

INTRODUCTION

We have heard our Lord's apostle, Paul, telling Timothy that he must "charge" certain people with something. Hopefully that is becoming familiar to us all now. Hopefully you can hear it, and know what I'm going to say here before I say it. He must charge them not to other-teach, not to teach doctrine other than the wholesome words of our Lord Jesus, in the pattern of sound words laid down by the apostles. He must charge them, also, not to give heed, not to devote themselves to myths and endless genealogies; that is, to stories and doctrines that are just made up, mere inventions of men.

We have learned that such man-made doctrines do not provide the God-ordained economy, where every member receives the Word of God, milk for babes, and meat for the mature, and is built up in the faith. Instead, such man-made doctrines produce quarrels and disputes.

Today we read on, and see that Paul tells us what he is aiming for, or what his purpose is, in have Timothy charge people with that charge.

TEXT

1 Timothy 1:5

BODY

- I. In the Household of God there Must Be A Charge
 - A. "charge" or "commandment" or "mandate"
 1. verse 3 we had "charge some" or "warn some" or "charge certain persons"
 - a) G3853 *paraggello*
 - b) this is a verb
 2. now verse 5 we have the noun form of that same word
 - a) G3852 *paraggelia*
 3. in that forms of the same word are used, I take it to mean the same thing in both places
 - a) verse 3, Paul writes that certain men must be charged with something
 - b) verse 5, Paul writes what the the purpose or aim of that charge is

In the Household of God there Must Be A Charge

II. The Charge Is Aimed at Something of the Greatest Importance: Love

- A. Love is what God has shown us in making us His own sons through our Lord Jesus Christ: 1 John 3:1a Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God...
- B. Love is what we are to show
 - 1. to God in the first place
 - 2. to other people, also
- C. As love is the one thing that encompasses all our duty toward God and toward other people, of course the aim of the apostle's charge is love
 - 1. when Paul writes that men ought to be charged not to teach other doctrine, and not to devote themselves to man-made stories
 - 2. he is giving that charge for the purpose of teaching people to love

In the Household of God there Must Be A Charge

The Charge Is Aimed at Something of the Greatest Importance: Love

III. The Love that Is the Aim of the Charge Comes from All of Every Part of a Person

- A. You know how this was commanded in the Old Testament, as I read to you a few minutes ago
 - 1. Deuteronomy 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
- B. King Josiah is described in the bible as "turning" to the Lord in this way
 - 1. 2 Kings 23:25 Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.
- C. Our Lord Jesus Himself said
 - 1. Matthew 22:37 Jesus said to him, 'YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.'

EXCURSUS: What laws were only for Old Covenant Israel, and what laws are still for us to obey?

-civil or judicial

-ceremonial

-circumcise every male

-do not eat the meat of certain animals

-observe certain holy days, such as passover

-moral

-to be obeyed by all people everywhere

-e.g. the ten commandments

-e.g. Do unto others as you would have them do unto you.

-e.g. You shall love your neighbor as yourself

or as Deut 6:5

or as Matthew 22:37

or...

- D. Here our Lord's apostle, Paul, plays a variation on this same theme: the aim of the charge is love from
1. a pure heart
 - a) Ephesians 6:5-6 Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in **sincerity of heart**, as to Christ; (6) not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,
 - b) 1 John 2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.
 2. a good conscience
 - a) Hebrews 13:18 Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.
 3. sincere faith
 - a) "sincere" gets across the general idea, but fails us because it is not a negation
 - b) *anupokritos* = un-hypocritical = not play-acting
 - c) Wycliffe: faith not feigned
 - d) Tyndale, etc: faith unfeigned

CONCLUSION

In the Household of God there Must Be A Charge

The Charge Is Aimed at Something of the Greatest Importance: Love

The Love that Is the Aim of the Charge Comes from All of Every Part of a Person

All the Old Testament scriptures, from Genesis to Malachi, and the blessed wholesome words of our Lord Jesus Christ found in the gospels of Matthew, Mark, Luke, and John, as interpreted for us by our Lord Jesus's apostles, when read, taught, preached, meditated on, produce something in a person. By God's grace, based on what the Lord Jesus has done for us in His death on the cross, by the work of the Holy Spirit inside us, the apostolic doctrine produces in us love. That is, it produces in us a pure heart, a good conscience, and sincere faith; from a person in whom is a pure heart, a good conscience, and sincere faith, flows love of the kind God has always and many times commanded; love both for God in the first place, and also for other people.

Wrong understanding of the scriptures does not produce such love. Man-made doctrines, made-up stories do not produce such love.

Therefore, let that charge that Timothy had from Paul to deliver in Ephesus govern how we conduct ourselves in the household of God: Let there be no teaching of other doctrine, or devoting ourselves to man-made doctrine and stories, but let us devote ourselves to the apostles' doctrine, that we may, more and more, love God and love one another from a pure heart, a good conscience, and faith unfeigned.

Deu 6:5	2 Ki 23:25	Mt 22:37	Mk 12:30	Luke 10:27	1 Tim 1:5
88 <i>kardia</i>	G2588 <i>kardia</i>	G2588 <i>kardia</i>	G2588 <i>kardia</i>	G2588 <i>kardia</i>	G2588 <i>kardia</i>
0 <i>psuche</i>	G5590 <i>psuche</i>	G5590 <i>psuche</i>	G5590 <i>psuche</i>	G5590 <i>psuche</i>	G4893 <i>suneidesis</i>
1 <i>dunamis</i> 56 <i>mehode</i>	G2479 <i>ischus</i> H3966 <i>mehode</i>	G1271 <i>dianoia</i>	G1271 <i>dianoia</i>	G2479 <i>ischus</i>	G4102 <i>pistis</i>
			G2479 <i>ischus</i>	G1271 <i>dianoia</i>	

Romans 2:14-15 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: (15) Which shew the work of the law written in their **hearts G2588 *kardia***, their **conscience G4893 *suneidesis*** also bearing witness, and their **thoughts G3053 *logismos*** the mean while accusing or else excusing one another;)

G3053 *logismos* from G3049 *logizomai*

Gill (on Matthew 22:37):

in the most sincere...manner, without any dissimulation and hypocrisy

Broadus:

the Hebrew Deut 6:4f has heart, soul, might

in Hebrew usage the heart is regarded as the seat of thought and volition, as well as emotion... for late Greek prose some other expression might seem to be needed.

Accordingly, in Septuagint heart is here rendered by a word equivalent to "mind;" though in 2 Kings 23:25 it translates literally "heart, soul, might"

Matthew retains "heart" and substitutes "mind" for the general term "might," which of course here denotes mental and not physical power.

Mark and Luke give both "mind" and "might"

presently Mark 12:33 has the scribe stating it as heart, understanding, might

All these amount to the same thing

Call to Worship: Deuteronomy 6:4-5

Scripture Reading: 2 Kings 23:21-25

Sermon: "The Purpose of the Charge Is Love" 1 Timothy 1:5

Benediction: 1 John 4:16

T 467 Weary of earth, and laden with my sin: Camille Piano, Anna Clarinet

T 62 Psalm 100: Anna Piano, Camille flute

G 106 Lord Who May come and seek Your Face: Camille Piano, Anna Clarinet

G 218 How Shall We Stand In That Great Day: Anna Piano, Camille Ukulele