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I Timothy 1:3-11 "No Other Doctrine"
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All right. Let's open Bibles to I Timothy Chapter 1 verse 3, as we continue our study through the pastoral epistles, those that Paul wrote to Timothy and to Titus.

Ephesus was certainly one of the largest cities in Asia Minor, and it was on his third missionary journey that Paul went there. Just had a heart for the city, believed that God was doing a work there, had a lot of help. And for the next three years he stayed both in the synagogues and then in the halls of Tyrannus, who was a teacher, if you will, had a school there. God began to move miraculously. I mean, people were getting saved by the hundreds. People were burning their magic books. The idol makers were going broke. The shops in town no longer began to exist. We walked last year, year before, through the streets of Ephesus, where maybe Paul's shop might have been.

But eventually it broke out in a full-scale riot in Acts 19. Paul was really driven away. When Paul came back there a few years later on the way to Jerusalem, where he knew he was going to be arrested, he met with the elders of this young church, and he said to them, "Look, I'm going to go and preach the kingdom of God elsewhere. I know that I'll see your face no more. But I want to testify to you, I'm innocent of the blood of all men. I haven't shunned to declare to you," to the church there, "all of God's counsel. I want to tell you to take heed to yourself, and to the flock over which the Holy Spirit has made you an overseer, to take care of the flock which God has purchased with His own blood. And I know this: That after I leave, savage wolves will appear among you. They'll not spare the flock. And others will arise in your midst who will try to draw men after themselves. Be careful. Watch. I've warned you now for three days, day and night, with tears."

As great as the work was in Ephesus, it was prone, like most churches, and certainly all of Paul's ministries,

not only were they followed by real deceiving kind of false teachers, but it is always a work of the enemy isn't it? that wherever God's word begins to be taught and the fruit begins to be established, the enemy's greatest plan is to come alongside and sow lies, untruths, and to try to draw people away from that which God had spoken.

When Paul, through years of imprisonment and waiting for trials, was released, he sent Timothy to Ephesus Timothy was in his late 30s or early 40s to try to deal with the one issue that came up in all the churches eventually: False teaching.

I don't know how much you see of that in our culture today. I'm on the mailing list of at least 100 false teachers. I figure if you can keep an eye on them, you're better off, the stuff they send, the things they tell people. And sometimes, at least when people come to ask, we'll have something to say. But they're everywhere, and it is a spiritual battle. Hopefully we are a church that teaches the Bible and is interested in your spiritual well-being and God's glory. We want to be. But there are a lot of churches that exist for the glory of the pastor and the pocketbook of his family, that they don't care about you or anything about you. They're just traveling the country looking to rake in a harvest, and we got to be careful.

And unfortunately, Ephesus went that direction as well. By the time that Paul sends Timothy there, the church is only nine or ten years old, and it had a great founding guy. Paul had been there for three years, had established pretty good practices, and yet already there was a difficulty. And these folks not only had gotten into the church, they were in places of leadership. The church itself was veering away from the scriptures and veering away from the things that God intended.

Much of what Paul writes in this book, and for that matter in II Timothy as well as Titus, who was in Crete where there were lots of churches to oversee, runs down the lines of, hey, stand up for the faith. Know what you believe and why. And I guess if I could tell you anything that I think would help you, I hope you know what you believe and why; that you can turn to the Bible, turn to verse and chapter and say this is my conviction. It may take a while to develop. Maybe you have questions

and you got to kind of dig it out. But the Bible is the answer, isn't it? We want to be sure that we have an answer for the hope that lies within us.

Paul sends Timothy here. He's a boy that has grown up with Paul. He's been with Paul maybe the better part of 25 years. Timothy was a very shy guy, as we told you. A very timid guy; not at all like Paul. To send him to go deal with corrupt leadership and to make changes in a church that was large and influential, and yet overrun by these bad doctrines, probably not the guy on the outward you'd say was qualified to do that. And yet, we talked last week, if God calls you to do something, it's not your personality that matters, it's His anointing, isn't it? And it's in His Word. Never write yourself off, say, well, I don't know if I can do that. Well, you may not be able to, but if God's interested in doing it through you, He certainly will and can. And that's certainly the testimony I think that Timothy has from what he is sent to do.

