

Series	Gamma 17 – Study 2
Reference	1-Timothy 1:12-20
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Good evening brothers and sisters in Christ. Welcome back to Gamma 17. Last week, we looked at the Nature of the False Teachings in Study 1. Today, we're looking at chapter 1 of 1-Timothy, looking at the second half. We're going to finish this chapter today. If you just revise some of our work, we did the stewardship of the gospel. This is encountering the enemies of the gospel. We looked at the nature of heresies, the nature of the characteristics were, the consequences were and then now today, we will be looking at the nature of the gospel, and we're going to contrast that with the nature of the heresy.

So looking at the nature of the gospel, let's start with a word of prayer.

Lord, we ask this evening that you be with us, open up the eyes, open up all our eyes to the beauty and grace of the gospel of Jesus Christ. We ask for Jesus' sake. Amen.

Now the one word that encapsulates what the gospel is all about is actually grace. And the one word that encapsulates the speculations and false teachings is basically the 'works of the law'. And how does Paul counteract this false teaching? The best way you can counteract this false teaching is focus on what God has done for him in Christ Jesus. So, he will basically talk about his testimony. No point talking about all the speculations, he is going to talk about testimony. He says,

1 Tim 1: 12 I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, 13 though formerly I was a blasphemer, persecutor, and insolent opponent.

So, Paul here is saying that, look, I am least qualified as far as law is concerned, I am the enemy of the gospel and it's true. Paul was a persecutor of gospel. He was going up to Damascus in order to persecute more and more Christians, and God called him into ministry. All right. Now here he is enemy of gospel.

1 Tim 1: 12 I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful,

The question is, why was Paul chosen? Was he chosen because God considered him faithful and therefore He made him a disciple? It can't be that, you know why? Because Paul was a blasphemer. He said bad things against Jesus Christ, condemned Jesus Christ. He persecuted church and he was an insolent opponent. How could a person like that be judged faithful, isn't it? But if you look closely,

I thank him who has given me strength,

Ah, you see, he is judged faithful because the faithfulness comes from the strength which God has given him despite his situation. St Augustine actually says,

"God does not choose anyone who is worthy, but in choosing him renders him worthy instead."

And he actually received mercy because

1 Timothy 1:13-14 (ESV) But I received mercy because I had acted ignorantly in unbelief, 14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus

Basically there are deliberate sins in the Old Testament and unintentional sins and basically Paul was actually ignorant of his actual sins in terms of he had actually misunderstood the ministry of Christ. So, when Christ confronted him directly that he understood that in indeed this is the Messiah.

Now, this is different from blasphemy against the Holy spirit. In Luke chapter 12, verse 10,

And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.

The one who speaks words against, so therefore speaking words against the Holy Spirit is actually unbelief, persistent unbelief. They will not be forgiven. It is different for blasphemy against Jesus Christ. Now.

1 Timothy 1:13-15 (ESV) though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, 14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. 1

Here what did God do, it is great mercy. He was a blasphemer, he was a persecutor and insolent opponent and what God gave him, even though he blaspheme, saying bad things, condemning Jesus as of the devil, God didn't take them into account, God gave him grace. Unmerited favor. He is a persecutor of church and believing that Jesus was of the devil and instead God gave him the faith to believe that Jesus is the Messiah. An insolent opponent bent on killing and destroying people who have followed Christ transform with love because of Christ who loved him first.

These are three things; grace, faith and love, it is what God did. If you notice when you actually talk about the false teaching, it always focuses on what you do. When Paul talks of the gospel, a person who is a true believer and in the gospel will always talk about what God did. Never based on our own credentials, but what God did in grace, He gave us faith and transform our lives in love. And how did he get all that? He got all that with faith and love that are in Christ Jesus. It is only in our belief and commitment of our lives to Christ Jesus that we actually avail ourselves to the grace and faith and love. They are all only in Christ, nobody else.

