

1 Timothy 1:1-11 (Teaching)

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- [0 : 0 0] We'll be in the book of 1st Timothy this morning, the first chapter of 1st Timothy. This being one of three what's been dug pastoral epistles, that doesn't mean that they're just here for pastors.
- If that was the case, God would have had a different book written just for pastors. But it does give a lot of instruction for the church. It gives instruction as far as how the government per se of the church is to be, how it's to be run, how it's to be constructed.
- It gives a lot of information as far as that goes. There's a lot of practical application as well in general for all Christians alike, not just for pastors, not just for deacons, not just for men.
- I've actually heard it said that 1st and 2nd Timothy in the book of Titus should only be read by men. Folks, I strongly disagree with that.
- I strongly disagree with that. That was the case, and once again, those instructions would have been given in Scripture. But this book from Genesis to Revelation is for all men and all women everywhere.
- [1 : 1 9] And we can all glean things from it. Again, this being one of the pastoral epistles that Paul wrote, we'll begin at verse 1 in chapter 1 of 1st Timothy.
- It says, Paul, an apostle of Jesus Christ by the commandment of God, our Savior, and Lord Jesus Christ, which is our hope, unto Timothy, my own Son, and the faith, grace, mercy, and peace from God our Father, and Jesus Christ our Lord.
- We'll stop right there for just a moment. Paul introducing himself here, which is the general way that Paul wrote most of his letters.
- That's the general way that most everyone back in this time would begin a letter with who was writing it, and then to whom the letter was written.
- So Paul says, an apostle of Jesus Christ by the commandment of God, our Savior, and Lord Jesus Christ, which is our hope. This is something that Paul spent a lot of his time, a lot of his ministry, a lot of his missionary time doing was defending his apostleship.
- [2 : 3 7] Because many of the people that he preached to, if you recall, you go through the book of Acts. When Paul went into a city, where was the first place Paul would go? He would go to a synagogue.
- He would go to the local Jewish assembly. That's some people that gathered at synagogues was Jews, and proselyte Jews, maybe some Gentiles that had been proselyzed into the Jewish faith.
- But it was Jews that gathered at the synagogues for worship and for the reading of the Torah, the reading of the law. And this was normally the first place that Paul would go when he entered into a city.
- And these people knew who Paul was. They knew who Saul of Tarsus was. They knew that he was a Pharisee, and they knew that he now preached this Jesus, that he would go to the synagogues persuading them and disputing them as the book of Acts says.

In the ways of God, and in the ways of the kingdom of God, and the ways of Christ, and Christianity, Paul would go to these places. So Paul spent a lot of time defending the apostleship that Jesus Christ himself gave unto Paul.

[3 : 46] Not only here, he defends it in the book of Galatians. He defends it in many of his writings. He has to defend the apostleship and the commission that he had to go forward and to preach the gospel.

But he says an apostle of Jesus Christ by the commandment of God, our Savior. He says, man didn't put me in this position. Man didn't commission me to go preach.

God Almighty Himself is who put me in this position as an apostle of Jesus Christ. He says, and the Lord Jesus Christ did this as well.

He says, which is our hope. So he's telling Timothy here, God, Almighty is the one who put me in this position, but you don't forget that God is our only hope.

Amen. Christ is our only hope. And folks, what a hope he is. Right. What a hope Jesus Christ is, and this is something that Paul continues to put forth to Timothy in different ways.

[4 : 50] And not only 1st Timothy, but in 2nd Timothy as well, that Christ is the only hope that this world had. Christ is the only hope that any saved person has, and He's the only hope that any lost person has.

Amen. He is all hope. And we find that hope described in different ways in the scripture. It's a lively hope. It's a blessing hope, as Paul wrote to Titus.

It's described in many different ways throughout the scripture. But nevertheless, He is the only hope that we have. And Paul makes that play in to Timothy.

He says, under Timothy, my own Son, end the faith. Now, this doesn't mean that Paul begat Timothy. He's saying, my own Son, end the faith.

Leading me to believe that more than likely, Paul is the very one that led Timothy to Jesus' Christ, probably on his first missionary journey into Lystra.

