



## The First Epistle of Paul the Apostle to Timothy II

### *The Onslaught of Iniquity*

#### *1 Timothy 4:1-12*

- I. THE DEPARTURE FROM THE FAITH (1 Timothy 4:1-5)
  - A. The Nature of the Departure (1 Timothy 4:1)
    1. The unveiling of the departure
      - a. The time of unveiling—"Now"
        - (1) The timing of scripture is never by accident or coincidence.
        - (2) This warning comes on the heels of the qualifications of established church leadership.
      - b. The identity of the unveiler—"the Spirit"
        - (1) As it is with all scripture, these are the words of God, but communicated by the Spirit.
        - (2) The Spirit spoke these things to the apostle Paul and Paul communicated them via letter to young Timothy.
      - c. The communication of unveiling—"speaketh"
      - d. The clarity of unveiling—"expressly"
        - (1) In scripture, the word *express* appears as an adjective and the word *expressly* is an adverb.
          - a) Expressly (1 Samuel 20:21; 1 Chronicles 12:31; Ezekiel 1:3; 1 Timothy 4:1)
          - b) Express (Hebrews 1:3)
        - (2) It describes the clarity or explicit manner in which something is stated or made known.
    2. The time of the departure—"in the latter times"
      - a. The Bible uses this phrase once in the singular (Daniel 8:23) and once in the plural (1 Timothy 4:1). The scripture also implements phrases such as "latter days" (Numbers 24:14; Deuteronomy 4:30; Deuteronomy 31:29; Jeremiah 23:20; Jeremiah 30:24; Jeremiah 48:47; Jeremiah 49:39; Ezekiel 38:16; Daniel 2:28; Daniel 10:14; Hosea 3:5), "latter day" (Job 19:25), "latter years" (Ezekiel 38:8), not to mention the references to the last day, last days, and last times. In each case, context dictates the time period indicated.
      - b. Generally speaking, it should be understood that the ministry of Christ and the apostles that followed was identifiable as the last days (Hebrews 1:2; 1 Peter 1:20; 1 John 2:18).
      - c. These last days or times, however, extended from that point forward.
      - d. In the context of our passage, the warning was not necessarily something that had already transpired, but something that would take place in a time future to them—not to exclude the immediate future. This is noted by the word *shall*.



3. The partakers of the departure—"some"
  - a. We should be reminded of the behaviour of "some" in Paul epistles.
    - (1) Throughout Paul's ministry
      - a) "Some" slandered the apostle Paul (Romans 3:8).
      - b) "Some" were puffed up (1 Corinthians 4:18).
      - c) "Some" denied the resurrection of the dead (1 Corinthians 15:12).
      - d) "Some" were self-commenders (2 Corinthians 3:1).
      - e) "Some" perverted Christ's gospel (Galatians 1:7).
      - f) "Some" had evil motives (Philippians 1:15).
      - g) "Some" walked disorderly (2 Thessalonians 3:11).
      - h) "Some" forsook the believers (Hebrews 10:25).
    - (2) As it pertained to Timothy
      - a) "Some" taught other doctrine (1 Timothy 1:3).
      - b) "Some" turned aside (1 Timothy 1:6; 1 Timothy 5:15).
      - c) "Some" put away faith (1 Timothy 1:19).
      - d) "Some" depart from the faith (1 Timothy 4:1).
      - e) "Some" coveted after money (1 Timothy 6:10).
      - f) "Some" have erred (1 Timothy 6:21).
      - g) "Some" have had their faith overthrown (2 Timothy 2:18).
  - b. The fact that "some" did these things also reminds us that some did not. God always has a remnant that exists outside of those who depart from the faith.
  - c. It should also be noted that this original generation would be departing from the faith, but subsequent generations would never be in the faith.
4. The rejection of the departure—"the faith"
  - a. This is not to be confused with *faith* as it appears independently.
  - b. The phrase *the faith* often, and in this case, refers to a body of doctrines or system of belief one holds. It can also indicate salvation.
    - (1) Men hoped to "turn away...from THE FAITH" (Acts 13:8).
    - (2) Men were exhorted "to continue in THE FAITH" (Acts 14:22).
    - (3) Churches were "established in THE FAITH" (Acts 16:5).
    - (4) Some men are "weak in THE FAITH" (Romans 14:1).
    - (5) Men are to "continue in THE FAITH" (Colossians 1:23).
    - (6) Men can be "reprobate concerning THE FAITH" (2 Timothy 3:8).
    - (7) The apostle Paul "kept THE FAITH" (2 Timothy 4:7).
    - (8) God wants men to "be sound in THE FAITH" (Titus 1:13).
    - (9) We are to "contend for THE FAITH" (Jude 1:3).
5. The acceptance of the departure
  - a. Seducing spirits
    - (1) Their time of operation—"the latter times"
    - (2) Their means of operation—the spread of their "doctrines"
    - (3) Note: While devils were in operation during Christ's ministry, the manner in which they worked appears to have been different. In this age, Satan's work involves doctrines and their spread.
  - b. Doctrines of devils



B. The Outcome of the Departure (1 Timothy 4:2-5)

1. Seared consciences (1 Timothy 4:2)

a. Note the order of events

- (1) Seducing spirits spread doctrines of devils.
- (2) Some men give heed to those doctrines.
- (3) They follow by departing from the faith.
- (4) This sears their conscience.

b. Notes on the conscience

(1) The conscience defined (1 Corinthians 8:7)

- a) The word *conscience* is a compound word made up of the root word *science* and the prefix *con*.
- b) The prefix *con* means *with* while the root word *science* means *knowledge*.
- c) In 1 Corinthians 8:7 and 1 Corinthians 8:10, the word *conscience* is used in conjunction with the mention of knowledge possessed by men.
- d) Romans 2:15 makes a similar connection by joining the word *conscience* with the statement that something is written in the heart.
- e) As such, God designed a man's conscience as an internal tool to place pure and righteous knowledge within an individual that he would otherwise lack.

