHURCH

Desire for Church - growing

#### GOSPEL

Desire No Controversy

### From Part 5 – 1 Timothy 4:1-16

Heed the Spirit

Heed a Good Conscience

Heed the Truth

Heed Healthiness (physically and spiritually)

*For health that we continue to be fed being sanctified and prayer warriors in the Good Fight!*

Heed Good Words and Doctrine

Heed Godliness

Heed the Faith

Heed Instruction

Heed the Example

Heed the Mind of Christ

Heed the Gift

Heed Thyself

Hebrews 3:12

**Take heed**, brethren, lest there be in any of you an **evil heart of unbelief**, in **departing from the living God**.

*Continue to the end to Fight the Good Fight!!!!*

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### From Part 6 – 1 Timothy 5:1-25

Elder order

Elder Widows

Family of Widows

Inclusion of Widows

Report of Widows

Discharge of Widows

### What Is 'Corban'? It is a gift to God...

Selection of Elders

Requisites of an Elder

Report of the Elder

Duties of the Elder

Respect of the Elder

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### LIVE THE DOCTRINE OF GOD

#### 1 Timothy 6

<sup>1</sup> Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

Servants – [NT:1401](#) δοῦλος **doulos** (doo'-los); from [NT:1210](#); a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency): **KJV** - bond (-man), servant.

Yoke – [NT:2218](#) ζυγός **zugos** (dzoo-gos'); from the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales):

**KJV** - pair of balances, yoke.

Count – [NT:2233](#) ἡγέομαι **hegeomai** (hayg-eh'-om-ahee); middle voice of a (presumed) strengthened form of [NT:71](#); to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider:

**KJV** - account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

Masters – [NT:1203](#) δεσπότης **despotes** (des-pot'-ace); perhaps from [NT:1210](#) and posis (a husband); an absolute ruler ("despot"): **KJV** - Lord, master.

Worthy – [NT:514](#) ἄξιος **axios** (ax'-ee-os); probably from [NT:71](#); deserving, comparable or suitable (as if drawing praise): **KJV** - due reward, meet, [un-] worthy.

Honour – [NT:5092](#) τιμή **time** (tee-may'); from [NT:5099](#); a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, esteem (especially of the highest degree), or the dignity itself: **KJV** - honour, precious, price, some.

Name – [NT:3686](#) ὄνομα **onoma** (on'-om-ah); from a presumed derivative of the base of [NT:1097](#) (compare [NT:3685](#)); a "name" (literally or figuratively) [authority, character]: **KJV** - called, (+sur-) name (-d).

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

#### Proverbs 4

<sup>1</sup> Hear, ye children, the instruction of a father, and **attend to know understanding**.

<sup>2</sup> For I give you **good doctrine**, forsake ye not my law.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### LOVE THE DOCTRINE OF GOD

#### 1 Timothy 6 (cont)

<sup>1</sup> Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and **his doctrine** be not blasphemed.

Blasphemed – [NT:987](#) βλασφημέω **blasphemeo** (blas-fay-meh'-o); from [NT:989](#); to vilify; specially, to speak impiously:

**KJV** - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

...from – [NT:989](#) βλάσφημος **blasphemos** (blas'-fay-mos); from a derivative of [NT:984](#) and [NT:5345](#); scurrilious, i.e. calumnious (against men), or (specially) impious (against God): **KJV** - blasphemer (-mous), railing.

#### Deuteronomy 32 ...the song of Moses

<sup>1</sup> Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

<sup>2</sup> My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

<sup>3</sup> Because I will publish the name of the LORD: ascribe ye greatness unto our God.

#### Titus 2 ...adorn the doctrine

<sup>9</sup> **Exhort servants to be obedient unto their own masters**, and to please them well in all things; not answering again;

<sup>10</sup> Not purloining, but shewing all good fidelity; that they may **adorn the doctrine of God** our Saviour in all things.

#### John 7 ...know the doctrine ...by doing the will of God

<sup>16</sup> Jesus answered them, and said, My doctrine is not mine, but his that sent me.

<sup>17</sup> If any man will **do his will**, he shall **know of the doctrine**, whether it be **of God**, or whether I speak of myself.

<sup>18</sup> He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### TEACH THE DOCTRINE OF GOD

#### 1 Timothy 6

<sup>2</sup> And they that have believing masters, let them not despise them, because **they are brethren**; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Believing – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

Masters – [NT:1203](#) δεσπότης **despotes** (des-pot'-ace); perhaps from [NT:1210](#) and posis (a husband); an absolute ruler ("despot"): **KJV** - Lord, master.

Despise – [NT:2706](#) καταφρονέω **kataphroneo** (kat-af-ron-eh'-o); from [NT:2596](#) and [NT:5426](#); to think against, i.e. disesteem: **KJV** - despise.