The Nature of The Gospel:

The works of the law focuses on what we must do. The gospel always focuses on what He has done, focuses on trusting God for his grace, his faith, and his love. Now,

1 Timothy 1:17 (ESV) To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

So here you actually have Paul breaking open into a worship to the King of ages, immortal, invisible, only God be honored and glory forever. Amen. So basically he can't actually describe his conversion without exploding into a response to that salvation, to the grace that God has given him and he is actually worshiping. And that's basically what worship is. Worship is a response to revelation and there is no greater revelation than a revelation of what God has done for us. That's why he breaks into worship.

1 Timothy 1:18-20 (ESV) This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, 19 holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, 20 among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

So here Paul is asking Timothy, this is a charge that I gave you according to all prophecies that made about you, that by them you may wage a spiritual warfare. Spiritual warfare involves holding faith and good conscience. All right. Now what a person believes and how he behaves are actually, well they should be inseparable. So we're talking about faith and good conscious.

What is good conscience? Good conscience is living and acting according to what guides your consciousness, which is basically good works. Right. There are three positions.

1. There's a position that says if you have the right faith, faith will produce good works. All right.
2. The other position is that, you are saved because we are faith by combination of both faith and good works.
3. And the third position is that you just have faith. All you have to do is faith, you don't really have to do anything else. You don't have to live a life according to your conscience, you hold a theoretical intellectual ascent as to who Jesus is.

People like Martin Luther when he first came out, the 95 thesis was misunderstood by the Catholic church, only recently when the Catholic church Cardinal Walter Kasper actually wrote,

“The insight that God’s justice is not a punitive justice, but rather a justice that justifies the sinner, counts as the great Reformation discovery of Martin Luther, a discovery that also liberated him personally from anxiety about sin and from a troubled conscience.”

So you can see Martin Luther at that time struggled a great deal, even though he was a priest about all the sins that he had done and he continued to do even as a priest, how could he get salvation? And basically his discovery and which now the Catholic Cardinal agrees with him is a justice that justifies the sinner. All right. It's a declaration that the sinner is actually justified. All right.

Now let's look at closely what this means. The Greek word for righteousness is *dikaioō*. If you actually translate it properly, it is to justify or to declare right justice. All right. There was a mistranslation in those days to Latin. Latin translation of *dikaioō* is *lustificare* in Latin and this actually means to make righteous. There is a difference, is to declare righteous and a difference to make righteous.

If you look in the Protestant view of justification. If you look at justification, God declares us forensically righteous, which means you go to court, even though you are guilty. Imagine you have a big case right now in America where George Floyd was killed by Derek Shovan because he has put on his knee on his neck for nine minutes. Imagine in the end trial, we all know he is guilty and yet he is declared innocent. So justification is a declaration of innocence or basically justified righteous by faith in Christ Jesus and by grace alone. I mean, God just decides. There is nothing of us of merit and that happens at conversion and then when discipleship is when we've got righteous deeds or works produced by a justified sinner, a person who has got no merit, and this is a kind of life that is lived out of response to God's love. And that's a slowly progressive righteousness that you get. And then lastly, glorification will happen into eternity.

So the picture of justification is sinner with all these tattoos. He still got his tattoos, but he puts on a white coat. He looks very respectable as a doctor, doesn't he? But if you peel away the white coat, you

see all the tattoos underneath, that's the picture of justification and it's all due to Christ.

1 Corinthians 1:30-31 (ESV) And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, 31 so that, as it is written, "Let the one who boasts, boast in the Lord."

There is nothing for you to boast, because if you look back the only reason why you look respectable is because Christ put his blood, his life on you, underneath you are still a sinner. The Catholic view is a little bit different. The concept of justification covers conversion, as well as, sanctification. So justification in Catholic eyes is that God makes us righteous and how does he make us righteous? Which means, we contribute to being made righteous. How do we do that? By sacraments. So justification is then involved in a process of a believer becoming righteous and the Catholic dogma of theology, this is accomplished through sanctification.