[5 : 55] If you read the book of Acts chapter 16, you'll see where Paul goes to Lystra. And he goes there, and he sees, and you read about it in 2nd Timothy as well, how Timothy's mother, Eunice, and his grandmother Lois, they were converted more than likely during Paul's first missionary journey to that area.

And if Paul did not lead Timothy to Jesus Christ, then it would have been Eunice and Lois, his mother and grandmother that would have done it. But it would have been the cause of the message of the gospel that Paul came to that area, to that city and preached when he visited Lystra and Iconium and that region.

They says, my own Son, end the faith. Grace, mercy, and peace from God our Father and Jesus Christ our Lord. So, grace, mercy, and peace, this wasn't an uncommon thing for Paul to say.

However, in most of his letters that he would write to churches and or individuals, it was grace and peace. Mercy is only inserted here with Timothy, and it's also inserted in the book of Titus.

He includes the word mercy in those two. Why was that? Well, once again, these are pastoral epistles. And I think Paul was emphasizing on that because he was writing to pastors or potential pastors.

[7 : 27] He was writing really to churches. These letters would have been read to the churches that these men were affiliated with that we're speaking of now. Timothy being affiliated with the church at Ephesus, and we'll see that here shortly.

But he adds the word, he says, grace and mercy and peace from God our Father and Jesus Christ our Lord. I just think that's kind of peculiar that he adds that mercy.

And whereas grace and peace is normally how he would begin his letters to just the churches. But to these individual men, he adds the word mercy in. Verse 3 says, as I besault thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other no other doctrine, neither give heed to fables and endless genealogies which minister questions, rather than godly edifying, which is in faith.

So do. So he says, he besault Timothy to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

Like y'all have heard me say several times since missing I've been coming here. God is very good through the Holy Spirit. And these men that were writing to not only show us the why, but to show us the why.

[8 : 52] And here he says that he besault Timothy to stay at Ephesus. And he gives us the why, that thou mightest charge some that they teach no other doctrine.

A folks doctrine is something that is very important. And the church not only in this time, 2,000 years ago, but the modern day church has taken doctrine and put it on the back burner.

And they replaced it with other things. They replaced doctrine with entertainment. They replaced doctrine with love. They replaced doctrine with all kinds of things folks.

It has got to begin with good sound doctrine. It has got to begin with this book being taught and being preached and truth and in love.

But it's got to begin with this book and it's got to begin with good doctrine from this book. Not just taking one verse here and another verse there and creating a doctrine.

[9 : 51] You take a verse and you go through the entirety of Scripture to see how that verse applies. You take one word from the Scripture and you go through the entirety of this book, all 66 books of it, and see what the context normally surrounding that word is before you ever come up with a doctrine.

The doctrine concerning that word. Otherwise you can come up with some bad stuff. You read through the book of Ecclesiastes. You be careful reading through that book because you can justify sin real easily, taking a verse out of context through the book of Ecclesiastes.

You can justify all kinds of sin by taking it out of the context that it is. You don't ever read the book of Ecclesiastes without taking the last few verses of that book into consideration where Solomon says this is the end of the matter.

This is it. This is the whole duty of man. Serve God to obey His commandments. That's the end of the book of Ecclesiastes.

So you be careful reading that stuff. You be careful reading Proverbs because you can justify sin if you take those verses individually and don't look at the rest of the book or the rest of the Bible, for the rest of the doctrine of the Bible.

[11 : 07] Folks, doctrine matters. It matters very much. I listen to a man on YouTube sometimes, sometimes with a grain of salt, but I do listen to the man.

He's a hardcore IFB preacher and that's fine, independent fundamental Baptist. But that's one of his taglines is doctrine matters and I wholeheartedly agree with that.

Like I said, the church has taken doctrine and set it to the side. Some churches have completely thrown it out the window and they've replaced it with things. One of the things they've replaced it with is love.

Now folks, we are to love. That's the greatest commandment according to Scripture, according to the words of Jesus Christ himself. The first grace being to love God. The second grace being to love thy neighbor.

We are to love. But if proof, sound doctrine is taught and preached, then Christian love will be the natural byproduct of that doctrine.