Well, this morning we'd like to look at verses 3 to 11, where Paul kind of charges Timothy to go after the big problem there. Jesus said to the disciples back in Chapter 8 of John, "The devil is a liar, and he is the father of lies." And like I said, whenever God's word begins to bear fruit, the most persistent and repeatable problem that the church faces is bad doctrine. It isn't persecution, because all that does is purify. It gets rid of the people that are hanging around, the people that really don't care. It reduces the church to the true believer, if you will, so often. But false doctrines in every generation is what threatens the church.

Jesus in the Sermon on the Mount said in Chapter 7, "Beware of the false prophets who come to you in sheep's clothing, but inwardly they're like ravenous wolves." You jump ahead to Matthew 24 where the Lord is laying out the last days and laying out what kind of signs would accompany them, and he'd say, "There are many false prophets in the last days that will deceive many." Paul said to the Corinthians, "Satan himself can transform himself into an angel of light." He has false apostles and deceitful workers, and those who call themselves apostles, and their end is going to be according to their works, but they're in the church. And this isn't coming from outside, this is coming from inside the church; from the place that we grow up and look to the Lord from. I

think Peter said the same things, "Be careful, because they're going to bring in damnable heresies" is what he calls them, "and they'll even deny the Lord that bought them."

We can find ourselves oblivious to that I guess, but just turn on your T.V. late at night, look around, or read some of the things online. It's amazing how popular a guy is that teaches and has 7 million followers that there's no hell. There's no hell. Really? And where did you come up with that? Well, the Lord showed me. Really? What Bible are you reading, pal? And yet people buy him because it sounds better. If there's no hell, that's better than having a hell. I like the doctrine, even though it's absolutely wrong.

The subtlety, and maybe that's not so subtle, but the danger of false teachers is usually that they cleverly twist the scriptures, and they kind of lead you away to their own end. They are out to gain for themselves glory and honor and income. They don't care that you don't know the truth, nor are they interested that you find it out.

Before Paul gets in verse 12 next week to say, "The gospel works, Timothy. Look at me and look at you." I actually love you shouldn't miss next week. It's very good. I tell you when it's not so good. I warn you always. You should be here next week.

But in verses 3 through 11 Paul says, "Here are the things that you need to come up against, Timothy." Poor little guy, timid as he is. And he gives to us four aspects of the false teacher. He tells us what their error is; he tells us what their goals are, as opposed to goal of the gospel; he tells us what drives them, their motive; but ultimately, he says here's what their effect is upon the church, we have to be careful.

He starts in verse 3 by saying to Timothy, I urge you, or "I urged you," past tense, "that when I went into Macedonia that you remain in Ephesus so that you might charge some that they teach no other doctrine, nor give heed to fables or endless genealogies, which cause disputes rather than godly edification which comes in faith," or by faith.

Timothy had never been a senior pastor. This was his

first real assignment, to be left somewhere to deal with problems. But as much as Paul had confidence in him and said there's no one like him, Paul still had to urge him to stay there when he was with him. I find that very interesting, because from everything I can read what Timothy was up against, I understand he went and checked it out and went, yeah, I'm not staying here. This stinks. This is a horrible assignment, Give this to somebody you don't like. Don't give it to me. But yet he had to beg him. The word "urge" means to plead with Timothy. Stay here, buddy. There's a work to be done here, especially since there's a lot of false teachers here who are teaching the wrong thing to God's people.

In verse 19 and 20 Paul mentions two guys that he had dealt with in Ephesus when he was there with Timothy. I suspect that Timothy saw how this went, as Paul actually threw these guys out of church, and went yeah, this is not me. I can't handle this. And yet God had called him there. Stay in Ephesus so that you can charge those to teach nothing else but the truth. No other doctrine.

The word "charge" is a military word. It means to command the troops. Probably a word that Timothy didn't use very much for himself. You go make some demands. Me? I'm Timothy. I don't make demands. Well, it's time to start making them now. Don't take this lightly. In fact, when Paul writes to Titus, who has the same problems in another part of the world, he says, "You Titus, their mouths have to be stopped. They are subverting entire households. They're teaching things that they shouldn't be teaching. They're just doing it to get dishonest gain."

You can see what Paul was up against. And to be honest, you see these traveling evangelists that oftentimes or these guys that get on television, and spew what they sound like, they believe what they're talking about, but they have no clue, and they're out to get what they can get from you. So be careful.