(2) The purpose of the conscience

- a) To give knowledge of the existence of God (Romans 1:19)
- b) To give knowledge of evil actions (John 8:9; Romans 2:15)
  - i) It is extremely important for everyone to have a functioning conscience.
  - ii) According to Romans 2:15, the conscience works in man to either accuse or else excuse his thoughts.
  - iii) A man's thoughts further affect his actions. The more often a conscience is ignored, the sooner it loses its capability to work upon man.
  - iv) This holds true for any conscience defiled by sin.
    - (a) In John chapter 8, as the Lord dealt with the scribes and Pharisees, the desired inner workings of the conscience can be seen.
    - (b) In this instance, the religious leaders brought a woman before the Lord, accusing her of sin.
    - (c) In response, the Saviour suggested that he that was without sin should be the first to cast a stone in judgment.
    - (d) One by one the consciences of the religious leaders convicted them as they turned and walked away.
- c) To give knowledge of right actions (Romans 9:1); as referenced above, a man's conscience can either accuse



- (give knowledge of evil actions) or excuse (give knowledge of right or acceptable actions) his thoughts, words, or deeds
- (3) The need for a redeemed conscience (Hebrews 9:8-9, 14; Hebrews 10:1-3, 22)
- a) Sin within a person's life messes with his conscience.
  - b) Sin attacks man's knowledge of God with the end goal of causing a complete rejection of God.
  - c) Sinful man turns to many different devices in hopes of taking care of his sin-tainted conscience.
    - i) Religious works
    - ii) The pleasures of sin
    - iii) In either case, man is left with a conscience in need of purging.
- (4) The operation of a good conscience (Acts 23:1; Acts 24:16; 1 Timothy 1:5, 19; 1 Peter 2:19; 1 Peter 3:16, 21; cp. Hebrews 5:14)
- a) The apostle Paul exercised himself to ensure that his conscience was void of offence toward both God and other men (Acts 24:16). In fact, it was one of his chief concerns to serve God with a good or a pure conscience (1 Timothy 3:9; 2 Timothy 1:3).
  - b) A good conscience was a key component of Paul's charge to young Timothy (1 Timothy 1:18-19).
  - c) It was also part of Peter's admonition to the believers to whom he wrote (1 Peter 3:16).
- (5) The failure of the human conscience
- a) A weak conscience (1 Corinthians 8:7-12)
    - i) A man's conscience is likened to a muscle.
      - (a) When a man *exercises* his conscience, it becomes strong and increasingly useful. It can protect when the enemy attacks and keep that man from being taken captive.
      - (b) When the conscience is ignored, it deteriorates and becomes weak and less dependable.
    - ii) The apostle Paul warned the believers at Corinth about defiling the weak conscience of others who might not be as strong in the faith. It was so important that they were to be willing to refuse to eat meat, a perfectly acceptable food, if eating it meant someone else's conscience was going to be harmed.
    - iii) Paul further warned that damaging someone's conscience was to sin against that brother.
  - b) A defiled conscience (Titus 1:15)
    - i) A defiled conscience is the opposite of a pure conscience, or one protected from the evils of unbelief.
    - ii) A man's conscience is tied directly to his heart, mind, and soul.



- c) A seared conscience (1 Timothy 4:2)
  - i) As men depart from the faith and give heed to seducing spirits and doctrines of devils, their consciences become so weak that they show very little sign of life.
  - ii) The Bible describes it as a searing of their consciences with a hot iron. Initially, there is great pain in the sin and the conscience feels the pain. Yet, eventually, the conscience becomes so seared that it is numb. At that point, the conscience loses its ability to warn the believer of sin. It further loses the ability to get the believer's attention when he is on the verge of danger. Eventually, men speak lies in hypocrisy and do not care or feel any remorse for their wickedness.
- 2. Lies in hypocrisy (1 Timothy 4:2)
  - a. What is hypocrisy?
    - (1) In Job 8:13, the hypocrite is likened to *"all that forget God."*
    - (2) Practically speaking, the hypocrite presents himself one way, when in reality, he is altogether something far different.
      - a) He may fast to convey he loves God, but his spirituality is for men to see. He may pray, but does so to be heard by men.
      - b) In the end, his greatest problem is that he has forgotten that the all-seeing, all-knowing God knows the difference between heartfelt actions and hypocrisy.
    - (3) In short, hypocrisy seems to be practicing falsehood while possessing knowledge of truth.
  - b. Why are the lies said to be spoken in hypocrisy?
    - (1) These people possess knowledge of the faith and likely, at least at one time, understood it to be truth.
    - (2) Due to their own seduction, they depart from the faith and push the doctrines of devils.
- 3. Lording over others (1 Timothy 4:3-5)
  - a. Their manner of instruction (1 Timothy 4:3)
    - (1) Forbidding
    - (2) Commanding
  - b. Their doctrines (1 Timothy 4:3)
    - (1) No marriage
    - (2) No meat
  - c. Their opposition (1 Timothy 4:3-5)
    - (1) The person of their opposition—God (1 Timothy 4:3)
    - (2) The truth of their opposition (1 Timothy 4:3-5)
      - a) God created the meats to be received with thanksgiving of them which believe and know the truth (1 Timothy 4:3).
      - b) Every creature of God is good, and nothing to be refused, if it be received with thanksgiving (1 Timothy 4:4).
      - c) It is sanctified by God's word and prayer (1 Timothy 4:5).