

1Tim 24-05-12b

Let's resume our study. We have seen how important it is for us to have a good conscience. This is one of the means by which we will avoid terror at the judgment seat of Christ.

Paul has given us quite a bit of information in the first 11 points. We are coming up now from 1 Timothy 1.5 to 1 Timothy 1.19. This is actually the 10th point. I guess we've covered nine so far.

The 10th point comes from 1 Timothy 1.19, which says, starting in verse 18, this charge I commit to you, son Timothy, just as he talks in verse about the command, the goal of the exhortation being love. This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare. Timothy's gift is pastor and teacher.

He is representative of all of us who have whatever gift, his particular gift is an example. Wage the good warfare. Fight the good fight.

Having faith and a good conscience, which some having rejected concerning the faith have suffered shipwreck. If we try to move along and go forward without a good conscience, a rehabilitated conscience, a corrected and objectified sense of what is right and what is wrong, what is good, what is bad, what is true, what is false, what is important and what is unimportant, if we start majoring in the minors, if we don't concentrate on being inflexible about the essentials and flexible about the non-essentials, all of these are functions of conscience. If we lack that concerning the faith, we suffer shipwreck.

Think of the metaphor. If the compass in the binnacle on a ship isn't pointing to magnetic north as it should, and you follow that compass, you can drive your ship onto the rocks if you're not paying attention to where you are and where you're going. And if you don't have a good objective standard by which to determine those things, you will shipwreck.

Crash into the rocks, holes below the waterline, you will sink and be done. Paul knows something about shipwreck. And he gives the examples of Hymenaeus and Alexander delivered to Satan that they may learn not to blaspheme.

Notice those who suffer shipwreck end up speaking lies and doctrines of demons in hypocrisy. And these two men are examples. That is our 10th point from 1st Timothy 1.19, a good conscience.

We've got to hold on to the thing or our faith will suffer shipwreck. That's how important it is. Parallel to this, if you flip over to chapter three and verse nine, holding the mystery of the faith with a pure conscience.

A pure conscience helps us hang on to the faith instead of suffering shipwreck. There are a lot of things that are important. We want to find and follow the truth of God's word, find a good source of it, reflect on it.

It's not enough to hear it. We need to metabolize it, need to digest it, need to figure out what it means for us personally. Turn the corner from observation and interpretation into application.

Your teacher or your pastor or the book you're reading or the devotional guide you're following or whatever it may be can observe and can even offer interpretation, application is all us. Whether it gets that third function accomplished, it's entirely up to us. Nobody else can apply the word of God for me.

I've got to do it myself. So a good conscience is required and to understand the mystery, these teachings of the apostle Paul, holding that faith, got to have a good conscience. That is the 10th point.

Number 11, 1st Timothy 4.2. This is our central passage here, but what happens in verse three? People that have this seared, dysfunctional conscience, what do they do? We have two examples and these are put for a category of failure. The first one is forbidding or abstaining or withholding from marriage. The word has the idea of restraining, withholding, holding back, holding back from marriage.

Why would you forbid to marry? Are you saying just marriage in general is a bad institution? People should not get married. Think about, and those of us who are old enough can well remember, in earlier days in this country, there was a real stigma attached to mixed marriage. I saw it growing up as a kid in California, servicemen would go overseas, come back with Japanese wives, Korean wives, Vietnamese wives, Asian wives, and there was a stigma.

You shouldn't be marrying outside the whiteness of Caucasian America. Or whatever was going on. You shouldn't be bringing someone in with a different culture and they're having a hard time adjusting and it was very difficult for them.

Since this is Mother's Day, I'll mention that one of the ministries my mother had in our church was working with Japanese ladies who were married to Marines at the base and easing them into American life and helping them improve their English and so on. It was a wonderful ministry under the auspices of our church. My mom was actively involved in that for years.