The encouraging word in verse 3 is the word "some." It obviously wasn't everyone. But I'll tell you what, you get a couple of people in church that are completely off base and they can cause widespread destructive influences. If you don't believe it, go read the Corinthian letter, the Galatian letter, and the letter to Titus, all of which were in the neighborhood of Ephesus.

I mean, this thing had kind of spilled over into the countryside's in every direction. And the battleground that the enemy had chosen to establish himself was this area of Macedonia.

The sad thing maybe about what Paul is going to address is that the men for the most part that he addresses were men that were part of the leadership at some point, elders at some point. They were people that were respected or maybe looked up to. They got their foot in the door. Everyone liked them or trusted them, looked to them, and yet now they had found themselves so far removed from what God wanted. They were not coming from without, they had kind of been raised up from within, which is one of the reasons why Paul, both in this letter and Titus's letters, gives us a list. This one's in Chapter 3, Titus one in Chapter 1, of qualifications, or characteristics that Timothy should look for when he sought to replace these false teachers with godly ones. Look for these kinds of qualifications. And most of the qualifications we are going to read about are the kind of qualifications you and I need to have in our lives no matter what we do, but yet they have to be there if you're going to be in a place of leadership. I think that drove Paul to kind of articulate for Timothy, since he'd not ever done this before, here's what you've got to look for in these folks that you're going to put in places of responsibility.

Stay there, charge, take charge if you will, and order that they don't teach this kind of doctrine anymore. And then he defines it. Fables and genealogies, and just the things that cause the church to be at each other's throats, disputing, arguing amongst each other, rather than being encouraged in their faith one with another.

The word "other doctrine," just one word in Greek. It's from the word "hetero," which means other, and "adoscolos" means to teach. Just other teaching; right? The error in Ephesus was that, here's other ways that you can walk with God without having to obey what the scriptures teach. There's a warning there to us. And Paul clearly defines these other doctrines in verse 4 as well.

If you look at verse 4, the word for fables is the word for legends or myths or, like the fanciful stories, the folklore; right? Oh, back in the day, and they'd begin

to teach things that didn't have any biblical substantiation for. I hope that what you believe this morning is biblically based.

Paul will say of these folks in this church in Chapter 4 verse 1 that they were following the doctrines of demons. I mean, that's pretty powerful. He said in verse 7 of Chapter 4, "These stories only old worldly women would believe." And just to say, you got to be pretty naive to start to buy into some of the junk that they're teaching in the name of the Lord. Don't give any heed to them, verse 4. Don't give any place or attention or notice to. There's no place for that.

Now, we don't know what kind of myths they were teaching. I have no way to track for you what the legends might have been at the time. The word "genealogy," whenever it's used, usually means you trace back your family history, it could be that these folks, were saying things like, I'm a, my great-great-great-great grandfather was King David, we've been teachers forever, or I draw my descendancy back to some priest or whatever. It's amazing what people will teach as truth when it is a fable.

I had one of our false teacher email buddies of mine, he sent me a letter this week to tell me the 666, the number of the beast and we're going to go over that on Revelation here in a few weeks on Wednesday nights but he said, he went it was three and a half pages long. And by the time he got done, he wanted to just convince us that a few of our political leaders were now the devil and the antichrist. I thought, if you got to write three pages of it, you probably don't know what you're talking about. It was ridiculous anyway. But it ended with, if you could send me \$25. That's how it ended. And unfortunately, I didn't get convinced. But amazing stuff. In the name of the Lord, man. I'm praying for you every day and I'm standing before the throne of Jesus, and by the way, here's this garbage I'm passing off as His word.

That was going on in this church, and the saints were paying the price for it. Adds to our understanding of the error in verse 3 and verse 4 by saying watch out for these other doctrines. In Chapter 4 he'll get to some other things. He'll say, they're going to tell you not to get married, they're going to tell you what you can

and can't eat. Everything becomes a religious kind of a choice that you have to make, and it is causing arguments and disputes amongst the church. Everyone is fighting together over what's right and who's right and what side am I going to take?

He will write in Chapter 6, and I'll just read it to you really quick, "If anyone teaches otherwise and doesn't consent to the wholesome words, even the words of our Lord Jesus, and to the doctrines which leads you to godliness, he is proud, he doesn't know anything, he's obsessed with disputes and arguments over words, with envy, and strife, and reviling, and evil suspicions, and useless wrangling men of corrupt minds who are destitute of the truth." In other words, hey, just stir it up, man. Take a side. How awful when you go to church and you come out with that. Paul will write in II Timothy a lot about the disputes that have been caused because these men have been allowed to run wild.