Service – [NT:1398](#) δουλεύω **douleuo** (dool-yoo'-o); from [NT:1401](#); to be a slave to (literal or figurative, involuntary or voluntary): **KJV** - be in bondage, (do) serve (-ice).

Faithful – [NT:4103](#) πιστός **pistos** (pis-tos'); from [NT:3982](#); objectively, trustworthy; subjectively, trustful: **KJV** - believe (-ing, -r), faithful (-ly), sure, true.

Beloved – [NT:27](#) ἀγαπητός **agapetos** (ag-ap-ay-tos'); from [NT:25](#); beloved: **KJV** - (dearly, well) beloved, dear.

Partakers – [NT:482](#) ἀντιλαμβάνομαι **antilambanomai** (an-tee-lam-ban'-om-ahee); from [NT:473](#) and the middle voice of [NT:2983](#); to take hold of in turn, i.e. succor; also to participate: **KJV** - help, partaker, support.

Benefit – [NT:2108](#) εὐεργεσία **euergesia** (yoo-erg-es-ee'-ah); from [NT:2110](#); beneficence (genitive case or specially): **KJV** - benefit, good deed done.

Teach – [NT:1321](#) διδάσκω **didasko** (did-as'-ko); a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application): **KJV** - teach.

Exhort – [NT:3870](#) παρακαλέω **parakaleo** (par-ak-al-eh'-o); from [NT:3844](#) and [NT:2564](#); to call near, i.e. invite, invoke (by imploration, hortation or consolation): **KJV** - beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), intreat, pray.

#### 1 Timothy 4 ...teach what is read...

<sup>13</sup> Till I come, give attendance to reading, to exhortation, to **doctrine**.

*...doctrine is in the top 3! ☺*

#### 1 Timothy 4

<sup>6</sup> If thou put the brethren in remembrance of these things, thou shalt be a **good minister** of Jesus Christ, nourished up in the words of faith and of **good doctrine**, whereunto thou hast attained.

#### 1 Peter 4

<sup>10</sup> As every man [one] hath received the gift, even so **minister** [attend] the same one to another, as good stewards of the manifold [derivative, various, divers] grace of God.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### HEED THE DOCTRINE OF GOD

#### 1 Timothy 6

<sup>2</sup> And they that have believing masters, let them not despise them, because **they are brethren**; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

#### Titus 2

<sup>6</sup> Young men likewise exhort to be sober minded.

<sup>7</sup> In all things **shewing thyself a pattern of good works: in doctrine** shewing uncorruptness, gravity, sincerity,

<sup>8</sup> Sound speech, that cannot be condemned; that he that is of the **contrary part may be ashamed**, having no evil thing to say of you.

#### 1 Timothy 4

<sup>16</sup> Take **heed unto thyself**, and **unto the doctrine**; continue in them: for in doing this thou shalt both **save thyself**, and **them that hear thee**.

#### 1 Timothy 4 ...speaking boldly

<sup>1</sup> Now the Spirit speaketh expressly [distinctly, out-spoken], that in the latter times some shall depart from the faith, giving **heed** to seducing spirits, and **doctrines of devils**;

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### ESTABLISH THE DOCTRINE OF GOD

#### 1 Timothy 6

<sup>3</sup> If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

Teach otherwise – [NT:2085](#) ἑτεροδιδασκαλέω **heterodidaskaleo** (het-er-od-id-as-kal-eh'-o); from [NT:2087](#) and [NT:1320](#); to instruct differently: **KJV** - teach other doctrine (-wise).

Consent – [NT:4334](#) προσέρχομαι **proserchomai** (pros-er'-khom-ahee); from [NT:4314](#) and [NT:2064](#) (including its alternate); to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to:

**KJV** - (as soon as he) come (unto), come thereunto, consent, draw near, go (near, to, unto).

Wholesome – [NT:5198](#) ὑγιάνω **hugiaino** (hoog-ee-ah'-ee-no); from [NT:5199](#); to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine): **KJV** - be in health, (be safe and) sound, (be) whole (-some).

Doctrine – [NT:1319](#) διδασκαλία **didaskalia** (did-as-kal-ee'-ah); from [NT:1320](#); instruction (the function or the information): **KJV** - doctrine, learning, teaching.

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme: **KJV** - godliness, holiness.

#### 1 Timothy 1

<sup>2</sup> Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

<sup>3</sup> As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they **teach no other doctrine**,

<sup>4</sup> Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.

#### Colossians 2

<sup>21</sup> (Touch not; taste not; handle not;

<sup>22</sup> Which all are to perish with the using;) after the commandments and doctrines of men?

<sup>23</sup> Which things have indeed a **shew of wisdom** in will **worship**, and **humility**, and **neglecting** of the body: not in any **honour to the satisfying of the flesh**.

#### Hebrews 13

<sup>9</sup> Be not carried about with **divers and strange doctrines**. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

#### Proverbs 15

<sup>4</sup> A wholesome [curative] tongue is a tree of **life**: but **perverseness** therein is a breach [break] in the spirit [~death].

