

1. Last week I taught in part 1Ti 1:5. When time expired we were analyzing the word **Suneidesis**, translated "conscience." After a brief review we will continue our study of 1Ti 1:5.
2. Before we do, however, you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:1-4.

1Ti 1:1 Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus our hope and guarantor of all that awaits us both in time and eternity,

1Ti 1:2 to Timothy, my reliable student and legitimate son in the Christian faith. I want God's plan in action and the peace and stability that comes from that plan for your life; the plan, the plan in action and the peace resulting from that plan must come from God the Father and Jesus Christ our Lord.

1Ti 1:3 Just before I left Ephesus to go into Macedonia, I urged you to stay at Ephesus in order that you might serve as my vicar, charging those who are teaching false doctrine to cease and desist,

1Ti 1:4 nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy which only foster empty questions and vain pontifications rather than glorifying God; such glorification comes only when believers use the two power options and grow in His grace;

4. So far we have exegeted that portion of 1Ti 1:5 which in the KJV has been rendered "*Now the end of the commandment is charity out of a pure heart ...*" noting it might better be translated "**in contrast to the study of myths and fables, the goal of the pastor-teacher is to prepare God's people for the production of divine good out of a pure and cleansed right lobe ...**"
5. The entire verse has been translated in the KJV.

KJV-Sentence Continues

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

NOW THE END ΔΕ Ο ΤΕΛΟΣ

1. **De Ho Telos** is better translated "now in contrast, your goal or objective ..."
2. The contrast refers to the myths of Gnosticism and the fables of Judaism vis-a-vis the Scriptures.

3. Paul tells Timothy the goal or objective of his charge is to put an end to the disputes concerning the myths and fables. Instead of empty teachings, Timothy is to exhort the pastor-teachers in Ephesus to teach the Word of God.

OF THE COMMANDMENT Ο παραγγελια

1. **Ho Parangelia** is better translated "of our charge as teachers ..."
2. **Parangelia** is a compound word from **Para**, meaning "alongside," and **Angelia**, meaning "a message." In our verse it refers to the real job of the pastor-teacher as opposed to what many were doing.

IS CHARITY ειμι αγαπη

1. **Eimi Agape** is better translated "is to teach the Word of God ..." or "is to teach the divine love of God ..."
2. If you love God, you will do what Christ tells you to do. This is a Kingdom Age order often repeated by our Lord during his hypostatic union--a command not rescinded in the Epistles.
3. Now we are ready for the phrase "out of a pure heart."

OUT OF A PURE HEART εκ καθαρως καρδια

1. **Ek Katharos Kardia** is better translated "out from the source of a cleansed right lobe ..." or "by means of a pure and cleansed right lobe ..."
2. **Katharos** means "pure," or "cleansed." It is so used in 1Ti 3:9, Tit 1:5 and Jam 1:27.
3. **Kardia** is best understood as the right lobe of the soul where doctrine produces divine good.

AND OF A GOOD και αγαθος

1. **Kai Agathos** is better translated "and out of a noble and honorable ..." or literally "out from the source of a noble and honorable ..."
2. **Agathos** is variously translated in the New Testament. It can be found more than 150 times.

CONSCIENCE συνειδησις

1. **Suneidesis** is well translated "conscience ..."

2. **Suneidesis** is a noun declined as a genitive singular.

3. Let's return to our review of the Doctrine of Conscience.

3.1 The soul has a conscience with norms and standards. A conscience developed from doctrine metabolized in the soul becomes part of our stream of consciousness. A believer's conscience ought not be the same as an unbeliever's.

3.1.1 For example, a believer from his or her conscience should display the following protocols.

- be slow to anger
- pray for those who spitefully use you
- bless those who curse you
- avoid envy, bitterness and jealousy
- do not offend a weaker brother
- associate with all people including those of low degree
- avoid seeking places of honor
- avoid local assemblies where there are women deacons and/or pastors
- avoid local assemblies where homosexuals are ordained
- separate from criminals, reversionists and hyperemotional types
- recognize the total depravity of man
- believe in eternal security
- support the privacy of the believer
- believe in unlimited atonement
- support establishment principles and obey all laws
- serve in the military and kill the enemy with vigor
- pay all taxes owed
- be a good employee
- love all people with impersonal love
- be a good husband, wife and parent
- do not lie
- name your sin to God when the Holy Spirit shows you a sin
- obey all other ethical imperatives found in the Bible

3.1.2 The protocol plan of God is designed to develop an inward sense or consciousness commensurate with our position in Christ. The conscience is an inward expression of a set of standards based on the Word of God. It is an awareness of a moral or ethical aspect of one's conduct.

3.1.3 The conscience of the mature believer will be replete with the precepts found in the Bible.

3.1.4 Most people have a conscience or set of standards acceptable to self. There may be those who have no conscience, like a sociopath.