[12 : 06] It has got to begin with doctrine. And Paul charges Timothy here. He doesn't suggest it. He doesn't make a recommendation.

He charges him. He tells him. He commands Timothy. He says that thou, he says, that thou, he tells him to charge others.

Let me rephrase. That thou might as charged son that they teach. No other doctrine. What is the doctrine that he's talking about? The doctrine that Paul preached there. The doctrine that Paul introduced to Timothy and Eunice and Lois.

The doctrine that Paul preached and talked to the different regions on his missionary journeys. What is that doctrine? It's the doctrine of the gospel of Jesus Christ.

It's the death, the burial, and the resurrection. It's the life of Jesus Christ. It's the ascension of Jesus Christ. It's the truth of this scripture. If you don't think doctrine matters, let me put it to you this way.

[13 : 11] We all believe in Jesus in here, right? The Muslims believe in Jesus. The Jews believe in Jesus.

The doctrine determines what Jesus you believe in. Do you believe in the Muslim Jesus? That he was just a great man. He was a great man.

He taught some good things, but he was not the son of God. Do you believe in the Jewish Jesus? He was a great rabbi. He knew the law well.

But he was not the son of God. He was not the promised Messiah. Or do you believe in the Jesus of this book? Doctrine determines that. That's how important doctrine is.

That's how important it is. Otherwise, you get taken away with all kinds of weird things. And Paul gets into that here in just a second. Talking about the fables.

[14 : 07] Talking about genealogies. And things along those lines, folks. Doctrine matters. Period. So whenever you hear a preacher or a teacher bring up doctrine.

And Paul brings it up several times to Timothy in these two letters. Brings up doctrine. Sound doctrine. What doctrine should be taught. What doctrine is.

He brings these things up. Doctrine matters. Period. So when you hear a preacher or a teacher talk about doctrine, don't shove it to the side. Doctrine is important.

Doctrine determines which Jesus you believe in. Doctrine determines what kind of resurrection you believe in. There are different resurrections out there that people believe in.

But doctrine matters. It matters. And if it doesn't coincide. If the doctrine you believe doesn't coincide with what those say at the Word of God.

[15 : 04] You've got a strange doctrine. You've got a strange doctrine. He tells Timothy to chart some. That they teach no other doctrine.

Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith. So do. Now he tells Timothy that he's to charge some that they teach no other doctrine.

And he's telling them all. He's telling Timothy also to charge them to not give heed. A lot of people read this as a warning to Timothy.

Timothy was sound in the faith. You read about that in Acts 16. Paul was evidently very impressed with Timothy's Christian character in Acts 16.

That's when he decided, hey I'm just going to take him up and take him with me on my journeys here. He'll take him with me to these regions. He'll add to what I'm trying to do.

[16 : 06] He'll add to the preaching of the gospel of Jesus Christ. He says, charge them to teach no other doctrine. Nor to give heed to fables and endless genealogies.

What fables and what endless genealogies? Well folks this could have went both ways. The Jews are big into fables and they're huge into genealogies.

They were and this time they still are. Trying to trace their ancestry. Plumbing back to Abraham which really isn't too hard to do especially the Jewish people.

But they're big on such things. But not only was he talking about the Jews here, he would have also been talking about the Gentiles.

The Gentiles were big on fables too. You read Acts chapter 19, this same region that we're talking about here. The same city of Ephesus. You're reading Acts chapter 19 where the town clerk of that area, he says, hey we worship the great goddess Diana here.

[17 : 15] That's a fable. That has nothing to do with genealogy but that's a fable. That's a myth. That's a legend. But it's not true. Diana wasn't, Hermes wasn't, Zeus wasn't.

None of these gods, Apollos wasn't. Apollos the god. Apollos, there was also an Apollos the person in scripture. But none of these gods were true.

They were all fables. They were things that were made up by man. They had a god for everything. They had a god of the wind, a god of the sun, god of the moon, god of the earth, god of the rain, god of the ocean, god of the underworld.

They had gods for everything. These were fables. But the Jews were just as big on their fables. If you've ever read into Jewish history and studied Jewish culture, a Judaism religion, you're bound to have run into a book called the Talmud.

