

1. Last week I taught 1Ti 6:11 in part and when the clock tolled noon we were on the verge of completing an analysis of the phrase Καλος Αγων translated in the KJV “good fight.”
2. Before returning to the exegesis of verse twelve I want to give you opportunity to use 1Jo 1:9 as may be necessary.
3. Let me first give you an expanded translation of 1Ti 6:9-11.

**Expanded Translation**

**1Ti 6:9 All, and that includes pastor-teachers, who have an inordinate desire for wealth will invariably fall into temptation and become entrapped into many foolish and harmful desires. Such desires will plunge them into ruin and destruction.**

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

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

4. Paul’s imperative for Timothy is to fight the good fight. I want to review some of that learned and then begin new material on page two.
5. The entire verse has been translated in the KJV:

KJV-New Sentence

1Ti 6:12 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 THE GOOD FIGHT Αγωνιζομαι αγων ο καλος

1. **Agonizomai Agon Ho Kalos** is better translated “Now Timothy, it is important for you to fight the good fight as one competing before many witnesses ...”
2. **Agonizomai** is where we get our word agonize. As a delegated apostle fighting the good fight includes doing the work of a pastor teacher, particularly in Ephesus during the absence of Paul.
3. **Agonizomai** appears seven times in the New Testament where it is translated “strive, fight, would fight, have fought, laboring, laboring fervently” and “that striveth.”

4. **Agon** is most often used to describe a place of contest, stadium or a race course. The meaning also is used to describe a competitor giving an all-out effort before a great crowd.

5. **Kalos** appears more than 80 times in the New Testament where it is variously translated “good, goodness, worthy, honest” and “well.” Examples:

Gal 6:9 Let us not become weary in doing **good**, for at the proper time we will reap a harvest if we do not give up.

Jam 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jam 2:7 Do not they blaspheme that **worthy** name by the which ye are called?

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both **good** and evil.

Heb 6:4 It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit,

Heb 6:5 who have tasted the **goodness** of the word of God and the powers of the coming age,

Heb 6:6 if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace.

1Pe 2:12 Having your conversation **honest** among the pagans: that, whereas they speak against you as evildoers, they may by your **good** works, which they shall behold, glorify God in the day of visitation.

6. Now let's see how our verse looks so far by way of an expanded translation.

### **Expanded Translation**

**1Ti 6:11 Now Timothy, it is important for you to strive as one competing in the Corinthian Games; fighting the fight ...”**

OF FAITH, ΠΙΣΤΙΣ,

1. **Pistis** is well translated “of faith, ...”

2. **Pistis** is a noun declined as a genitive of description and thus is used to describe what kind of labor, striving or fighting—the fight of faith.

3. In the context of fighting the good fight of faith, Paul is urging Timothy to study and teach even when it is inconvenient.

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach** ...

Tit 2:1 Pastor teachers are to speak the things which become sound doctrine:

2Ti 4:2 **Preach** the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

4. By secondary application lay people are also to fight the good fight by receiving doctrinal teaching when it is both convenient and inconvenient.

4.1 In order to function properly in time every believer is to get under the authority of his or her right pastor-teacher and grow in His grace.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

Heb 13:7 Remember them which have the rule over you, those men who have spoken unto you the Word of God: whose faith follow, considering the result of their modus operandi of studying and teaching.

Heb 13:17 Obey them that have the rule over you, and submit yourselves for they watch for your souls as they that must give account, that they may do it with joy, and not grief: for that is unprofitable for you.

4.2 A nation without a pivot of positive believers will fall under the fifth cycle of discipline. As go the believers in a nation, so goes that nation.

Hos 4:1 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land ...

Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

5. Now for the phrase “lay hold on.”

## LAY HOLD ON επιλαμβανομαι

1. **Epilambanomai** is better translated “and seize ...”
2. **Epilambanomai** is a verb parsed as a 2<sup>nd</sup> person singular, aorist active indicative.
3. **Epilambanomai** appears some 18 times in the New Testament where it is translated “took, by, to seize” or “to take hold of.” The vocabulary form is **Epilambano** where it is translated “to grab” or even “to seize by force.” Examples:

Acts 9:26 When he came to Jerusalem, he tried to join the disciples, but they were all afraid of him, not believing that he really was a disciple.

Acts 9:27 But Barnabas **took** him and brought him to the apostles. He told them how Saul on his journey had seen the Lord and that the Lord had spoken to him, and how in Damascus he had preached fearlessly in the name of Jesus.

Acts 9:28 So Saul stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord.

Acts 9:29 He talked and debated with the Grecian Jews, but they tried to kill him.

Acts 9:30 When the brothers learned of this, they took him down to Caesarea and sent him off to Tarsus.

Acts 9:31 Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.

Acts 16:19 And when her masters saw that the hope of their gains was gone, **they caught** Paul and Silas, and drew them into the marketplace unto the rulers,

Acts 16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

Acts 16:21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

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