

1. Earlier on the 26th of August I taught in part 1Ti 6:15 and when the clock tolled noon we were in the process of a study of the phrase “και μονος δυναστης” translated in the KJV “and only potentate.”
2. Before we complete that study I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
3. Let me first give you an expanded translation of 1Ti 6:12-14.

Expanded Translation

1Ti 6:12 Now Timothy, it is important for you to fight the good fight of faith and take possession of your eternal life for it was to this life that God called you. You have often provided a dedicated life of faith while firmly professing that faith before many witnesses.

1Ti 6:13 Timothy, I command you in the sight of God and before Jesus Christ the creator of all things, Who made a profound confession before Pontius Pilate;”

1Ti 6:14 Timothy you must keep on demonstrating that which Christ professed: a profession, intact, unsullied, irreproachable and unblameable until the appearance of our Lord Jesus Christ at the Rapture:

4. So far, we have exegeted that portion of 1Ti 6:15 which in the KJV has been translated “*Which in his times he shall shew, who is the blessed and only Potentate* ... noting it might be better rendered “**Which God in his very own time will show Who is that blessed and only ruler, power and Potentate, ...**”

5. The entire verse fifteen has been translated in the KJV:

Sentence Continues

1Ti 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

6. Now let’s continue the exegesis of the phrase “the King of kings, and Lord of lords:

THE KING OF KINGS ο Βασιλευς

1. **Ho Basileus** is better translated “the King who rules ...”
- 2 **Basileus** is a noun declined as a nominative singular.
3. **Basileus** appears more than 140 times in Scripture where it is variously translated “king, King” and king’s.” Examples:

Joh 9:14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your **King!**

Joh 9:15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Joh 9:16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

Joh 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

Joh 9:18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

Joh 9:19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

Joh 9:20 His parents answered them and said, We know that this is our son, and that he was born blind:

Joh 9:21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

1Ti 1:17 Now unto the **King** eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever.

1Ti 2:2 For **kings**, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Heb 11:23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the **king's** commandment.

Heb 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

Heb 11:26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

Rev 19:16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 19:18 That ye may eat the flesh of **kings**, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

4. Now for the phrase “and Lord of Lords.”

AND LORD OF LORDS; και Κυριος ο κυριευω

1. **Kai Kurios Ho Kurieuo** is better translated “and is Lord over all those ones ruling.”

2. **Kai** is a conjunction followed by the monadic noun **Kurios** declined as a locative plural and the monadic noun **Kurieuo** declined as a genitive plural.

3. **Kurieuo** appears eight times in the New Testament where it is variously translated “have dominion over, might be Lord, hath dominion, shall not have dominion” and “shall not have dominion over.” Examples:

2Co 1:23 I call God as my witness that it was in order to spare you that I did not return to Corinth.

2Co 1:24 Not that **we lord** it over your faith, but we work with you for your joy, because it is by faith you stand firm.

2Co 2:1 So I made up my mind that I would not make another painful visit to you.

Rom 6:9 For we know that since Christ was raised from the dead, he cannot die again; death no longer **has mastery** over him.

Rom 6:10 The death he died, he died to sin once for all; but the life he lives, he lives to God.

Rom 6:11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

Rom 6:14 For sin shall not **have dominion** over you: for ye are not under the law, but under grace.

Rom 6:15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

Rom 14:9 For to this end Christ both died, and rose, and revived, that he might **be Lord** both of the dead and living.

Rom 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Rom 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Rom 14:12 So then every one of us shall give account of himself to God.

Rom 14:13 Let us not therefore judge one another anymore: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.

4. Now let's see how the entire verse looks by way of an expanded translation.

Expanded Translation

1Ti 6:15 Which God in his very own time will show Who is that blessed and only Sovereign, the King of kings and Lord over all those ruling.

5. Now let's see what we can learn from 1Ti 6:16

KJV

1Ti 6:16 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.

NIV-Sentence continues

1Ti 6:16 who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.

WHO ONLY HATH IMMORTALITY, Ο ΜΟΝΟΣ ΕΧΩ ΑΘΑΝΑΣΙΑ

1. **Ho Monos Echo Athanasia** is better “Who, the Christ is most certainly the only one possessing an inherent immortality ...”

2. **Monos** is a monadic adverb followed by the verb **Echo** parsed as a present active participle and the noun **Athanasia** declined as an accusative singular.

3. **Monos** as we have just seen in verse fifteen appears often in the New Testament. Let me give you a few uses of **Monos** found elsewhere:

Joh 12:24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth **alone**: but if it die, it bringeth forth much fruit.

Joh 12:25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

Joh 12:26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Joh 16:32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me **alone**: and yet I am not **alone**, because the Father is with me.

Joh 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1Co 9:5 Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?

1Co 9:6 Or is it **only** I and Barnabas who must work for a living?

Heb 9:7 But **only** the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

Heb 9:8 The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still standing.

Heb 9:9 This is an illustration for the present time, indicating that the gifts and sacrifices being offered were not able to clear the conscience of the worshiper.

Heb 9:10 They are only a matter of food and drink and various ceremonial washings -- external regulations applying until the time of the new order.

Heb 9:11 When Christ came as high priest of the good things that are already here, he went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation.

Heb 9:12 He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.

4. **Echo** appears more than 400 times in the New Testament where it is used as the “have and to hold verb.” To illustrate the meaning, I want to review again a set of Scriptures taught last week in the special lesson preceding the Lord’s Table:

Joh 13:5 After that he poureth water into a bason, and began to wash (Nipto) the disciples’ feet, and to wipe them with the towel wherewith he was girded.

Joh 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash (Nipto) my feet?

Joh 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Joh 13:8 Peter saith unto him, Thou shalt never wash (Nipto) my feet. Jesus answered him, If I wash (Nipto) thee not, thou **hast** no part with me.

Joh 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Joh 13:10 Jesus saith to him, He that is washed (Louo) **needeth not save** to wash (Nipto) his feet, but is clean every whit: and ye are clean, but not all.

Joh 13:11 For he knew who should betray him; therefore said he, Ye are not all clean.

Joh 13:12 So after he had washed (Nipto) their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Joh 13:13 Ye call me Master and Lord: and ye say well; for so I am.

5. **Athanasia** appears three times in Scripture where it is translated “immortality.” Besides our verse we find **Athanasia** in 1Co 15:53 and 54. Interestingly, **Athanasia** is a compound consisting of the common word for death “**Thanatos**” with the negative descriptive alpha thus “no death.” Examples:

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on **immortality**.

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on **immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 O death, where is thy sting? O grave, where is thy victory?

6. In the USA we have this past year seen clearly the meaning of 1Co 15:55.

7. With the death of Billy Graham and John McCain and the memorial services, tributes and TV specials related thereto, Jesus Christ has been declared to be the Son of God.

8. In the Rotunda, the White House and on the Senate floor we have seen death swallowed up in victory. I think it appropriate to review several points from my *Doctrine of Deaths*.

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