3.1.5 The Greek **Suneidesis** is a technical word used to describe a result, i.e., a new way of thinking, a direct consequence or corollary from the consistent intake of the Word of God.

Rom 12:2 "Be you not conformed to the thinking of this world but instead be transformed by the renewing of your mind ..."

3.1.6 The conscience is a responder to that which resides in the soul. Tit 1:15

Tit 1:15 To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and **consciences** are corrupted.

3.2 The conscience is used by God the Holy Spirit to flag certain sins based on established norms.

Joh 8:5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

Joh 8:6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

Joh 8:7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

Joh 8:8 And again he stooped down, and wrote on the ground.

Joh 8:9 And they which heard it, being **convicted by their own conscience**, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

3.3 The believer's job in time is to transform the mind and build a conscience acceptable to God. In speaking to Felix at Caesarea, Paul described his own conscience as "void of offense toward God and toward men."

Acts 24:16 And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.

3.4 For purposes of explanation, we could say the conscience of a mature believer consists of a unique frame of reference, a memory center, a repository for vocabulary storage and a launching pad for producing divine good. Let's take a closer look at the constituents of the conscience.

Frame of Reference

It serves as a foundation for learning more complex doctrines.

It provides a system to move from the simple to the complex.

It permits the function of systematic theology.

It makes clear the need for waiting upon the Lord.

It establishes the importance of listening and concentrating on the messages of the pastor-teacher.

It provides a new perspective from which we look at life's experiences.

It makes possible our becoming Christocentric rather than anthropocentric.

It reminds us that we are the clay and He is the potter.

It serves as an alarm system to alert us when false doctrines are heard.

It provides a means for handling guilt--rebound instead of panic.

Memory Center

It serves as a storage compartment for doctrines that can be used for reverse-process thinking.

It provides ideas and thoughts for communicating and witnessing.

It provides ready answers for questions concerning our Christian expectations.

Vocabulary Storage

It is a place where technical concepts are developed.

It is a place where ideas are collected and categorized.

It provides words and phrases to communicate spiritual matters.

Launching Pad

It is from here that divine good is produced from doctrine in the soul.

It is also from here prohibitions are established; e.g., criminal activities and immoral practices are declared out of bounds.

3.5 Paul, in writing to the church at Rome, declared that constituted authorities were established for a purpose; as such they were to be obeyed, not just because of fear, but because of a developed conscience.

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil,

be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for **conscience** sake.

3.6 False norms and standards can formulate legalistic patterns leading to all manner of evil--in particular Paul relates the malady to false teachers of the last days.

2Ti 3:1 This know also, that in the last days perilous times shall come.

2Ti 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2Ti 3:3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good,

2Ti 3:4 Traitors, heady, high minded, lovers of pleasures more than lovers of God;

2Ti 3:5 **Having a form of godliness, but denying the power thereof:** from such turn away.

2Ti 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

2Ti 3:7 Ever learning, and never able to come to the knowledge of the truth.

3.7 A properly transformed conscience is a basis for rejoicing. 2Co 1:12

2Co 1:12 Now this is our boast: Our **conscience** testifies that we have conducted ourselves in the world, and especially in our relations with you, in the holiness and sincerity that are from God. We have done so not according to worldly wisdom but according to God's grace.

2Co 1:13 For we do not write you anything you cannot read or understand. And I hope that,

2Co 1:14 as you have understood us in part, you will come to understand fully that you can boast of us just as we will boast of you in the day of the Lord Jesus.

3.8 The development of a believer's conscience is part of the spiritual maturation process. 1Ti 1:5; 1:19 and 3:9

1Ti 1:5 Now the end of the commandment is a proper mental attitude of virtue love out from a pure heart, and a good **conscience**, and a sincere faith.

1Ti 1:18 Timothy, my son, I give you this instruction in keeping with the prophecies once made about you, so that by following them you may fight the good fight,

1Ti 1:19 holding on to faith and a good **conscience**. Some have rejected these and so have shipwrecked their faith.

1Ti 3:8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

1Ti 3:9 They must keep hold of the deep truths of the faith with a clear **conscience**.

1Ti 3:10 They must first be tested; and then if there is nothing against them, let them serve as deacons.

3.9 The pastor-teacher must teach from a well-developed conscience. 2Co 4:1-2

2Co 4:1 Therefore, since through God's mercy we have this ministry, we do not lose heart.

2Co 4:2 Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's **conscience** in the sight of God.

3.10 False norms and standards in a pastor-teacher can result in a seared and calloused conscience. 1Ti 4:2

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

1Ti 4:2 Speaking lies in hypocrisy; having their **conscience** seared with a hot iron;

1Ti 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

4. Let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:5 in contrast to the study of myths and fables, the goal and objective of the pastor-teacher is to prepare God's people for the production of divine good from a cleansed right lobe and a noble and honorable conscience ..."

5. And now for the phrase "and of faith unfeigned."

End Lesson Taught 1-17-10