

# Abounding Grace Christian Church

## A Study of Paul's First Letter to Timothy – Part 2

### I. Exposition of Chapter One (Continued).

A. Verse 5 – “Now the purpose of the commandment is love from a pure heart, *from* a good conscience, and *from* sincere faith,”

1. “...the purpose of the commandment is love...” – The word “purpose” is related to the word “charge” found in verse 3 and means; “the purpose of an event or state, viewed in terms of its result— ‘purpose, intent, goal.’<sup>1</sup> So, we could say, “...the intent, or goal of the commandment is love.” When we look at the context, what is the “commandment” referred to? It’s found in verses 3-4, “...that they teach no different doctrine...nor give heed to fables and endless genealogies...”. Paul also states in verse 4 that these things “...cause disputes rather than godly edification which is in faith.” So, Paul is saying that their false teaching is causing disputes (questioning; debates) and not edifying or building up the believer’s faith. Dr. Warren Wiersbe writes:

“The false teachers were raising questions, not answering them. They were not promoting ‘God’s saving plan’ (‘godly edifying,’ 1 Tim. 1:4), but were leading people away from the truth. Instead of producing love, purity, a good conscience, and sincere faith, these novel doctrines were causing division, hypocrisy, and all sorts of problems.”<sup>2</sup>

2. “...from a pure heart, *from* a good conscience, and *from* sincere faith,” – This love which is being referred to, is the Divine love that has been “...poured out into our hearts by the Holy Spirit...”

(Romans 5:5) and which Jesus commanded us to walk in (John 13:34-35). Duane Litfin writes:

“It is that love which pours naturally from a cleansed heart (cf. 2 Tim. 2:22), untainted conscience, and a sincere (*anypokritou*, ‘unhypocritical’; cf. 2 Tim. 1:5) faith. Each member of this beautiful trio speaks of a purity and integrity which produces the most exquisite kind of selfless love, seen in its ultimate form in God’s love itself. Whereas the false teachers were motivated by worthless curiosity, Paul’s instruction was designed to promote the most magnificent of virtues by maintaining the purity of the church’s teaching.”<sup>3</sup>

B. Verse 6 – “from which some, having strayed, have turned aside to idle talk,” – Referring back to the false teachers, Paul states that they “strayed”, which means; “to go astray as the result of departing from the truth—‘to abandon the truth, to lose one’s way.’<sup>4</sup> This tells us that these false teachers taught accurately at one time but now had departed from the truth. This is a dangerous place to be (cf. II Peter 2:1-3; 12-22). Paul continues and says they have “...turned aside to idle talk.” – “Idle talk” is often translated as “meaningless talk.” The New Living Translation renders this verse as follows:

“But some people have missed this whole point. They have turned away from these things and spend their time in meaningless discussions.” – II Timothy 1:6 – NLT

C. Verse 7 – “desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.”

1. “...desiring to be teachers of the law...” – This is the first indication that, at least part of what these false teachers were teaching was the law of Moses or at least part of it and/or a perverted form of it.
2. “...understanding neither what they say nor the things which they affirm.” – Paul is saying that these false teachers were talking about things they knew nothing about, presumably because they were confused themselves. Many times I have heard people teach things only because their favorite Bible teacher taught it and they never studied the Scriptures for themselves. Another point to be made with this, is many times people teach things, or say things, without giving thought to where what they’re saying could lead to. For example, sometimes you hear people say, “*God is in control.*” Do they mean everything that happens is the will of God? Is He in control of everything that is happening in this world? Another example is the phrase, “*God knows your heart*” in order to dismiss sin.

<sup>1</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 783.

<sup>2</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 211.

<sup>3</sup> A. Duane Litfin, “1 Timothy,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 731.

<sup>4</sup> Louw and Nida, 373.

