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Doctrinal Studies Bible Church
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I Timothy Book Study (#17)

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FIGHT THE GOOD FIGHT

Paul opened our lesson text with a third instruction given in chapter one to First Timothy regarding the necessary doctrines to teach to the church of Ephesus.

This lesson will study four aspects of Paul’s instructions to Timothy as a teacher of sound doctrines (1 Tim.1:10) (te hugiaino didaskalia) Hygenic Doctrines (1 Tim.6:3).

It will show what Paul instructed Timothy to teach in order for the Church of Ephesus to **Fight the Good Fight**.

1. Satan infiltrated the Church of Ephesus with legalistic teachers of the works salvation and spirituality doctrines based on the Law (1 Tim.1:7).

They were causing theological and doctrinal conflict

(1 Tim.1:4-6) “But it was because of the false brethren secretly brought in, who had sneaked in to spy our liberty which we have in Christ Jesus, in order to bring us into bondage. But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.”
(Gal.2:4-5; 2 Tim.2:26)

- Works salvation (Acts 15:1; 21:20-21; 1 Tim.4:16)
- Works spirituality (Acts 15:5; 21:25; Gal.3:1-3)

Paul was giving Timothy doctrinal instruction on how to **fight the good fight** in the angelic conflict within a local church.

The danger is that a little leaven leavens the whole lump (Matt.16:6, 11; **Gal.5:7-10**; 1 Cor.5:6-8).

2. Paul used the Greek word, paraggelia, to apply a specific Categorical Doctrine – The Directive Will of God to a specific life experience - for all three instruction passages in chapter one.

- (1 Tim.1:3-4)
- (1 Tim.1:5-17)
- (1 Tim.1:18-20)

Read:

- (1 Tim.4:1-11)
- (1 Tim.5:1-8) (vs.7)
- (1 Tim.6:11-16) (vs.13)
- (1 Tim.6:17-21)

(1 Tim.1:18)

- **This command** (houstos ten paraggelia) (accusative singular feminine)
- **I entrust** (paratithemi) (p.m.ind.1ps)
- **to you, Timothy, my son, in accordance with the prophecies previously made concerning you** (1 Tim.4:14),
- **that** (hina) [divine purpose of this instruction]
- **by them you fight** (strateuo) (p.a.subj.2ps) [combat soldier]
- **the good** (ten kalos) (asf)
- **fight** (strateia) (asf)

3. Paul used a different Greek word for “fight” than the one in (1 Tim.6:12) and (2 Tim.4:7). Paul used the Greek verb strateuo (warfare/ soldier) rather than agonizo (contest/ athlete).

In (1Tim.1:18) Paul used a military term for doctrinal instruction in the **spiritual warfare** of the angelic conflict. (2 Cor.2:8-11; 10:4-5; Eph.6:10-17; 2 Tim.2:3-4; James 4:1-3; 1 Pet.2:11-12; Phil.2:25).

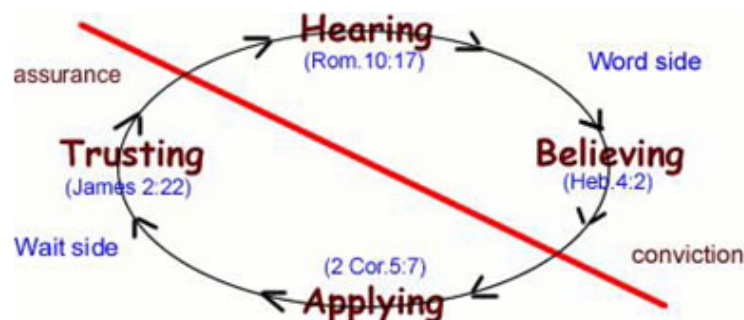
4. Paul connected two important spiritual weapons necessary to Fight the Good Fight. (1Tim.1:19)

- **Keeping** (echo/ p.a.ptc.nsm) [have and hold] the **faith** (pistis/ asf)
 - **and** (kai) (adjunctive joining two nouns)
- **Having a good (agathos) conscience** (suneidesis/ asf),
 - **which (hos/ asf) some have rejected**
 - **and suffered shipwreck in regard to their faith.”**

Note the two spiritual weapons are faith cycle and good conscience

Note that there are no definite articles (the) with the two spiritual weapons.

- Keeping Faith cycle (1 Tim.1:5, 19)



- Keeping good **conscience** (suneidosis) (action of sunoida) [perceptive awareness]
 - **“I know what I have done is wrong.”**This is consciousness working with conscience.
 - Conscience has two poles: right and wrong and good and evil (Gen.6:5; 1 Tim.4:1-2; Col.2:8).

Because of the conscience, the rational man finds fault with himself based on accepted norms and standards,

- Old man Cosmos Diabolicus (OMCD) [Worldly thinking]
- New Man Divine Viewpoint (NMDV) [Divine Viewpoint thinking]

(1 Cor.4:4) “For I am conscious of nothing against myself, yet I am not by this acquitted; but the One who examines me is the Lord.”

God’s Omniscience is greater than man’s Conscience (2 Cor.1:12).