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### CONTRARY TO THE DOCTRINE OF GOD

#### 1 Timothy 6

<sup>4</sup> He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

Proud – [NT:5187](#) τυφώω **tuphoo** (toof-o'-o); from a derivative of [NT:5188](#); to envelop with smoke, i.e. (figuratively) to inflate with self-conceit:

**KJV** - high-minded, be lifted up with pride, be proud.

Knowing – [NT:1987](#) ἐπίσταμαι **epistamai** (ep-is'-tam-ahee); apparently a middle voice of [NT:2186](#) (with [NT:3563](#) implied); to put the mind upon, i.e. comprehend, or be acquainted with: **KJV** - know, understand.

Doting – [NT:3552](#) νοσέω **noseo** (nos-eh'-o); from [NT:3554](#); to be sick, i.e. (by implication of a diseased appetite) to hanker after (figuratively, to harp upon): **KJV** - dote.

...from – [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely figuratively, of moral disability): **KJV** - disease, infirmity, sickness.

Questions – [NT:2214](#) ζήτησις **zetesis** (dzay'-tay-sis); from [NT:2212](#); a searching (properly, the act), i.e. a dispute or its theme: **KJV** - question.

Strifes of words – [NT:3055](#) λογομαχία **logomachia** (log-om-akh-ee'-ah); from the same as [NT:3054](#); disputation about trifles ("logomachy"): **KJV** - strife of words.

Envy – [NT:5355](#) φθόνος **phthonos** (fthon'-os); probably akin to the base of [NT:5351](#); ill-will (as detraction), i.e. jealousy (spite): **KJV** - envy.

Strife – [NT:2054](#) ἔρις **eris** (er'-is); of uncertain affinity; a quarrel, i.e. (by implication) wrangling:

**KJV** – contention [disagreement], debate [argue], strife [trouble, conflict, dischord], variance [inconsistency].

Railings – [NT:988](#) βλασφημία **blasphemia** (blas-fay-me'-ah); from [NT:989](#); vilification (especially against God): **KJV** - blasphemy, evil speaking, railing.

Evil – [NT:4190](#) πονηρός **poneros** (pon-ay-ros'); from a derivative of [NT:4192](#); hurtful, i.e. evil (properly, in effect or influence, and thus differing from [NT:2556](#), which refers rather to essential character, as well as from [NT:4550](#), which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:

**KJV** - bad, evil, grievous, harm, lewd, malicious, wicked (-ness). See also [NT:4191](#).

Surmisings – [NT:5283](#) ὑπόνοια **huponoia** (hoop-on'-oy-ah); from [NT:5282](#); suspicion:

**KJV** - surmising.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### CONTRARY TO THE DOCTRINE OF GOD (*CONT*)

#### 1 Timothy 6

<sup>5</sup> Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Perverse disputings – [NT:1275a](#) διαπαρατριβή **diaparatribe** (dee-ap-ar-a-tree-bay'); constant arguing, mutual irritation.

Corrupt – [NT:1311](#) διαφθείρω **diaphtheiro** (dee-af-thi'-ro); from [NT:1225](#) and [NT:5351](#); to rot thoroughly, i.e. (by implication) to ruin (passively, decay utterly, figuratively, pervert): **KJV** - corrupt, destroy, perish.

Minds – [NT:3563](#) νοῦς **nous** (nooce); probably from the base of [NT:1097](#); the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication meaning:

**KJV** - mind, understanding. Compare [NT:5590](#).

Destitute – [NT:650](#) ἀποστερέω **apostereo** (ap-os-ter-eh'-o); from [NT:575](#) and stereo (to deprive); to despoil, damage, desecrate, ruin, defile:

**KJV** - defraud destitute, kept back by fraud.

Supposing – [NT:3543](#) νομίζω **nomizo** (nom-id'-zo); from [NT:3551](#); properly, to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard:

**KJV** - suppose, thing, be wont.

Gain – [NT:4200](#) πορισμός **porismos** (por-is-mos'); from a derivative of poros (a way, i.e. means); furnishing (procuring), i.e. (by implication) money-getting (acquisition):

**KJV** - gain.

#### Acts 20

<sup>29</sup> For I **know this**, that after my departing shall grievous wolves enter in among you, not sparing the flock.

<sup>30</sup> Also **of your own selves** shall men arise, **speaking perverse things, to draw away** disciples after them.

<sup>31</sup> Therefore **watch**, and **remember**, that by the space of three years I ceased not to warn every one night and day with tears.

