

L5: 1 Timothy 1:6-20: Christ's Pattern of Longsuffering

Sermon Intro: Review/Summarize

- Introduction
- Theme or purpose of this letter - Timothy would oversee the churches at Ephesus to charge some they teach no other doctrine, rather godly edifying that provides understanding and answers.
- The end of the commandment (not commandments), the objective fruit, is charity.
 - Charity out of a "pure heart", "good conscience", and of "faith unfeigned".

Sermon Preview:

- The laws weakness through the flesh to produce the end of Timothy's charge to teachers
 - Swerving teachers desiring to teach the law
- Lawful use of the law - who its' made for
- Christ not the law changed Paul
- Paul the pattern of Christ's longsuffering
- Holding faith and a good conscience - not Hymenaeus and Alexander

Sermon:

(1 Timothy 1:6) From which some having swerved have turned aside unto vain jangling;

- **"from which"** - a pure heart, a good conscience, faith unfeigned
- **"some having swerved"** -
 - "having" - already have
 - "swerved" - To wander from any line prescribed, or from a rule of duty; to depart from what is established by law, duty or custom; to deviate.
 - "have turned aside"
 - If they have turned from a line prescribed, what is the line prescribed? Charity out of a pure heart, good conscience, and faith unfeigned which comes from the doctrine that produces godly edifying.

- **"vain jangling"** - Wrangling; quarreling; sounding discordantly
 - War of words, cross-questions and perverse replies
 - Certain kind of "jangling"; that is, "vain", meaning there is no value in their war of words and perverse replies - no end, simply to minister questions, not to defend a position, but to discredit your position.

(1 Timothy 1:7) Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

- **"desiring to be teachers of the law"**
 - The desire to be teachers of the law is how they have "swerved" and "turned aside" and such desire had resulted in "vain jangling".
 - What is wrong with "desiring to be teachers of the law"?
 - 2 Corinthians 3:5-16
 - Romans 7:1ff
 - Rom. 6
 - Rom. 8
 - Gal. 3
 - 1 Cor. 15
 - Heb. 7:18
 - Heb. 10:1-2
- **"understanding neither what they say"**
 - The teachers of the law for edification don't understand what they are saying. To say the law is the means by which we are to live holy and righteous is to misunderstand, maybe not the law, but its' weakness and unprofitableness for redemption and holy living.
- **"nor whereof they affirm"**
 - To assert positively; to tell with confidence; to aver; to declare the existence of something; to maintain as true; opposed to deny.
 - The law worketh wrath, not love
 - Rom. 4:15
 - Rom. 8:5, 13:6ff
 - Matt. 22:38

(1 Timothy 1:8) But we know that the law is good, if a man use it lawfully;

- When the law was given by the disposition of angels there was purpose of its' use

and function that was not immediately understood by those receiving it, but a purpose that is part of its' composition.

- In other words, there is a right and wrong, good and bad, profitable and unprofitable way of employing the law.

(1 Timothy 1:9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

- **"Knowing this, that the law is not made for a righteous man"**
 - The law is not made for a righteous man to live righteously. It is then made for a unrighteous man.

(1 Timothy 1:10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

- **"and if there be any other thing that is contrary to sound doctrine;"**
 - Here is where the "use of the law" and "sound doctrine" meet. They meet where "sound doctrine" uncovers the rightful place of the law. In other words, "sound doctrine" uses the law lawfully for a unrighteous man as producing knowledge of sin, guilt before God, inexcusable stance function that it always had.
- **"perjured"** - Willfully to make a false oath when administered by lawful authority or in a court of justice; to forswear; as, the witness perjured himself.

(1 Timothy 1:11) According to the glorious gospel of the blessed God, which was committed to my trust.

- **"according"** - the rightful, proper use of the law for the unrighteous man is in accord with the glorious gospel of the blessed God.
- **"glorious gospel of the blessed God"**
 - The gospel of God as it concerns His Son (the gospel of Christ) fully declared, revealed, concluded, and manifested.
 - The glorious gospel of the blessed God was not a mystery but God's good news in Christ that was progressively revealed and fully revealed by Paul and is therefore part of Paul's gospel, or *"committed to my trust"*.
 - The proper use of the law and charity were not a mystery, but elements of the New Testament. The fact that we receive the benefits of the New Testament apart from Israel is a mystery.