To say that white people shouldn't marry black people, you shouldn't marry this, you shouldn't marry that. Have you not read your Bible? Moses married an Ethiopian. We don't know what color she was.

But Miriam got in trouble for objecting and complaining and criticizing Moses. Forbidding

to marry, this is, well, you shouldn't marry that category, that type, there's something wrong. How do I know this is what Paul is talking about? Look at verse 3 and verse 4. He talks about two things, marrying and eating.

Well, forbidding to eat wouldn't make any sense. You'd starve, right? And forbidding to marry wouldn't make any sense. You'd have no next generation.

It's who you marry and what you eat that is in view. Do you see that? Forbidding to marry and abstain from foods, which God created to receive with thanksgiving, and just look at the food as a commentary on who to marry. God says there is neither Jew nor Greek.

There's neither slave nor free. Well, you're marrying below your station. You're marrying below your economic status.

You're marrying someone from a different culture or a different origin of some kind, a different ethnicity. This is the same as saying that there are certain kinds of food that are unclean. There was a law in Israel, right? And it had a specific purpose, but that law was fulfilled in Christ and those dietary restrictions were set aside.

Peter sees the sheet let down three times. What God has sanctified, let no man call common and for someone to call someone else not good enough or not proper to marry is the same as saying there are certain foods that God created to be received with thanksgiving. God created people to be received with thanksgiving.

Now there can be many reasons to not marry or to marry a given individual, but to declare by class that someone is not fit regardless of their individual qualities. You wouldn't eat a spoiled food. You wouldn't eat rotten meat.

There can be reasons not to eat a particular thing, but not, I will never eat this entire class of food unless it's for health reasons. We have exceptions for this obviously, but look at the picture. The picture is those who withhold marriage and remember there's still a lot of arranged marriages going on.

There are fathers with daughters. Paul talks about this in other places and to say, well, not those people, not that sort. This needs to be individual.

When we sit down to eat food, we look at the individual food. What is, what is its quality? Is it nutritious? Is it going to be nourishing? Is it proper and fit? It's not spoiled. It's not infected with something.

It's not contaminated. It isn't going to make us sick. This is going to be beneficial when I partake of it.

An individual, whatever their stripe or source or background or whatever else, it is the

qualities of the individual, just like the qualities of the food and to withhold, to abstain, to forbid what is legitimate. It's what Paul says here to abstain from foods and just put in or people which God created to be received with thanksgiving by those who believe and know the truth. You know the truth and you're applying the truth to foods and to people.

Now there can be truths that say, do not be unequally yoked with the faithless. There are truths that say this is going to create many more problems than it solves. There are truths that say somebody should not marry out of desperation.

They shouldn't do certain things in order to satisfy others. And well, I'll marry this person because my parents want me to or their parents want me to, or I'll, I'll be marrying into money. The truth will guide us about right and wrong reasons to eat food and right and wrong reasons to marry.

One of them is what do I do internally? I am eating foods for myself. Marriage is contact with a community. You marry a person and a family.

There are connections, generally speaking, unless somebody is a, an orphan with no family connections whatsoever, grew up in an institution. But generally speaking, there are considerations to which we apply the truth. This application is only going to be valid and helpful and useful if it is done by a good conscience.

Your conscience has to be functional so that you can properly prioritize and evaluate the situation and the factors based on truth and faith, faith, and truth only work if your conscience is working because that is the means by which they are induced and applied. So that should make sense. That's our 11th point.

First Timothy chapter four, verse two. We do not want to be on the wrong side of God's created order. God created food to be eaten.

God created people to have healthy, productive relationships. And we will mess up relationships in general, marriage being put for that. And we will mess up our personal walk.

We will ingest the wrong kinds of spiritual food. If our conscience doesn't detect that this is a deception and a doctrine of demons. So remember these are emblematic.

These are just two quick examples. There are many, many bad consequences from a seared conscience. These are just emblematic.

