

B. The Appeal of the Law (1 Timothy 1:5-11)

1. The purpose of the commandment (1 Timothy 1:5)
 - a. What is the commandment?
 - (1) There is much confusion about the identity of the commandment here addressed by the apostle Paul.
 - a) Was it the gospel?
 - b) Was it a specific commandment given to Timothy?
 - (2) If one studies the phrase “the commandment,” especially as it pertains to the apostle Paul’s ministry, he would give strong consideration to the fact that “the commandment” typically refers to the law.
 - a) “But sin, taking occasion by THE COMMANDMENT” (Romans 7:8)
 - b) “For I was alive without the law once: but when THE COMMANDMENT came” (Romans 7:9)
 - c) “And THE COMMANDMENT, which was ordained to life” (Romans 7:10)
 - d) “For sin, taking occasion by THE COMMANDMENT” (Romans 7:11)
 - e) “Wherefore the law is holy, and THE COMMANDMENT” (Romans 7:12)
 - f) “Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by THE COMMANDMENT might become” (Romans 7:13)
 - g) “For there is verily a disannulling of THE COMMANDMENT going before...For the law” (Hebrews 7:18-19)
 - (3) While one might doubt that the apostle Paul would speak fondly of the law at this point in his ministry, he would only need to look down a few verses to see Paul write “we know that the law is good, if a man use it lawfully” (1 Timothy 1:8).
 - b. What is the end of the commandment?—“the end of the commandment is charity”; While this may seem odd that the end of the Old Testament law might be charity, it should be noted that other passages indicate that the end of the law is Christ and specifically faith in Christ (Romans 10:4; Galatians 3:24-25) which leads to further growth (Romans 8:4; . Perhaps to put it simply, the idea is:
 - (1) The law is intended to bring men to Christ.
 - (2) Men brought to Christ are intended to grow into charity.
 - c. What is the means to the end?
 - (1) A pure heart (see 2 Timothy 2:22)
 - a) Follows righteousness
 - b) Follows faith
 - c) Follows charity
 - d) Follows peace



- (2) A good conscience
 - a) The nature of the conscience
 - i) As defined in the dictionary
 - (a) *Conscience* is a compound word made up of the prefix *con* and the root word *science*.
 - (b) The word is often defined as knowledge within, or one's inner thoughts.
 - ii) As associated in scripture
 - (a) It bears witness to the law written in the heart and associates with the thoughts to accuse or excuse (Romans 2:15).
 - (b) It is associated with one's internal knowledge (1 Corinthians 8:7-11).
 - b) The purpose of the conscience
 - i) The general work of the conscience
 - (a) Conviction (John 8:9)
 - (b) Bearing witness (Romans 2:15; Romans 9:1)
 - (c) Accusing or excusing (Romans 2:15)
 - ii) The delight of the conscience
 - (a) The end goal of the conscience
 - (i) "I have lived in all good conscience before God" (Acts 23:1).
 - (ii) "I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16).
 - (iii) "The end of the commandment is...a good conscience (1 Timothy 1:5).
 - (iv) "Holding the mystery of the faith in a pure conscience" (1 Timothy 3:9)
 - (v) "I thank my God, whom I serve from my forefathers with pure conscience" (2 Timothy 1:3)
 - (vi) "We trust we have a good conscience" (Hebrews 13:18)
 - (vii) "Having a good conscience" (1 Peter 3:16)
 - (viii) "The answer of a good conscience" (1 Peter 3:21)
 - (b) The importance of a good conscience
 - (i) It was Paul's constant exercise (Acts 24:16).
 - (ii) It was to be void of offence toward God and men (Acts 24:16).
 - (iii) It is a reason for submitting to government (Romans 13:5).
 - (iv) It is worth enduring wrongful suffering (1 Peter 2:19; 1 Peter 3:16).
 - (v) It is pure (2 Timothy 1:3).