## 1 Timothy 6:1-5 - Fight the Good Fight – Part 7

### WITHDRAWAL IS THE DOCTRINE OF GOD

#### 1 Timothy 6 (cont)

<sup>5</sup> Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Withdraw – [NT:868](#) ἀφίστημι **aphistemi** (af-is'-tay-mee); from 575 and 2476; to remove, i.e. (act.) instigate to revolt usually (reflex,) to desist, dessert, etc.: - depart, draw (fall) away, refrain, withdraw self. **KJV** - withdraw

**NOTE: Withdrawal from the doctrinally contrary is not contrary to the doctrine of God.  
Drawing away from those who seek to draw you away is doctrinal.  
Deserting the deserted is doctrinal.**

#### 2 John 1

<sup>9</sup> Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

<sup>10</sup> If there come **any** unto you, and bring **not this doctrine**, **receive him not** into your house, **neither bid** him God speed:

<sup>11</sup> For he that biddeth him God speed **is partaker of his evil deeds**.

#### Romans 16:17

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the **doctrine** which ye have learned; and avoid them.

#### 2 Thessalonians 3

<sup>6</sup> Now we command you, brethren, in the name of our Lord Jesus Christ, that ye **withdraw yourselves** from every brother that walketh disorderly, and not after the tradition which he received of us.

#### Ephesians 4:14

That we henceforth be no more children, tossed to and fro, and carried about with every wind of **doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

#### Philippians 2

<sup>15</sup> That ye may be **blameless and harmless**, the sons of God, without rebuke, in the midst of a **crooked and perverse nation**, among whom ye **shine as lights** in the world;

**1 Timothy 6:6-21 - Fight the Good Fight – Part 8**  
**Fiscal Responsibility**

**From Part 1 – 1 Timothy 1**

**COMMANDER-IN-CHIEF**  
**FOLLOW THE COMMAND**  
**TESTIMONY**  
**WAR A GOOD WARFARE**

**Ephesians 6**

**12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

**Spiritual Mind, heart, word**

**...That the Spirit work against evil in and through saints.**

**From Part 2 – 1 Timothy 2:1-8**

**REQUEST**

**Supplications**

**Prayers**

**Intercessions**

**Giving of thanks**

**Hebrews 13 ...of the saints**

**<sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.**

**RESPONSE our/His**

**RIGHT**

**REVELATION by**

**1 Timothy 1**

**<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.**

**Revelation 13**

**<sup>8</sup> And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.**

**RECONCILIATION His**

**RANSOM His**

**RESPONSIBILITY His/Our**

**CONCLUSION We**

**Pray every place without wrath and without doubt**

**From Part 3 – 1 Timothy 2:9-15**

**PROPER ATTITUDE**

**PROPER BEHAVIOR**

**PROPER PREPARATION**

**PROPER PERMISSION - PERMITTED**

**PROPER PLACE - EVERY**

**PROPER PRESERVATION – BEING PRESERVED**

**PROPER PURPOSE - WITH**

**1 Timothy 6:6-21 - Fight the Good Fight – Part 8**  
**Fiscal Responsibility**

**From Part 4 – 1 Timothy 3:1-16**

**BISHOP**

**Desire Good Work**

*“Dispensation” stated 4 times in the Bible...taking care of house of God – Business...*

**Desire Blamelessness**

**Desire Wholesomeness**

**Desire Probity**

**Desire a Good Report**

**DEACON**

**Desire Contentment**

**Desire Good Conscience**

**Desire being Proved**

**WIVES**

**Desire Even so in Wives**

**DEACONS**

**Desire Even so in Deacons**

**Desire Degrees - growing**

**CHURCH**

**Desire for Church - growing**

**GOSPEL**

**Desire No Controversy**

**From Part 5 – 1 Timothy 4:1-16**

Heed the Spirit

Heed a Good Conscience

Heed the Truth

Heed Healthiness (physically and spiritually)

*For health that we continue to be fed being sanctified and prayer warriors in the Good Fight!*

Heed Good Words and Doctrine

Heed Godliness

Heed the Faith

Heed Instruction

Heed the Example

Heed the Mind of Christ

Heed the Gift

Heed Thyself

**Hebrews 3:12**

**Take heed**, brethren, lest there be in any of you an **evil heart of unbelief**, in **departing from the living God**.

*Continue to the end to **Fight the Good Fight!!!!***

**1 Timothy 6:6-21 - Fight the Good Fight – Part 8**  
**Fiscal Responsibility**

**From Part 6 – 1 Timothy 5:1-25**

Elder order  
Elder Widows  
Family of Widows  
Inclusion of Widows  
Report of Widows  
Discharge of Widows

**What Is 'Corban'? It is a gift to God...**

Selection of Elders  
Requisites of an Elder  
Report of the Elder  
Duties of the Elder  
Respect of the Elder

**From Part 7 – 1 Timothy 6:1-5**

**LIVE THE DOCTRINE OF GOD**  
**LOVE THE DOCTRINE OF GOD**  
**TEACH THE DOCTRINE OF GOD**  
**HEED THE DOCTRINE OF GOD**  
**ESTABLISH THE DOCTRINE OF GOD**  
**BE NOT CONTRARY TO THE DOCTRINE OF GOD**  
**WITHDRAWAL IS THE DOCTRINE OF GOD**

**NOTE: Withdrawal from the doctrinally contrary is not contrary to the doctrine of God.**  
**Drawing away from those who seek to draw you away is doctrinal.**  
**Deserting the deserted is doctrinal.**

# 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

## Fiscal Responsibility

### BALANCE SHEET

#### 1 Timothy 6 ...Gain

<sup>6</sup> But godliness with contentment is great gain.