So basically what happens, you've got a sinner here in Catholic doctrine. All right. And this sinner is transformed. He doesn't get a coat covering his tattoos. The coat is actually transformed, his body is then transformed. He looks even better. He looks younger. We contribute to the merits of righteousness because we are made righteous in our own self. It is like, God has a righteousness which comes in blood and you transfuse that and you actually make us righteous.

The Protestant idea of justification is that we are still sinners, but it is the blood that covers us. It doesn't make us righteous. So therefore as long as we believe that we have some part to play in righteousness then the law becomes a big burden and you can add to it, special knowledge, myths, genealogies, whatever we do in order to gain righteousness.

WARNING PASSAGES

Now, by rejecting this some rejecting faith and good works that come out of faith, some have made a shipwreck of their faith. What does this mean? They have lost their faith or is it empty faith? Can you actually lose your salvation? There are some passages that I want to quote here in Hebrews 10.

Hebrews 10:26-27 (ESV) For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.

Can we lose it? Because it's the author of Hebrews says, if we keep on sinning deliberately after receiving the knowledge of truth that means the sacrifice of Christ is no longer going to be efficacious for you, instead what are you going to expect? You're going to expect judgment. And what about Colossians,

Colossians 1:21-23 (ESV) And you, who once were alienated and hostile in mind, doing evil deeds, 22 he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, 23 if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

He is saying that if you remain in the faith, if you continue in the faith then only will you have this hope of the gospel. So, is there a possibility that the Christian will move away? All right. Now, Galatians,

Galatians 5:19-21 (ESV) Now the works of the flesh are evident: sexual immorality, impurity, sensuality,

20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Which one of you have not been jealous? Which one of you have not had fits of anger? Does it mean that you will not inherit the kingdom of God? On the other hand, there are passages in the Bible like John 6, it says,

ASSURING PASSAGES

John 6:37-40 (ESV) All that the Father gives me will come to me, and whoever comes to me I will never cast out. 38 For I have come down from heaven, not to do my own will but the will of him who sent me. 39 And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. 40 For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

Wow! This passage actually tells you; you can't lose your salvation. Whoever the father gives me, I will never cast out. What about 1-Peter?

1 Peter 1:3-5 (ESV) Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

So you actually have passages that warn us of losing our salvation, and then there are passages that almost guarantee safe passage.

How do we resolve this tension?

There are a couple of ways we can resolve it.

1. Some people say you actually may lose your salvation. I don't believe it because one part of scripture cannot contradict the other part of scripture.
2. Some people think this is due to this warning is about loss of reward. You'll still be saved, but you probably, the passages are warning you about loss of reward. But if you look at those passages, they don't talk about loss of reward. They are talking about not inheriting the kingdom of God.
3. Or some people think this is due to hypothetical view. That means the warning is basically hypothetical, which means warning only like mother says, if you don't come home dinner, I'm going to go up there with a cane, but she never goes out with a cane she just basically warns you.
4. Or some people think this is a test of genuineness, which means, you know, it just tell you that the real Christians are the ones who persevere to the end, those who stop halfway or to fall into false teachings were genuine anyway.
5. Then others they've just given up the goals, they say these two facts are true, but the tension is not resolvable.

6. The last view is something I think, which is most that this is the sixth view. Basically, is a means of salvation view, which is most reasonable. It actually gives respect to both kinds of passages in the Bible and I'm going to explain this very carefully to you.

Imagine you are walking up a treacherous trail on a mountain hike, and as you walk up imagines like salvation, you walk up this mountain side, you see various warnings, stay on the trail, which means you don't go at the side, don't go and take a detour. Another one, danger of death, fatal accidents do occur by falling from this path. Everywhere you go, and the path turns in real tricky turns, you are always warn because of this dangers. Don't climb, stay on the path. Don't climb, you climb you'll fall down. What about this sign? I don't know what actually this sign means. It actually means there are pigs. There are pigs on rocky road. So don't go on the rocky road, otherwise the pigs will trample you.