The Talmud is full of Jewish fables. Full of Jewish fables. And a lot of those fables are still held on to today. And they were in the days of Paul.

[18 : 24] So he's telling Timothy to charge these people. Don't you pay attention. Don't take heed to these fables and these genealogies. And he tells them the why.

And he gives them the why. Which minister questions rather than godly edifying. Because these fables and these genealogies, they minister questions instead of edifying.

What was the purpose of the church? There's really two purposes of the church. We're to glorify God. First and foremost, we're to glorify God.

But we're to edify one another. The church members, brothers and sisters and Christ. We're to edify. We're to exhort one another.

We're to help each other. We're to lift one another up. And in doing that, we glorify God. What do Jesus tell the disciples?

[19 : 23] He said, the whole world will know that you're mine. Because of what? Because you love one another. Because you love one another. John wrote in 1 John, he said, know you pass from death unto life.

Because you love the brethren. That is a byproduct, as I said, of good doctrine. It cannot begin with that love.

It's got to begin with good doctrine. It's got to begin with good Bible preaching. And good Bible teaching. And then love will naturally come. The love of God and the Christian love that we read about in the scripture will naturally come.

But he says, excuse me, neither give heed to fables and endless genealogies, which minister questions rather than godly edify.

Which is in faith, so do. Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith and fame, from which some having swerved to turn to side and to vange angrily, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

[20 : 36] We'll stop right there. Verse 5, now the end of the commandment is charity out of a pure heart. Oh, that's a huge statement. That's an enormous statement.

Like, what is the commandment? That's the law. That's the law. Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith and fame.

The end, the end of the commandment, the end of the law, is these things that he lists here, but he lists charity versus charity out of a pure heart.

How does he get that? What's the law? Now, judging from this list of sins that he gets to here in just a couple more versions, he's talking about the 10 commandments given in Exodus chapter 20.

But he says the end of the commandment is law or is love, is charity. Folks, that's an enormous statement. Now, the end of, does it have no other gods before me, the end of that is love.

[21 : 52] The end of, thou shalt not steal, is love. The end of, thou shalt not covet, thou shalt not kill, thou shalt not bear false witness, thou shalt not make any graven image.

The end of all these things is love. How so? Because if we're not doing those things as Christians now, as Christians, because listen, there's all kinds of lost folks out there.

There's all kinds of lost folks that say, well, I don't make any graven image. I don't steal, I don't lie, I've never killed anyone. I love my neighbors.

But folks, they're still in bondage. Without Jesus Christ, they're still in bondage. And a lot of them think that they're all right with God because they don't do those things.

And the reason they think that is because the church has convinced them of that. You quit sinning, you quit drinking, you quit going out to the bar, you quit doing this and doing that. And God will be fine with you folks.

[23 : 01] I didn't want the scripture says. You come to Jesus for peace, you come to Jesus for rest, you come to Jesus for prosperity.

No folks, if you're a lost, you come to Jesus because you're a dirty rotten good for nothing, low down, stinking center, and you need a Savior. That's why a lost person comes to Jesus.

But they're convinced, they're convinced that they can come to Jesus for these other things. No, those other things are after we're saved. We come to Jesus for peace after we're saved.

We come to Him for hope after we're saved. But we come to Him because we're centers in need of salvation to begin with. Everything else will fall in line afterwards.

Everything else will fall in line. As for the end of the commandment, the end of the commandment is charity out of the pure heart. If we do these things as Christians, if we do the commandments, we obey the commandments.

[24 : 05] As best as we can, ain't none of us can do it perfectly. Whether we're lost or saved, we can't do it perfectly. Only one could do that.

And that's who I'm dependent on to get me ahead. Because I was unable to do it. The end of the commandment is charity out of the pure heart, end of a good conscience, and a faith unfamed.

Out of a good conscience, out of a pure heart version, out of a good conscience. Folks, if my conscience bears witness against me, I'm in trouble.

Something's going wrong. Something's wrong with my walk. I ain't saying that I'm unsaved. But if my conscience is testifying against me, that's more than likely the Holy Spirit of God means I'm a born-again believer.