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme: **KJV** - godliness, holiness.

Contentment – [NT:841](#) αὐτάρκεια **autarkeia** (ow-tar'-ki-ah); from [NT:842](#); self-satisfaction, i.e. (abstractly) contentedness, or (concretely) a competence: **KJV** - contentment, sufficiency.

Gain – [NT:4200](#) πορισμός **porismos** (por-is-mos'); from a derivative of poros (a way, i.e. means); furnishing (procuring), i.e. (by implication) money-getting (acquisition): **KJV** - gain.

#### Matthew 16:26 Profit

For what is a man **profited**, if he shall **gain the whole world**, and lose his own soul? or what shall a man give in **exchange for his soul**?

#### Mark 8:36 Self serving

For what shall it profit a man, if he shall **gain the whole world**, and **lose his own soul**?

#### Luke 9:25 Advantages

For what is a man advantaged, if he **gain the whole world**, and **lose himself**, or be **cast away**?

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### LIABILITY vs EQUITY

#### 1 Timothy 6 ...a good Balance sheet

<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Flee – [NT:5343](#) φεύγω **pheugo** (fyoo'-go); apparently a primary verb; to run away (literally or figuratively); by implication, to shun; by analogy, to vanish:  
**KJV** - escape, flee (away).

Follow – [NT:1377](#) διώκω **dioko** (dee-o'-ko); a prolonged (and causative) form of a primary verb dio (to flee; compare the base of [NT:1169](#) and [NT:1249](#)); to pursue (literally or figuratively); by implication, to persecute:  
**KJV** - ensue, follow (after), given to, (suffer) persecute (-ion), press forward.

Righteousness – [NT:1343](#) δικαιοσύνη **dikaiousune** (dik-ah-yos-oo'-nay); from [NT:1342](#); equity (of character or act); specially (Christian) justification:  
**KJV** - righteousness.

...Financial plan vs Gospel plan

Godliness – [NT:2150](#) εὐσέβεια **eusebeia** (yoo-seb'-i-ah); from [NT:2152](#); piety; specially, the gospel scheme:  
**KJV** - godliness, holiness.

...prospectus

#### Faithful advisor ...reliance upon His persuasion

Faith – [NT:4102](#) πίστις **pistis** (pis'-tis); from [NT:3982](#); persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:  
**KJV** - assurance, belief, believe, faith, fidelity.

Love – [NT:26](#) ἀγάπη **agape** (ag-ah'-pay); from [NT:25](#); love, i.e. affection or benevolence; specially (plural) a love-feast: **KJV** - (feast of) charity ([-ably]), dear, love.

#### Trusting His guidance

Patience – [NT:5281](#) ὑπομονή **hupomone** (hoop-om-on-ay'); from [NT:5278](#); cheerful (or hopeful) endurance, constancy:  
**KJV** - enduring, patience, patient continuance (waiting).

Meekness – [NT:4239](#) πραῦς **praus** (prah-ooce'); apparently a primary word; mild, i.e. (by implication) humble: **KJV** - meek. See also [NT:4235](#).

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### CONTENTMENT

#### 1 Timothy 6 (Cont)

<sup>6</sup> But godliness with contentment is great gain.

Contentment – [NT:841](#) αὐτάρκεια **autarkeia** (ow-tar'-ki-ah); from [NT:842](#); self-satisfaction, i.e. (abstractly) contentedness, or (concretely) a competence: **KJV** - contentment, sufficiency.

Gain – [NT:4200](#) πορισμός **porismos** (por-is-mos'); from a derivative of poros (a way, i.e. means); furnishing (procuring), i.e. (by implication) money-getting (acquisition): **KJV** - gain.

#### Philippians 4

<sup>10</sup> But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

<sup>11</sup> Not that I speak in **respect of want**: for I have learned, **in whatsoever state I am**, therewith **to be content**.

<sup>12</sup> I know both how to be abased, and I know how to abound: every where and in all things I am instructed both **to be full and to be hungry**, both **to abound and to suffer need**.

#### Proverbs 24

<sup>16</sup> For a **just man falleth seven times**, and **riseth up again**: but the **wicked shall fall into mischief**.

#### 2 Peter 3

<sup>10</sup> But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

<sup>11</sup> **Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,**

<sup>12</sup> **Looking for and hasting unto the coming of the day of God**, wherein the **heavens** being on fire shall be **dissolved**, and the **elements** shall **melt** with **fervent heat**?