- c) The destruction of the conscience
 - i) Prior to salvation
 - (a) It bears witness to the truth (Romans 2:15).
 - (b) It convicts concerning the truth (John 8:9).
 - (c) If the conscience is ignored, it becomes evil (Hebrews 10:22).
 - ii) After salvation
 - (a) The conscience is purged from dead works to serve the living God (Hebrews 9:14).
 - (b) The conscience is weak and has need of exercising (1 Corinthians 8:7, 10, 12).
 - (c) The conscience that is offended becomes seared (2 Timothy 4:2) and defiled (1 Corinthians 8:7; Titus 1:15).
 - d) The failure of the conscience
 - i) A weak conscience (1 Corinthians 8:7)
 - ii) A defiled conscience (Titus 1:15)
 - iii) A seared conscience (1 Timothy 4:2)
 - e) The strengthening of the conscience
 - i) The need for truth
 - (a) The conscience demands and craves knowledge
 - (b) True knowledge comes from the holy scriptures and the Holy Ghost
 - ii) The call for obedience
 - (a) A conscience is only effective when it is heeded
 - (b) Knowledge brings responsibility
- (3) Faith unfeigned (see 2 Timothy 1:5)
- a) Various levels of faith
 - i) Lacking faith (1 Thessalonians 3:10)
 - ii) Steadfast faith (Colossians 2:5)
 - iii) Strong faith (Romans 4:20)
 - iv) The word of God increases faith (Romans 10:17)
 - b) The defense of faith
 - i) Fights against temptation (1 Thessalonians 3:5-6)
 - ii) Fights fiery darts of the wicked (Ephesians 6:16)
 - iii) The breastplate of faith is one of our defensive pieces of armour (1 Thessalonians 5:8)
- d. Why does it matter?
- (1) Charity is more important than:
 - a) Knowledge (1 Corinthians 8:1)
 - b) Any kind of gifts (1 Corinthians 13:1-2)
 - c) Sacrificial giving (1 Corinthians 13:3)
 - (2) Charity is beneficial for others
 - a) Charity does not consider itself (1 Corinthians 13:4-7).
 - b) It covers a multitude of sins (1 Peter 4:8).
 - (3) Charity never compromises truth (1 Corinthians 13:6).
 - (4) Charity is the bond of perfectness (Colossians 3:14).



2. The problem of turning aside (1 Timothy 1:6-7)
 - a. The departure (1 Timothy 1:6)
 - (1) The departed—"From which"
 - a) Could be referring to the commandment
 - b) Could be referring to charity which would also include a departure from
 - i) A pure heart
 - ii) A good conscience
 - iii) Faith unfeigned
 - (2) The ones departing—"some"
 - a) Could be those from without that entered in (Acts 20:29)
 - b) Could be those from within who arose (Acts 20:30)
 - (3) The departure
 - a) Having swerved—Swerving is described in other passages as having erred (1 Timothy 6:10, 21; 2 Timothy 2:18).
 - b) Turned aside (Deuteronomy 5:32; Joshua 23:6; 1 Kings 15:5; see especially Proverbs 4:20-27)
 - (4) The arrival—"unto vain jangling"
 - a) The word *vain* is an adjective describing the jangling and modifies it to mean something that is empty.
 - b) The word *jangle* is a verb and means to talk excessively (1 Timothy 5:13; 1 Timothy 6:20; 2 Timothy 2:16).
 - b. The desire (1 Timothy 1:7)
 - (1) To be teachers
 - a) The warning of seeking authority (James 3:1)
 - i) The indications of the title
 - (a) Physical authority (see Genesis 24:9-65)—designated by the master/servant relationship
 - (b) Spiritual or intellectual authority (Malachi 2:12; see 1 Chronicles 25:8; Matthew 10:24-25; John 3:10)—designated by the master/scholar relationship
 - ii) The warning from James—"be not many masters"; Note: Apparently, there was a strong desire among the Jews to be teachers (Romans 2:17-24; 1 Timothy 1:5-7)
 - b) The warning of greater condemnation (James 3:1)
 - i) Far too many people focus on the "glory" of leadership but fail to recognize the tremendous accountability that comes with it. Ministry should only be entered by those called of God (1 Timothy 1:12).
 - ii) Leadership brings accountability (Ezekiel 3:17-18; see Acts 20:26-27; Hebrews 13:17).
 - iii) Moses is the perfect example (Numbers 20:1-13).
 - iv) Paul told of the perils for masters (Galatians 4:19).
 - (2) Of the law
 - c. The denseness (1 Timothy 1:7)
 - (1) They do not understand what they say.
 - (2) They do not understand whereof they affirm.