That's him showing me I've done something that I need to repent of. And if I repent, I should have a good conscience. I ain't saying, you know, well, I'm going to do this, I'll repent of it later.

[25 : 12] Folks, that's not the attitude of the same person. The attitude of the same person is I shouldn't do that. I shouldn't even be thinking about that. There's a lot of people out there who say, well, I'll just do it and ask forgiveness later.

That's a bad attitude to have. That's not a good conscience to have either. And a faith unfamed, what is faith unfamed? If something is unfamed, that means that it's not fake.

It's not hypocritical. If we fanged something, that means we're faking it. First time the word fain is used is when David goes into gas, he's fleeing from Saul.

And he goes into gas into the city of Akish. He goes there to the king and says that he feigned madness. He feigned madness.

He says he squabbled at the walls and he says he let the spill run out on his beard. He drooled on himself. He was faking madness.

[26 : 16] He feigned it. So if he was fainting madness then, if he was fainting something then, it meant that he was faking it. Then unfamed means it's unfaked.

It's genuine. It's not hypocritical. So the end of the commandment is charity out of pure heart, and of a good conscience, and of faith unfamed.

Faith that isn't faked. Faith from which some having swerved to turn the side unto vain jangling. It's a funny term. Vain jangling basically just means they're babbling.

They're babbling about nothing. And I hear a lot of preachers do that. I hear a lot of teachers do that. And I hate to say that, but I do. They go on and on and on about things that don't matter.

I couldn't tell you how many funerals I've been to, that not one ounce of their gospel was preached by the preacher. And folks, that's a prime time to preach the gospel.

[27 : 26] There's a prime time to tell people, your center, the cross is a savior. But they'll get up and they'll preach the deceased that is laying there in a casket, instead of preaching a risen savior that defeated death on the grave.

What they're doing is vain jangling. They're just babbling. And I understand funerals, yes, the deceased should be brought up. Yes, the family should be comforted.

But if it is a true minister of the word of God that is in the pulpit or behind the podium or wherever it's at, at the graveside, it doesn't matter.

The gospel needs to be preached. The gospel should be brought up, not vain jangling. From which some having swerved have turned aside and the vain jangling folks, this tells me that at one time these people were teaching somewhat sound doctrine.

He says, but they swerved from that. They've gone a different direction. They took a 180 turn. They turned to the left or the right. They haven't stayed on the straight and narrow. They've swerved, desiring to be teachers of the law, understanding neither what they say nor whereof they affirm.

[28 : 46] He says, these people are desiring to teach something that they don't even understand. These people want to teach about the law and they don't even get the law.

They don't understand that the end of the commandment is charity out of a pure heart and of a good conscience. They don't understand this. They just want to go on and on.

They want to go on about their fables. They want to go on about their endless genealogies. They want to go on about a law that they don't even understand. And Paul is telling Timothy, you keep in mind, Paul is telling Timothy to charge these people with this, to charge these people.

You don't need to be teaching these things. I've spent too much time in too many churches and too many meetings with men that didn't preach the gospel.

With men that just got up and spoke about their day or their week. Most of them, nobody will get saved from a tale about my life. Nobody.

[29 : 53] You know what's going to save them? The gospel of Jesus Christ. That's what needs to be preached. This book needs to be preached. Now, can I incorporate something about my life into that?

Of course I can. But that don't need to be the sermon. Nor the lesson. That's bane genuinely. A lot of people, I think, do that because they don't understand the scripture that they've read, that they've even read it.

If they've even read it. They say they'll read John 3.16 and then talk about how God brought a thought to their mind by butterfly flying through the front yard.

I've heard men preach like that. You got to be careful with that. Must be careful with that. Desire to be teacher to law.

We got to be careful with our desire to teach. Folks, it's a humbling thing to stand before you and teach. It's a humbling thing for any man to get behind the pulpit and to present the word of God.

[30 : 58] Or to stand on the floor as I do when I teach. And present the word of God. It's humbling. It's fearful. James says, my brethren, be you not many masters, knowing this that we shall receive the greater condemnation.

He's talking about teachers when he says that. And James chapter 3 and verse 1 says, we shall receive the greater condemnation. And these people that go on with their vain janglings, they go on with their endless genealogies and their fables, like Paul's telling Timothy about here.