D. Verse 8 – **“But we know that the law *is* good if one uses it lawfully,”** – The Bible makes it clear that the law of Moses is good (Romans 7:12, 16). The Bible also makes it clear that it’s the law that reveals sin. **“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.”** – Romans 3:19-20

E. Verses 9-11 – **“knowing this: that the law is not made for a righteous person, but for *the* lawless and insubordinate, for *the* ungodly and for sinners, for *the* unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust.”**

1. **“...the law is not made for a righteous person...”** – The New Testament teaches us that those who are saved are righteous in Christ (Romans 3:21-26; II Corinthians 5:21; Galatians 3:19-25). Therefore, the law is not for the one who has placed faith in Christ.
2. **“...for the lawless...”** – **“in the sense of refusing to obey laws”<sup>5</sup>** (cf. Matthew 24:12; II Thessalonians 2:7-9).
3. **“...insubordinate...”** – **“pertaining to being rebelliously disobedient”<sup>6</sup>**
4. **“...ungodly...”** – **“pertaining to living without regard for religious belief or practice”<sup>7</sup>** (cf. Jude 4, 15).
5. **“...sinners...”** – **“pertaining to sinful behavior”<sup>8</sup>** Also defined as **“depraved”** or **“detestable.”**
6. **“...unholy...”** – **“pertaining to what is not consecrated or devoted to God—‘unholy, impious, godless.”<sup>9</sup>**
7. **“...profane...”** – **“pertaining to being profane in the sense of worldly or godless”<sup>10</sup>** (cf. I John 2:15-17).
8. **“...murderers of fathers and murderers of mothers...”**
9. **“...manslayers...”** – or, **“murderers of others.”**
10. **“...fornicators...”** – **“one who engages in sexual immorality, whether a man or a woman, and in some contexts, distinguished from an adulterer or adulteress”<sup>11</sup>** (cf. I Corinthians 5:9-11; 6:9; Ephesians 5:5; Hebrews 13:4).
11. **“...sodomites...”** – **“a male partner in homosexual intercourse—‘homosexual”<sup>12</sup>** (cf. Romans 1:24-28; I Corinthians 6:9-10).
12. **“...kidnappers...”** – **“one who sells persons as slaves, including one who kidnaps persons and sells them”<sup>13</sup>**
13. **“...liars...”** – **“one who utters falsehoods”<sup>14</sup>** (cf. Proverbs 6:16-19; Revelation 21:8).
14. **“...perjurers...”** – **“one who swears falsely”<sup>15</sup>**
15. **“...and if there is any other thing that is contrary to sound doctrine...”** – By adding this phrase, Paul is making sure no sin of any kind is left out.
16. **“...according to the glorious gospel of the blessed God which was committed to my trust.”** – Warren Wiersbe writes:

**“Paul listed fourteen kinds of people who were condemned by the Law (1 Tim. 1:9–10). This is one of several such lists in the New Testament (see Mark 7:20–23; Rom. 1:18–32; Gal. 5:19–21). The lawful use of the Law is to expose, restrain, and convict the lawless. The Law cannot save lost sinners (Gal. 2:21; 3:21–29); it can only reveal their need for a Saviour. When a sinner believes on Jesus Christ, he is freed from the curse of the Law (Gal. 3:10–14); and the righteous demands of the Law are met by the indwelling Holy Spirit as a believer yields to God (Rom. 8:1–4).”<sup>16</sup>**

<sup>5</sup> Louw and Nida, 757.

<sup>6</sup> Ibid., 468.

<sup>7</sup> Ibid., 532.

<sup>8</sup> Ibid., 773.

<sup>9</sup> Ibid., 538.

<sup>10</sup> Ibid., 754.

<sup>11</sup> Ibid., 770.

<sup>12</sup> Ibid., 771.

<sup>13</sup> Ibid., 578.

<sup>14</sup> Ibid., 416.

<sup>15</sup> Ibid., 440.

<sup>16</sup> Warren W. Wiersbe, *The Bible Exposition Commentary*, vol. 2 (Wheaton, IL: Victor Books, 1996), 211.