#### Psalms 22 satisfied

<sup>26</sup> The meek shall **eat and be satisfied**: they shall praise the LORD that seek him: your heart shall live for ever.

#### Ecclesiastes 5 not so for the wicked

<sup>10</sup> **He that loveth silver shall not be satisfied** with silver; **nor he that loveth abundance with increase**: this is also vanity.

#### Proverbs 1

<sup>18</sup> And they lay wait for their own blood; they lurk privily for their own lives.

<sup>19</sup> So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

#### Proverbs 15

<sup>27</sup> He that is greedy of **gain** troubleth his own house; but he that hateth gifts shall live.

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### CONTENTMENT (Cont)

##### 1 Timothy 6

<sup>8</sup> And having **food and raiment** let us be therewith content.

Content – [NT:714](#) ἄρκέω **arkeo** (ar-keh'-o); apparently a primary verb [but probably akin to [NT:142](#) through the idea of raising a barrier]; properly, to ward off, i.e. (by implication) to avail (figuratively, be satisfactory):

**KJV** - be content, be enough, suffice, be sufficient.

#### Inclination vs disinclination (unwillingness and reluctance)

##### Proverbs 30

<sup>7</sup> Two things have I required of thee; deny me them not before I die:

<sup>8</sup> Remove far from me vanity and lies: **give me neither poverty nor riches; feed me with food convenient for me:**

<sup>9</sup> **Lest I be full, and deny thee**, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

##### Hebrews 13

<sup>5</sup> Let your conversation be without covetousness; and **be content with such things as ye have:** for he hath said, **I will never leave thee, nor forsake thee.**

##### 2 Corinthians 12

<sup>9</sup> And he said unto me, **My grace is sufficient for thee:** for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Sufficient – [NT:714](#) ἄρκέω **arkeo** (ar-keh'-o); apparently a primary verb [but probably akin to [NT:142](#) through the idea of raising a barrier]; properly, to ward off, i.e. (by implication) to avail (figuratively, be satisfactory):

**KJV** - be content, be enough, suffice, be sufficient.

##### Philippians 1

<sup>21</sup> For to me **to live is Christ, and to die is gain.**

Unlike the world we have an inheritance in Christ...

...while their inheritance is left to those of this world...

...we leave the world for our inheritance!

# 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

## Fiscal Responsibility

### DENOMINATION

#### 1 Timothy 6

<sup>7</sup> For **we brought nothing** into this world, and it is certain we can carry [bear] nothing out.

#### James 4

<sup>14</sup> Whereas ye **know not what shall be on the morrow**. For what is your **life**? It is even a **vapour**, that appeareth for a little time, and then vanisheth away.

#### James 4

<sup>13</sup> Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and **buy and sell**, and get **gain**:

#### Genesis 3

<sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou **return** unto the ground; for out of it wast thou taken: **for dust thou art**, and **unto dust shalt thou return**.

#### Psalms 104

<sup>29</sup> Thou hidest thy face, they are **troubled**: thou **takest away their breath**, they **die**, and **return to their dust**.

#### Ecclesiastes 12

<sup>7</sup> Then shall **the dust return to the earth as it was**: and **the spirit shall return unto God who gave it**.

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### LIQUIDITY

##### 1 Timothy 6

<sup>9</sup> But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Fall – [NT:1706](#) ἐμπίπτω **empipto** (em-pip'-to); from [NT:1722](#) and [NT:4098](#); to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with:

**KJV** - fall among (into).

Temptation – [NT:3986](#) πειρασμός **peirasmos** (pi-ras-mos'); from [NT:3985](#); a putting to proof (by experiment [of good], experience [of evil], solicitation, discipline or provocation); by implication, adversity: **KJV** - temptation, <sup>x</sup> try.

Snare – [NT:3803](#) παγίς **pagis** (pag-ece'); from [NT:4078](#); a trap (as fastened by a noose or notch); figuratively, a trick or stratagem (temptation): **KJV** - snare.

Foolish – [NT:453](#) ἀνόητος **anoetos** (an-o'-ay-tos); from [NT:1](#) (as a negative particle) and a derivative of [NT:3539](#); unintelligent; by implication, sensual:

**KJV** - fool (-ish), unwise.

Hurtful – [NT:983](#) βλαβερός **blaberos** (blab-er-os'); from [NT:984](#); injurious:

**KJV** - hurtful.

Lusts – [NT:1939](#) ἐπιθυμία **epithumia** (ep-ee-thoo-mee'-ah); from [NT:1937](#); a longing (especially for what is forbidden): **KJV** - concupiscence, desire, lust (after).

Drown – [NT:1036](#) βυθίζω **buthizo** (boo-thid'-zo); from [NT:1037](#); to sink; by implication, to drown: **KJV** - begin to sink, drown.