Those people have to account for that. They had to account for the ones that did it here. And they'll have to account for it if they do in 2022. And Bible has not changed and God Almighty hasn't changed.

But we know that the law is good if a man uses it lawfully. Praise God. Now you might read that and you might say, what's good about the law? My goodness, it just condemns us.

Folks, that's what's good about it. Paul says, Romans chapter 7, if it weren't for the law, he would have never known what sin was. If it weren't for the law, he would have had nothing to drive him to Jesus Christ.

[32 : 11] Now I understand that Jesus Christ stopped him on the road to Damascus. I understand the bright light that's showing on Paul. And I understand his conversion. I get that. But nevertheless, the law is what showed Paul and what showed you and what shows me that we are sinners.

People think that Exodus chapter 20 and the Ten Commandments is just a rule book that God give us. No, God give us that showing us how holy he is, showing us how righteous he is, because only God could keep that law.

You and I were unable to do it. It's not a rule book. What does Paul say in Galatians chapter 3? The law was a school master. The praise God wants grace and wants truth.

And once Christ came in on the scene, the school master was no longer needed. Once we're saved, hey, we're no longer under the law, but we are under grace at that point. Paul told the church at Rome, Christ is the end of the law under righteousness.

He's the end of the law under righteousness. In other words, you can't keep the law to be saved. Christ is the way to be saved and the only way to be saved.

[33 : 28] No, it is that the law is not made for a righteous man, for the lawless and disobedient, for the ungodly and for the sinners and for unholy and for vain, and for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves of mankind, for men stealers, for liars, for purged persons, and if there be any other thing that is contrary, it is sound doctrine there that we're doctrine again.

According to the glorious gospel of the blessed God, which was committed to my trust, that's a big list of dirty, filthy, rotten, black, nasty sins that he had.

And if you read them and you look at them, they're given in pairs. But it pretty much makes up the 10 commandments that he started with in verse 5.

Now, the end of the commandment is charity out of a pure heart. The only one that he doesn't really list here is covenants, which is a 10th commandment. But he goes through all this list, and then he says, if there be any other thing that is contrary to sound doctrine, that tells me this is not an exhaustive list that he gives.

It isn't this and nothing else. It's anything that goes against your conscience. If you have to ask the preacher, is this a sin? If I do it, chances are it's a sin.

[34 : 52] If you have to inquire whether you should be doing it or not doing it, chances are it's a sin. Chances are, I ain't gonna say 100% of the time, but I will say probably 98% of the time.

If it's contrary to sound doctrine, if it's contrary to sound doctrine, he says, if there be any other thing that's contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust.

It's not just a gospel, folks, it's a glorious gospel. And Paul makes that plain to Timothy. According to the glorious gospel of the blessed God, which was committed to my trust.

This is Paul not only telling about the glorious gospel, about the gloriousness of the gospel. So he's also defending his apostleship once again.

It was committed to my trust. It was committed by who? By Christ himself. He says, these things that he listed, knowing this, the law is not made for a righteous man, but for the lawless, for the disobedient.

[36 : 00] And you go through all those sins, he says, according to the gospel, according to the glorious gospel, Jesus Christ, what did Jesus say? Jesus said, I came not to call the righteous, but sinners to repentance.

And here he says that the law wasn't made for a righteous man, but for the lawless, the disobedient. For those that were irreverent to God, those that were rebellious toward God.

The law was made for the sinner, man. We've already covered that. That without the law, we'd never known that we were sinners. God writes the law on our consciousness.

He writes it on our hearts. And we're not going to be in the middle of it. We're not going to be in the middle of it. We're going to be in the middle of it. And he says, we know our consciousness.

He writes it on our heart. We know right from wrong. We know we shouldn't go out and steal. We know that we shouldn't commit adultery. We know that we shouldn't kill. We know these things cause it's on our conscience.

[36 : 59] God makes it plain to us. He makes it plain to everyone. The moral law wasn't made for the righteous. It was made for the ungodly. It was every one of us.

It was made for us. We see that we needed the same.