What should the effect be of you being in church? I hope you go home built up in Jesus, built up in the faith, loving your brethren, happy with what God has promised you, and what He promised to do in your life. If that's not the case, you shouldn't be here, and neither should we. Because that would be God's intention; not to send you home every day arguing amongst each other, who's right and wrong with the things that are supposed to be building us up.

God wants the result to be godly edification. By the way, two words in Greek, it literally means built by God. God would like to build the church, and you're hindered if you're starting to follow or listen to false teachers with their baloney. It'll waste your time and stunt your growth.

Ultimately religion falls into two categories. There is the religion of divine accomplishment, which means that you and I look to Jesus and say, I'm so glad that He saved me. If I'm going to do anything well, he's going to have to help me. I'm a product of the work of His Spirit in my life. I depend upon His grace. It's God's accomplishment that you rejoice in. The other is the religion of human achievement, where man gains his own salvation through his works and his efforts, his deeds, his ceremonies, his suffering, his rituals; whatever it might be. Ultimately false teachers will always push

that side, the religion of human accomplishment. If you'll do this for God, God will do this for you. If you can just muster enough peace and rest and faith, you can be rich, you can be healthy, you can be successful. You should always pray and heaven should move. If you, if you, if you, if you. And then there's the other side: If the Lord would just work in my life.

The false teachers in Ephesus had left the way of faith for the way of human accomplishment. They caused the whole church to be fighting amongst themselves. And here's the problem: If you don't believe in Christ, if that isn't your hope, you're going to end up in hell even if the guy with 7 million followers says it doesn't exist. I got a Bible that says it absolutely exists. In fact, Jesus talks more about hell than of heaven if you add up the verses.

Timothy has a big job to do. Go put an end to this stuff in the church that's confusing the saints and distorting the gospel and leading many astray. That's their error.

Well, here's the goal; the goal of the gospel versus the goal of these false teachers, verse 5. He says this: "The purpose of the commandment," or of the word of God if you will, "is love from a pure heart, love from a good conscience, and love from a sincere faith, which some, having strayed, have now turned themselves to idle talk," or to worthless communication. Paul says the purpose of God's word being taught is these three things. These three things. If it is God's love in our hearts that is the goal, then it is only accomplished when we come to the Lord and meet Him and receive Him, and the Holy Spirit begins to plant God's love within us. It's a love that we can't reproduce.

But notice that that love is found in three different kind of places: In a pure heart, in a good conscience, and in sincere faith. In other words, if you're coming to church, that this should be the result of you being here over time, that your heart should be purified. Now, that's an Old Testament phrase. In fact, in Psalm 24 it says, "Who can ascend the hill of the Lord? Who can stand in the holy place? He who has clean hands and a " what? A pure heart.

God wants to bring life to you, and he begins by taking out of your life those things that are sinful and wicked.

He begins to change you from the inside out.

When David sinned with Bathsheba and he was found out a year later by the prophet Nathan and he repented before the Lord, he heard he wasn't going to die, he wrote Psalm 51, and one of the verses, verse 10 of Psalm 51, he prayed to the Lord and says, "Create in me a pure heart. Lord, this wasn't You. This wasn't the result of Your spirit working in my life. I want you to touch my life."

When Asaph was watching how the unbelievers seemed to be having such an easy life while the believers struggled constantly, he wrote Psalm 73 just to say Lord, "I don't get it. I don't understand it." He finally said, "I get it when I went to the sanctuary and realized their end wasn't as good as mine." But he starts Psalm 73 by saying, "I know that God is good to Israel, and to all of those who have a pure heart." In other words, those who have committed themselves to the ways of the Lord.

You get a pure heart when you get saved. He washes you, He cleanses you, He makes you His own. God begins to work in your heart, and you begin to live for the Lord. It's a motivation. It is a heart that now has been touched by God. He's changed you. You didn't change yourself, He changed you.

Good conscience. The word "good" is the typical Greek word "agathos," which just means satisfied, or sometimes it means to produce pleasure. Not only does God want your heart to be pure, but He wants your conscience to be satisfying.