Destruction – [NT:3639](#) ὄλεθρος **olethros** (ol'-eth-ros); from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment:

**KJV** - destruction.

Perdition – [NT:684](#) ἀπώλεια **apoleia** (ap-o'-li-a); from a presumed derivative of [NT:622](#); ruin or loss (physical, spiritual or eternal):

**KJV** - damnable (-nation), destruction, die, perdition, <sup>x</sup> perish, pernicious ways, waste.

##### Matthew 19

<sup>23</sup> Then said Jesus unto his disciples, Verily I say unto you, That **a rich man shall hardly enter into the kingdom of heaven.**

##### Proverbs 23

<sup>5</sup> Wilt thou set thine eyes upon that which is not? for **riches certainly make themselves wings; they fly away as an eagle toward heaven.**

##### Psalms 37

<sup>16</sup> **A little that a righteous man hath is better than the riches of many wicked.**

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### LIQUIDITY (Cont)

#### 1 Timothy 6 (cont)

<sup>9</sup> But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

**Saints can be successful too...**

**Psalm 62 ...doing all rightly with a right heart**

<sup>10</sup> **Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.**

**Psalm 112 ...Wealth and riches to those who fear the LORD**

<sup>1</sup> Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

<sup>2</sup> His seed shall be mighty upon earth: the generation of the upright shall be blessed.

<sup>3</sup> **Wealth and riches shall be in his house:** and his righteousness endureth for ever.

**Proverbs 10 ...His blessings make us rich without sorrows...to ourselves and others**

<sup>22</sup> **The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.**

**Ecclesiastes 5 ...Wealth is God given – The gift of God!**

<sup>19</sup> Every man also to whom **God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God.**

The Lord God is our inspiration!

#### FAMILY BUSINESS

#### Luke 2

<sup>49</sup> And he said unto them, How is it that ye sought me? wist ye not that I must be about **my Father's business?**

#### Romans 12

<sup>11</sup> **Not slothful in business; fervent in spirit; serving the Lord;**

#### 1 Thessalonians 4

<sup>11</sup> And that ye **study to be quiet, and to do your own business, and to work with your own hands,** as we commanded you;

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### ASPIRATIONS

##### 1 Timothy 6

<sup>10</sup> 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.

Coveted – [NT:3713](#) ὀρέγομαι **oregomai** (or-eg'-om-ahee); middle voice of apparently a prolonged form of an obsolete primary [compare [NT:3735](#)]; to stretch oneself, i.e. reach out after (long for): **KJV** - covet after, desire.

Erred – [NT:635](#) ἀποπλανᾶω **apoplanao** (ap-op-lan-ah'-o); from [NT:575](#) and [NT:4105](#); to lead astray (figuratively); passively, to stray (from truth): **KJV** - err, seduce.

Pierced – [NT:4044](#) περιπείρω **peripeiro** (per-ee-pi'-ro); from [NT:4012](#) and the base of [NT:4008](#); to penetrate entirely, i.e. transfix (figuratively): **KJV** - pierce through.

Sorrows – [NT:3601](#) ὀδύνη **odune** (od-oo'-nay); from [NT:1416](#); grief (as dejecting): **KJV** - sorrow.

...from – [NT:1416](#) δύνω **duno** (doo'-no); or **dumi** (doo'-mee); prolonged forms of an obsolete primary **duo** (doo'-o) (to sink); to go "down": **KJV** - set.

#### Riches of Christ

##### 2 Corinthians 8

<sup>9</sup> For ye know the grace of our Lord Jesus Christ, that, though **he was rich**, yet for your sakes **he became poor**, that ye through his poverty **might be rich**.

##### Ephesians 3

<sup>8</sup> Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable **riches of Christ**;

##### Ephesians 1 ...grace

<sup>7</sup> In whom we have redemption through his blood, the forgiveness of sins, according to the **riches of his grace**;

##### Ephesians 1 ...glory

<sup>18</sup> The eyes of your **understanding being enlightened**; that ye may know what is the hope of his calling, and what the **riches of the glory** of his inheritance in the saints,

##### Ephesians 3 ...strength

<sup>16</sup> That he would grant you, according to the **riches of his glory**, to be strengthened with might by his Spirit in the inner man;

##### Ephesians 2 ...mercy

<sup>4</sup> But God, who is **rich in mercy**, for his great love wherewith he loved us,

##### Ephesians 2 ...kindness

<sup>7</sup> That in the ages to come he might shew the exceeding **riches of his grace in his kindness toward us** through Christ Jesus.

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### ASPIRATIONS (Cont)

##### 1 Timothy 6

<sup>10</sup> 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.

**How rich are we?!**

##### Philippians 4

<sup>19</sup> But my **God shall supply all your need** according to **his riches** in glory by Christ Jesus.