They are category type allusions. The 12th point turn to Titus chapter one, verse 15, skip second, Timothy get to the first page of Titus. Paul says up above rebuke those who are idle talkers and deceivers, especially those of the circumcision.

This is up in verse 10, same context that he gives Timothy. There are fables and

genealogies that are not helpful. Remember that first Timothy one here, he tells Titus, there are many insubordinate idle talkers and deceivers, especially those who are Jews.

Those of the circumcision, their mouths must be stopped. Now does this mean anytime I hear somebody saying something bad, I need to go duct tape their mouth. Remember the context here.

Paul is talking to a pastor about his church within the fellowship, with when within the Koinonia within the one and others, the pastor has the responsibility to silence detrimental teaching, detrimental conversation, detrimental and deceitful ideas. And you can see this up above, appointing elders in every city as I commanded you back in verse five, these elders, their elder authority is within the fellowship. I don't go down the street and say, you're speaking lies.

I'm going to put a cork in your mouth in the fellowship. They need to do verse nine, hold fast the faithful word as they have been taught to be able by sound doctrine to exhort and convict those who contradict. This is the teaching function in the church, exhort and convict by sound doctrine.

Those who try to take a different view. Remember again, got to know the difference between essentials and non-essentials. There are many insubordinate idle talkers and deceivers, especially those of the circumcision whose mouths must be stopped.

Who subvert whole households teaching things, which they ought not for the sake of dishonest gain. This can be monetary gain. And you look at people who are selling books by being controversial, who want to upend tradition and become notable and, and have people talk about them and trend topics about them on social media.

And, oh, wow, listen to this. And there is gain from book proceeds and a conference visits and so on that people gain dishonestly. There is also the dishonest gain of reputation or of influence.

One of them, a prophet of their own said, Cretans are always liars, evil beasts, lazy gluttons. Their testimony is true. Therefore rebuke them sharply that they may be sound in the faith.

Rebuke has a purpose soundness of faith, not giving heed to Jewish fables and commandments of men who turn from the truth to the pure verse 15. This is our passage to the pure. All things are pure, but to those who are defiled and faithless, nothing is pure to the defiled and faithless defiled.

How defiled? Where? This is a defiled conscience. Even their mind and conscience are defiled. Their thinking is incorrect because it relies on a defiled conscience.

Their mind is defiled. Their conscience is defiled. They profess to know God, but in works

they deny him.

Notice it isn't what you say. It isn't what you think. It is what you do.

This is what will be measured at the judgment seat. What am I doing? They profess to know God, but in works they deny him being abominable, disobedient and disqualified for every good work. Disqualified for every good work.

What does that mean? Well, we're trying to get some good works done, but these people have disabled themselves and they can't do them. What is the purpose of good works? How many times have I quoted it? Let your light so shine before men that what they may see your good works and glorify your father. Our good works are a testimony.

What were the good works of the Lord Jesus in healing and being accepting to those who were seeking regardless of their background, prostitutes, tax collectors? What was his purpose? These were signs so that people in that generation who observed him and saw his works and heard his words would come to the father by him. John 14, six, the way, the truth and the life come to the father. Our goal is the same by our works, by God's power evident in our lives.

Others will see those works and glorify the father. Seek the father, come to the father. How do you end up being disqualified? Defiled conscience, faithless, faulty works, false works, deceptive works, hypocritical works.

So that is a defiled and unbelieving person has a defiled and faithless mind and conscience corrupted. Can't trust it. It is going to lead itself and others astray.

You can put with this, just flip back a couple of pages to first Timothy chapter six, verse five, started verse three, first Timothy six, three through five. If anyone teaches otherwise and does not consent to wholesome words, first Timothy six, five, if anyone teaches otherwise and does not consent to wholesome words, the words of our Lord Jesus Christ. We saw this earlier in our study.

How important is it to have the words of Christ and keep them? He's the one who loves me. I and my father will come and abide. The words of our Lord Jesus Christ and the doctrine which accords with godliness.

