

**The Attackers: Principles on Honorable Combat Experience, 1 Tim 1:18; Timothy Fails to Apply: 4 Categories of Positive or Negative Volition; Application Is Preceded by Confidence in God's Integrity; the Hypocrisy of Progressive Campaign for Diversity & Tolerance; Believers Must Reject All Wrongdoing but Seek Reconciliation with Their Adversaries, Rom 12:18–19; Eph 4:26–27, 31–32**

**1 Timothy 1:18** - I am depositing this order with you, student Timothy, on the basis of previous prophecies taught to you in order that by these same inculcated doctrines you might have honorable combat experience,

52. The following principles emerge from this verse:

- (1) The commands that follow in the Epistle are direct orders from Paul to Timothy for his execution as pastor at Ephesus.
- (2) The combat experience refers to Timothy's function as pastor-teacher in Ephesus and the engagements related to the Invisible War that rage there.
- (3) Honorable combat can be executed only by the believer who has doctrine in his soul rather than the external enticements of evil.
- (4) Believers that are influenced by doctrine receive blessings and in doing so glorify God.
- (5) Believers that are influenced by evil receive cursing and discipline from God.
- (6) Paul has learned doctrine and has used it in his encounters with the Dark Side and has applied them to individuals that will be named in context.
- (7) Timothy's problem is that, although he knows doctrine, he has not been fighting an honorable fight because he has refrained from applying the doctrine he knows to life and circumstances.

53. Paul continues his charge in the next verse:

**1 Timothy 1:19** - keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith.

1. The way that Timothy "might have good combat experience" is indicated first by the present active participle of the verb **ἔχω (échō)**: holding.
2. The present tense is retroactive progressive denoting what has begun in the past and continues to the present: Timothy is still positive to doctrine.
3. Timothy's problem is not negative volition at inculcation but failure to apply doctrine related to his own spiritual gift.
4. The active voice indicates that Timothy produces the action of holding doctrine in the *kardia* of his soul. He knows the information; his weakness is failure to execute.
5. In this verse the participle takes the place of the imperative mood. Timothy is commanded to continue to have and hold doctrine, indicated by the noun **πίστις (pistis)**. This word can be translated faith, but in this context it refers to doctrine in the soul.

6. Doctrine is learned by faith, but once learned it is information that has been processed by the Holy Spirit into *epígnōsis* and is a part of the believer's inventory of ideas.
7. What has been accepted by means of faith is now reality; a principle that is regarded as absolute truth and which may be trusted for accurate and honorable application to life and circumstances.
8. Initial faith has to do with dependency on the integrity and veracity of God regarding the intake of doctrine through the teaching ministry of the Holy Spirit.
9. Application has to do with absolute confidence that doctrine in the soul is absolute truth and can be depended upon to address the circumstances that require one's attention.
10. Timothy had the doctrine; he is commanded to apply it. In addition, he is to maintain a "good conscience." The word "good" is the noun ἀγαθός (*agathós*): good of intrinsic value.
11. This defines the noun συνείδησις (*suneidēsis*): "conscience," that area of the soul that retains doctrinal norms and standards.
12. It is impossible to identify the failures of one's parishioners if one's norms and standards are flawed.
13. Every person has flaws. Doctrine is the resource by which these flaws can be diminished and even overcome. However, there is the case of believers who have blind arrogance.
14. Blind arrogance is the product of self-righteous arrogance which is the conviction that one's own righteousness is superior to that of all others. It results in the conclusion that one's own righteousness is so great that intolerance of all others becomes the modus operandi of blind arrogance.
15. This form of arrogance may be observed in the hypocrisy of Progressives who boast about their diversity and tolerance which are defined by Merriam-Webster:

**Diversity: the condition of being diverse, especially the inclusion of diverse people (as people of different races or cultures) in a group or organization.**

**Tolerance: the capacity to endure what is difficult or disagreeable without complaining.<sup>1</sup>**

16. The Progressive's claims of diversity and tolerance go only so far. When opinions are expressed in opposition to their orthodoxy, then such people or groups are suppressed, vilified, and mocked which implies hatred of those who disagree.
17. Christians and those who truly subscribe to tolerance and diversity<sup>2</sup> should never become involved in judgment, hatred, or malice. The crimes, sins, and faults of others are to be rejected but the individuals must be left to divine justice.

<sup>1</sup> Merriam-Webster's Collegiate Dictionary, 11 the ed., s.vv.: "diversity," "tolerance."

<sup>2</sup> See, Luke 10:30–37; Romans 12:14–21; Galatians 3:28; Colossians 3:11; 1 John 4:7–21.

18. Instead, the believer with doctrine is capable of discerning behavior, opposing wrongdoing, and making appropriate choices regarding others. However, the mandate for the believer's mental attitude toward the sinner is clearly stated in these two passages:

**Romans 12:18** - If possible, so far as it depends on you, be at peace with all men.

**v. 19** - Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.<sup>3</sup> (NASB)

**Ephesians 4:26** - Although you may have become impulsively angry, in spite of that, stop sinning impulsively before it leads to chronic sinning. The sun must not set on your angry mood.

**v. 27** - Stop giving the devil a chance to exert his influence.

**v. 31** - All bitterness [ πικρία (*pikría*): an incensed and angry attitude of mind ] and both motivational anger [ ὀργή (*orgé*): which, unconfessed, morphs into the chronic sin of bitterness ], and operational anger [ θυμός (*thumós*): characterized by emotional outbursts from the bed of smoldering embers of bitterness ], both brawling [ κραυγή (*kraugé*): shouting ] and slander [ βλασφημία (*blasphēmía*): slanderous vituperations ] must be removed from all of you, along with all evil [ κακία (*kakía*): depravity and wickedness ].

**Ephesians 4:32** - But become kind [ γίνομαι (*gínomai*): gracious ], performing gracious acts toward each other, and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven you. (EXT)

19. In order to fulfill these two passages, a believer must have a doctrinal inventory that is not only "good of intrinsic value" but must also have the moral courage to apply these guidelines to life and circumstances.

<sup>3</sup> See, Deuteronomy 32:35; Hebrews 10:30.