##### Colossians 3 ...Word of Christ...even His Spirit

<sup>16</sup> Let the word of Christ **dwelt in you richly** in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

##### James 5

<sup>1</sup> Go to now, ye rich men, weep and howl for your miseries that shall come upon you.  
Miseries – [NT:5004](#) ταλαιπωρία **talaiporia** (tal-ahee-po-ree'-ah); from [NT:5005](#); wretchedness, i.e. calamity: **KJV** - misery.

##### Malachi 3 ...wicked think wrong ...mournfully

<sup>14</sup> Ye have said, **It is vain to serve God**: and **what profit** is it that we have kept his ordinance, and that we have **walked mournfully** before the LORD of hosts?

Difference of motivation and a difference of recognition

##### Ecclesiastes 2 ...saints think good ...joyfully

<sup>24</sup> There is **nothing better for a man**, than that he should eat and drink, and that he should make his soul **enjoy good in his labour**. This also I saw, that **it was from the hand of God**.

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### FISCAL RESPONSIBILITY

##### Certainty vs Uncertainty

##### 1 Timothy 6

<sup>17</sup> 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;

##### Spiritual vs Material

##### 1 Timothy 6

<sup>18</sup> That they do good, that they be rich in good works, ready to distribute, willing to communicate;

##### Propagation of Gain

##### 1 Timothy 6

<sup>19</sup> Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

##### Matthew 6

**24** No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**

##### Luke 16:13

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye cannot serve God and mammon.**

##### Time Value

##### Hebrews 11

<sup>24</sup> By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

##### Future Value vs Present Value

<sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

##### Abundance vs Redundancy

<sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

##### Investment vs Consequences

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

## 1 Timothy 6:6-21 - Fight the Good Fight – Part 8

### Fiscal Responsibility

#### LIFE LONG PROFESSION

##### 1 Timothy 6

<sup>12</sup> **Fight the good fight of faith**, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Fight – [NT:75](#) ἀγωνίζομαι **agonizomai** (ag-o-nid'-zom-ahee); from [NT:73](#); to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something):

**KJV** - fight, labor fervently, strive.

Good – [NT:2570](#) καλός **kalos** (kal-os'); of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from [NT:18](#), which is properly intrinsic): **KJV** - <sup>x</sup> better, fair, good (-ly), honest, meet, well, worthy.

Fight – [NT:73](#) ἀγών **agon** (ag-one'); from [NT:71](#); properly, a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety:

**KJV** - conflict, contention, fight, race.

Lay hold – [NT:1949](#) ἐπιλαμβάνομαι **epilambanomai** (ep-ee-lam-ban'-om-ahee); middle voice from [NT:1909](#) and [NT:2983](#); to seize (for help, injury, attainment, or any other purpose; literally or figuratively): **KJV** - catch, lay hold (up-) on, take (by, hold of, on).

Called – [NT:2564](#) καλέω **kaleo** (kal-eh'-o); akin to the base of [NT:2753](#); to "call" (properly, aloud, but used in a variety of applications, dir. or otherwise):

**KJV** - bid, call (forth), (whose, whose sur-) name (was [called]).

Professed – [NT:3670](#) ὁμολογέω **homologeō** (hom-ol-og-eh'-o); from a compound of the base of [NT:3674](#) and [NT:3056](#); to assent, i.e. covenant, acknowledge:

**KJV** - con- (pro-) fess, confession is made, give thanks, promise.

Profession – [NT:3671](#) ὁμολογία **homologia** (hom-ol-og-ee'-ah); from the same as [NT:3670](#); acknowledgment: **KJV** - con- (pro-) fession, professed.

##### Matthew 24

<sup>13</sup> But he that shall **endure unto the end**, the same shall be saved.

##### Mark 13

<sup>13</sup> And ye shall be hated of all men for my name's sake: but he that shall **endure unto the end**, the same shall be saved.

##### James 5

<sup>11</sup> Behold, **we count them happy which endure**. Ye have heard of the patience of Job, and have **seen the end of the Lord**; that the **Lord is very pitiful**, and of **tender mercy**.

**1 Timothy 6:6-21 - Fight the Good Fight – Part 8**  
**Fiscal Responsibility**

**1 Timothy 6**

<sup>13</sup> 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;

<sup>14</sup> That thou **keep this commandment** without **spot, unrebukable, until the appearing of our Lord** Jesus Christ:

<sup>15</sup> Which in his times **he shall shew**, who is the blessed and only Potentate, the King of kings, and Lord of lords;

<sup>16</sup> **Who only hath immortality, dwelling in the light** which **no man can approach** unto; whom **no man hath seen, nor can see**: to whom be **honour and power everlasting. Amen.**

**1 Timothy 6**

<sup>20</sup> O Timothy, **keep that which is committed to thy trust, avoiding profane and vain babblings**, and oppositions of **science falsely** so called:

<sup>21</sup> Which **some professing have erred** concerning the **faith. Grace be with thee. Amen.**