He is proud. He knows nothing is obsessed with disputes and arguments over words, niggling about the interpretation of passages, disputing and fencing and tilting at windmills, trying to reinterpret and reassess and create new paradigms for the word so that it no longer means what it says and it no longer says what it means. Proud, knowing nothing, obsessed with disputes and arguments over words from which come envy, strife, reviling, evil suspicions, useless wranglings, men of corrupt minds and destitute of the truth who suppose that godliness is gain.

Godliness is a means of gain. I'm going to make a reputation for myself as an author or a speaker or a thought leader, an influencer from such withdraw. Godliness with contentment is great gain.

This goes along with that defiled and unbelieving person with a defiled mind and a defiled conscience for our point 12. Point 13, Hebrews chapter nine, verse nine, just a few pages over. We're going to be seeing four passages in Hebrews.

Three of them all bear on this same point. Hebrews chapter nine, verse nine. He's talking about the tabernacle, the temple, the holy of holies into the holy of holies.

Verse seven, the priest went alone once a year, not without blood offered for himself for the people's sins committed in ignorance. The Holy Spirit indicating this that the way into the holiest of all was not yet made manifest while the first tabernacle was still standing and tabernacle was applies to temple as well. Only the high priest could go once a year and he had to have the blood.

He had to be really careful. Remember they, the Jewish tradition is they tied a rope around his ankle so that if he got struck down in there, they could drag his carcass out. Look at verse nine.

It was symbolic for the present time in which both gifts and sacrifices are offered, which cannot make him who performed the service perfect in regard to the conscience. Actions, deeds do not perfect the conscience. This was Israel's problem.

They could be perfect with respect to the law. Remember the rich young ruler, all these things I've done from my youth, observe the feasts, offer the sacrifices. You can do the works, but they do not go backwards and fix the defiled and corrupt conscience works.

Don't fix the conscience. There's a huge, uh, understanding or thought process in Christianity today that if you can just get people to, to emulate, to model, to do good behavior, they'll eventually become so accustomed to it that it becomes second nature and there'll be good Christians. Paul says, look at the emblem of ritual worship.

Israel as faithful as they could be in doing sacrifices and offerings, gifts, feast observation couldn't cleanse a defiled conscience by so doing. It's symbolic for the present time. Gifts and sacrifices are offered.

They cannot make him who performed the service perfect in regard to the conscience. Soon, I DASIS laboring over foods and drinks, washings, fleshly ordinances imposed until the time of reformation until the Lord Jesus came. And we have a new covenant founded on new and better promises.

We have the gift of the Holy Spirit. We have the light of God's word shining full force on our path. Christ came as high priest in verse 11.

So the short answer here for point 12 deeds do not cleanse the conscience. Look at verse 14. How much more? What does cleanse the conscience? It's in verse 14.

How much more? Shall the blood of Christ, who through the eternal spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God, not by works of righteousness, which we have done, but according to his mercy, he saved us washing of water, renewal of the Holy spirit. And that comes through the blood of Christ, the blood of Jesus Christ, his son cleanses us from all sin. First John one seven one nine.

Now we're getting at the heart of the matter. I want a clear conscience, a good conscience. This comes through the blood of Christ.

It isn't something I have done. It's something God has done and I receive by faith. Look at chapter 10 verse two, the law having a shadow of good things to come 10 one, not the very image of the things.

The law is a shadow Hebrews 10 one. It can never with the same sacrifices, which they offer continually year by year, make those who approach perfect doing the deeds by themselves, external performance of obedient acts does not cleanse us. Doesn't make us perfect by perfect.

It means fully functional, mature, complete, lacking nothing. Verse two, then would they not have ceased to be offered? You'd go through a whole year, observe every feast, offer every sacrifice. I'm perfect.