(1 Timothy 1:12) And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

- **"And I thank Christ Jesus our Lord"**
 - Immediately after describing what the law could not do and introducing the gospel of God Paul puts forth the One whom God's gospel is of and whom the knowledge contained within the doctrine unto godly edifying is about; that is, Christ Jesus.
 - Christ provides what the law could not is evident.
 - John 1:14-18
 - 2 Corinthians 3
 - Hebrews
- **"who hath enabled me, for that he counted me faithful, putting me into the ministry"**
 - **"who hath enabled me"** - To make able; to supply with power, physical or moral; to furnish with sufficient power or ability.
 - How did he enable Paul? - Acts 9:17, 26:13-18
 - Eph. 1:17-18, Gal. 3:1; 2 Cor. 3:18, 4:18, 5:7
 - **"for that he counted me faithful, putting me into the ministry"**
 - Ministry, what ministry - new testament

(1 Timothy 1:13) Who was before a blasphemmer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

- **"Who was before a blasphemmer, and a persecutor, and injurious"**
 - **"blasphemmer"** - impious irreverence, hack, despise, contemn, etc
 - Degrees of blasphemy
 - God was against Christ as a Pharisee and blasphemed the Holy Ghost
 - The unpardonable sin
 - God therefore reconciled the world unto Himself that Paul's blasphemy would no longer be imputed and be able to save Him.
 - **"persecutor"** - Acts 9 - "why persecutest thou me?";
 - Gal. 1:13 - "beyond measure I persecuted the church of God, and wasted it"
 - Php. 3:6 - "concerning zeal, persecuting the church"
 - **"injurious"** - Acts 8:3
 - 1 Tim. 1:9

(1 Timothy 1:14) And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

- **"And the grace of our Lord"**
 - The enabling power of Christ toward Paul that would provide doctrine consisting of the knowledge in Himself.
- **"was exceeding abundant"**
 - Not only justifies, but in everything you are enriched by Him.
- **"with faith and love"**
 - **"faith"**
 - Not the response of believing for we are able to do that without Christ, but faith is believing God's Word and all His things.
 - substance of things hoped for, evidence of things not seen
 - Faith comes by hearing and hearing by the Word of God
 - True faith is belief in God's Word (we have the ability to believe, but when that belief is in God's Word it is called, faith)
 - "the measure of faith" - the office and position to serve
 - **"love"** - Romans 5:1-5
- **"which is in Christ Jesus"**
 - The exceeding abundant grace with faith and love is in Christ Jesus
 - Romans 5:17, 6:1, 15:13; 1 Cor. 1:5, 2 Cor. 4:15
 - All things the Spirit leads in are "in Christ Jesus"
 - Col. 1:19, 2:3

(1 Timothy 1:15) This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

- **"This is a faithful saying"**
 - **"saying"** - A proverbial expression
 - Opposite of "fables"
 - Catch-phrase to encapsulate all that was taught
 - **"faithful"** - a saying that is fully worthy to be believed

- **"and worthy of all acceptance"**
 - Deserving, meets God's criteria to be accepted
 - **"all"** acceptance - the whole saying
- How to use "sayings"? - Prov. 4:20-22
- **"that Christ Jesus came into the world to save sinners"**
 - Christ is the means of saving sinners not the law
- **"of whom I am chief"**
 - The worst Holy Spirit blasphemer and Christ Crosswork was extended to Paul

(1 Timothy 1:16) Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

- What is the reason? Why should we hold onto that "saying" and keep it in the midst of our heart?
- **"Howbeit for this cause I obtained mercy"**
 - Romans 9 - mercy, on whomsoever He will, for His name sake
 - Not him that willeth or runneth
- **"that in me first"**
 - The purpose God extended mercy to the chief of sinners was to do something first with him.
- **"Jesus Christ might shew forth all longsuffering"**
 - Romans 9 - endured with much longsuffering the vessels of wrath
- **"for a pattern to them which should hereafter believe on Him to life everlasting."**
 - We need to understand that Paul is the chosen vessel to pattern all those who hereafter believe on Christ, but we cannot forget the reason why Christ is doing this.
 - It isn't that Paul's longsuffering might be shewed forth, but that Christ's

longsuffering would be shewed forth.

- Christ is longsuffering today and He is doing it for a reason, a reason we ought not to forget and it relates to the introduction of this letter; that is, charity within the heart and conscience of the believer.
- The law does not produce this for it deals with men and weak through the flesh, not only is the abundant grace "enabling" but it is "preparing" for the world to come.

(1 Timothy 1:17) Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

- Paul had a similar response when talking about these things in Romans 9-11
- God's judgments for Christ to start this through Paul manifests further who God is and what is due Him and what He is worthy of.

(1 Timothy 1:18) This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

(1 Timothy 1:19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

(1 Timothy 1:20) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

Sermon Conclusion:

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