So these warning passages provoke a healthy fear of God, so that we are not casual and relaxed about entering heavenly rest. They serve a purpose. They serve to keep us on the right path and I think that's the most reasonable way, which we can actually reconcile warning passages and passages of eternal salvation. And Luke gives us the best example of how this plays out in real life.

Here we have Paul's journey to Rome. He's been captured. He is supposed to be sent off to Rome to face trial and then they encountered a horrible storm and they all were basically their lives were threatened. The storm was so bad they thought they would die. Some of them wanted to bail out. And then Paul receives a prophecy for which he shares with the captain and the crew.

Acts 27:22-26 (ESV) Yet now I urge you to take heart, for there will be no loss of life among you

You see here is assurance, he is telling that there will be no loss of life, but only of the ship. That mean, the ship will be destroyed by you will be alive.

23 For this very night there stood before me an angel of the God to whom I belong and whom I worship, 24 and he said, 'Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.'

Which means the prophet that the angel is telling him, Paul will not lose this life neither the people with him loses life and all of them so that he will actually fulfill his divine appointment to stand before Caesar.

25 So take heart, men, for I have faith in God that it will be exactly as I have been told. 26 But we must run aground on some island."

However, you're going to lose the ship, we are going to run aground on some Island. That's the prophecy. On the other hand, when the things were going bad and all the sailors wanted to jump out of the ship, they put out all the life rafts. Paul said to the Centurion and the soldiers, unless these men stay on the ship, you cannot be saved. So, although there is an assurance that he will stand before Caesar, however, the ship will run aground, but all will be safe. All bets are off if some of them cut away and get the life rafts, their lives will be lost. You cannot be saved. And because of that, they responded. The soldiers responded, they cut away the ropes, the ship's boat and let it go. They're totally committed to their ship. In verse 33

Acts 27:33 As day was about to dawn, Paul urged them all to take some food, saying, "Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. 34

Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you.”

So what do we see?

We see a parallel process where Paul is guaranteed by God to go to Caesar, but the way of the Passage to Caesar, we actually have warning passages that they basically are not allowed to leave the ship. If they leave the ship lives would have been lost. Is it theoretical? If they left the ship, would life be lost? I believe so. It is a real warning, but the warnings are given to us so that we stay on the path and reach the path of salvation in the end. So actually you have two passages in the Bible, the assurance passages, which Jesus gives us to assure us of our salvation and the warning passages serve to keep us on the path to a righteous life that will honor God in the end.

1 Timothy 1:19-20 (ESV) By rejecting this, some have made shipwreck of their faith, 20 among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

And here you actually have excommunication. I mean, hand over to Satan which is the handover to Satan is basically handing over these two believers into the realm where Satan is in charge, so they will not basically continue with false teaching.

Why do they do that?

1-Corinthians chapter 5 is the prime passage that teaches us about excommunication. It is for the spiritual integrity of the body.

1 Corinthians 5:6-8 (ESV) 6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump? 7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. 8 Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

So therefore when we excommunicate someone as Paul asked Timothy to do here, it is for the spiritual integrity of the body and yet when you do it, the first resort, as Paul says in Galatians 6 is to do it with a spirit of gentleness and love and also trepidation because the same sin that they actually are into you too could be tempted.

So bear one another's burdens and so fulfill the law of Christ.

And it is a last resort. Here Paul is talking to Titus

Titus 3:10-11 (ESV) As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,

So, there are warning and this is a last ditch effort.

1 Corinthians 5:5 (ESV) you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.

Which means basically by casting him out and refusing to have fellowship, he will therefore have to join the ranks of non-believers and be left of the love and support of his Christian family. And in doing so,

perhaps he will actually see the light. So that he will come back to our Lord Jesus Christ and he will be saved on the last day.

And who do you do this with?

It is not the non-Christian, you do this with anybody who bears the name of brother. Anybody who is a Christian, and if he's guilty of sexually morality or greed, idolater, reviler, drunkard or swindler, you have to excommunicate any one of these people.

Well, I hope this presentation of gospel, especially of grace will give us more understanding and let us continue in our fight in spiritual warfare with love and faith and a good conscience. Thank you.