I'm done. The sin nature has been eradicated. The worshipers once purified would have had no more consciousness of sins, but in those sacrifices, there is a reminder of sins every year.

It is not possible that the blood of bulls and goats could take away sins. Even representative pattern sacrifices that foreshadow and explain and teach the future work of Christ. Those shadows can't get it done in and of themselves.

Look at verse 22 of this chapter. Start at verse 19, Hebrews 10, 19 through 23. Therefore, brethren, having boldness to enter the holiest by the blood of Jesus by a new and living way, which he consecrated for us through the veil, that is his flesh, the torn veil, the torn flesh, having a high priest over the house of God who has first entered and cleared the room as it were no need to tie rope around our ankle.

Let us draw near with a true heart. Would a true heart be a pure heart? First Timothy 1.5, pure heart, good conscience, sincere faith. Let us draw near with a pure, true heart in full assurance of faith.

Is this genuine faith, sincere faith? First Timothy 1.5, write it in the margin. Let us draw

near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. Do you think Paul wrote Hebrews? The same guy that wrote first Timothy 1.5 in my book wrote Hebrews 10.22, the same three elements.

All three need to be fixed, sanctified by God's grace through God's power. Draw near to God, travel that way, truth and life coming to the father through Christ. True heart, full assurance of faith, hearts sprinkled from an evil conscience, bodies washed with pure water.

Let us hold fast the confession of our hope without wavering for he who promised is faithful. And notice how you turn the corner into application. First of all, my personal relationship with God draw near to God so that he can draw near to me.

And I know exactly how to do it. I look at these three areas. I look at my heart, I look at my faith and I look at my conscience.

Now verse 24, let us consider one another in order to stir up love and good works. My consideration, my sensitivity, my love for the one another's for the neighbors and for those who are outside, not forsaking the assembling of ourselves together. The one and others.

Some are doing this exhorting and so much the more as you see the day approaching. We're an encouragement to one another as we spend time in fellowship and you can start at verse 26 and see what happens if we don't, if we sin willfully after we've received the knowledge of the truth. I'll let you read that.

That is our 12th point. So deeds don't cleanse the conscience. The blood of Christ through the Holy Spirit does.

So look at the role of the Holy Spirit in chapter nine, verse 14, how much more shall the blood of Christ who through the eternal spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God. So Hebrews nine, nine, nine, 14, 10, two, and 10, 22, the blood of Christ through the Holy Spirit sprinkles, cleanses, corrects. It is the power of God that does what we can't do no matter how hard we try, no matter what works we perform, no matter how we model or follow external patterns of obedience doesn't cleanse us.

Point 13, I'm sorry, point 14 I misnumbered these. I really need a, I have 2.12s. So that was point 13. This is what happens.

It's a classic thing you see in English. There'll be a repeated word that is at the last of one page and the top of the next page and, and, and your, I won't see it. I did that to myself.

So this was point 13 and we're not ready for, no, I just finished point 13. Deeds don't

cleanse the conscience. 12 was Titus one 15 defiled and unbelieving people have a defiled minded conscience.

So now we're ready for 14. If you don't have a pocket knife with a pen in it, I re I highly recommend it. Never know when you're going to need one.

So 14, Hebrews 13, 18, just flip a page or two over to Hebrews 13, 18. Remember how it moved in a chapter 10 from our personal benefit, our personal cleansing to stirring one another up to love and good works. This outward looking expression of love.

You find this in Hebrews 13, 18 as well. You have not come to, I'm sorry, that's pray for us. 13, 18 pray for us.

We are confident that we have a good conscience in all things, desiring to live honorably. That verse would make perfect sense if you took the first three words off, wouldn't it? We are confident that we have a good conscience in all things, desiring to live honorably. Why does Paul put those first three words on there? Pray for us that our confidence in our good conscience is not misplaced.

I did a lot of things in a good conscience. Paul says back when I was a gung ho Pharisee and my good conscience led me astray. We can pray for each other that God will prick our conscience that the Holy spirit will convict us.

This is a legitimate prayer. Paul says here, pray for us. Why? We are convinced that we have a good conscience in all things, desiring to live honorably.

But I especially urge you to do this. Pray for us so that we will accomplish our mission in good conscience and be restored to you the sooner. Pray for us.

Pray that our conscience doesn't mislead us, that we don't fall prey to there is a way that seems right to a man, but the ends there are over the ways of death. Pray for others who are convinced they have a clear conscience, a clean conscience, a good conscience. That's point 14.

Point 15, 15, 16 and 17 all come from first Peter. We're going to cover them real quick. Turn to first Peter, Hebrews, James, first Peter, chapter two, verse 19 starting verse 18 servants be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.

This is a pattern of submission to authority, regardless of whether we like it, even if it's harsh. First Peter two 18 servants be submissive to your masters with all fear, knowing the terror of the Lord, not just to the good and gentle, but also to the harsh. Why? This is commendable if because of conscience toward God, one endures grief, suffering wrongfully, good conscience toward God enables us to bear up under bad authority, crummy government, insensitive husbands, thoughtless and emotionally driven parents.

It doesn't matter what the authority is. Even if it's harsh, this is commendable. If because of conscience toward God, we endure grief and suffer wrongfully, we don't deserve it.

So good conscience guides us into enduring patiently under bad governance, bad authority. That is point 15.16. The next chapter, first Peter three 16, start at verse 15. Sanctify the Lord God in your hearts.

Always be ready to give a defense to everyone who asks you a reason for the hope that is in you with meekness and fear, having a good conscience. How many times have we quoted verse 15? Be ready always to give an answer, having a good conscience so that when they defame you as evil doers, those who revile your good conduct in Christ will be ashamed. It is what you do that is at issue.

It is what you do that is observable to those who are outside and if they're trying to defame you, they're going to become ashamed because your testimony is good. Your life's witness is good because you have a good conscience before God. Good conscience leads to good behavior that cannot be rightly condemned.

People who try to condemn your behavior when it's faultless are going to end up being ashamed. Finally, 17th point, first Peter three 21 you think about the spirits in prison that Jesus preached to in verse 19 formerly disobedient when the divine longsuffering waited in the days of Noah arc was being prepared. Eight souls were saved through water.

There is an anti type and that's the word in Greek auntie to boss. There is an anti type of corollary which now delivers us. Now did Noah become a believer in the arc? Was that his eternal salvation? Is that a picture of eternal salvation? Get in the arc and you're saved.

Noah believed God worked on that arc for decades. This is a, a pattern. It's a metaphor.

It's an anti type for that which now delivers us baptism, not the removal of the filth of the flesh, not water baptism, but the answer of a good conscience to God through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to him. This is our hope. Hope is the motivation.

The answer of a good conscience toward God is obedience. Like Noah, he lived in a horrific generation. The kind of judgment that God perpetrated in Noah's day is the kind of judgment that Jesus says is coming.

Matthew 24, as it was in the days of Noah, the answer of a good conscience toward God is obedience. This is the baptism of the Holy Spirit. This is immersion in the washing of water by the word that delivers us, that rehabilitates our conscience, gives us solid ground under our feet as we walk the narrow road through the straight gate that leads to life.

Well, that concludes our study of conscience as it is discussed in the scriptures. Plenty of grist for the mill. We'll close here in a word of prayer.

Father, thank you for the truth of your word. Thank you that we are not left to guess or to wander around bumping into things when it comes to our priorities or the means by which we are to fulfill our calling in Christ Jesus. It is abundantly evident.

It is manifestly plain. You have given us not only the goal, but the means by which we can reach that goal. We pray that God the Holy Spirit will minister these truths through our hearts that we can have a pure conscience, a pure heart, good conscience, and a sincere faith.

We ask it in Jesus name. Amen.