The conscience is an interesting thing, because according to the Bible, God gave you a conscience, which is nothing more than a self kind of judging faculty. It isn't something you develop, it's something that you are given. You really can't get away from your conscience. In everything, it either affirms or accuses you from within. And because the Lord's law is written on the hearts of man, you at least for a time cannot escape the conviction of your conscience. When Paul wrote to the Romans in Chapter 2, he said, "When the Gentiles, who don't even have the law of God, do by nature those things that are in the law, it's because they kind of are a law unto themselves." In other words, you can't get away from that imprint that God puts on the heart. And then he goes on and he says, "They show from their hearts their

conscience bearing witness, their thoughts either accusing or excusing them."

God gives you a conscience, but interestingly enough, until you get saved, your conscience won't let you rest. You can say about yourselves whatever you want, but deep down you know better. Because the Lord has given you that built-in kind of standard that when it's violated, it is guilty and shameful and there's a sense of ill or despair and, you wish you could do better. Maybe you make excuses, but there's really no way to have a pure conscience. And then you come to the Lord, and you're told that God cleanses you from all of your sin, that you can that the payment has been made, and you go, Ah, I'm feeling pretty good about me now. Not because I've done better, but because the Lord has healed. He's delivered me from where I am. It's Acts 24 when Luke wrote down that Paul said that his plan always was to strive to have a conscience free of offense, either before God or man.

The good thing about coming to church is, you can go home with a clear conscience. I can have a pure conscience in Christ. I can have peace and rest and joy and be encouraged. But yet sin, if you can't deal with it, no matter how much you put on a show like these guys did, it never gets to the heart. But the gospel's goal is your heart is pure and your conscience is clean.

Ongoing sin though, according to Chapter 4 verse 2, can so damage your conscience that eventually you can just sin and your conscience no longer responds. We call it seared with a hot iron. It's just insensitive. It doesn't feel it anymore. And when you get there, that's a problem. But certainly, the Lord wants you to have a good conscience, to be able to say of yourself who you are and what God has done.

And then notice the thing is, and sincere faith. The purpose of the word of God is that you're the love of God will proceed from a heart that is pure, a conscience that is good, and from a faith that is sincere. The word "sincere" is the word in Greek for without wax. That's a Latin word. Without wax. It is a reference to, those guys that used to carve, these beautiful statues out of marble. Well, sometimes they'd break, but they're awful expensive to make, take a lot of time, they would wax that broken part in place, and cover it on the outside and paint it. And you buy it, you would never know it until

you put it outside on your patio and one day the sun comes up and the arm falls off, because it was made with wax. It was not sincere. It was insincere. But the word "sin cera" means without wax, or pure hearted if you will, not pretend or honest.

God wants your faith to be sincere. These guys were liars, man. They're hustlers. I guarantee you the guy that sends me this stuff in the mail does not care whether I live or die. Well, he cares if I die, because then I'm not a potential mark. But that's about it.

A few years ago, and I think I've mentioned it before, I got a miracle wallet in the mail with a letter that said that, "This is miracle wallet which the Lord told me to send you. And if you'll put \$20 in that and mail it back to me, God will multiply it tenfold in your life. Just watch as it comes your way, because it's a miracle wallet." I sent it back empty with a note that said, "Dude, just use your miracle wallet." Now I'm off the list for some reason. But not exactly sincere. The false teachers have dirty hearts. They have guilty, condemning consciences. They have impure thoughts. They are hypocrites in their faith. But they have a goal, man. The goal is to enrich themselves at your expense. Whereas the very word of God, which has been set aside according to verse 5 and 6, by these false teachers, is designed to give you a pure heart with a good conscience, and a loving heart for the Lord and His people that is sincere.

Know their goals, know their error. Timothy, that's what the church should look like. If you're teaching the Bible, this is what should come out of the church, God's love. But look at the congregations of those being led by those teaching false doctrines, and you won't find pure hearts and good consciences and sincere faith at all.

Verse 6, "But some have turned away from the faith, and they have strayed to this idle talk." And then we read this, here's their motive, "desiring to be teachers of the law, yet they'd understand neither what they say nor what they affirm." Get that right. They want you to think of them as wise, recognized, honored, prestigious, and yet they haven't a clue what they're saying. They come across. They're good actors. They want self-glory.

When Jesus spoke about the scribes and the Pharisees, He says, "They like to do their works so they can be seen of men. They make their phylacteries broad. They enlarge the borders of their garments. They find the best seats in the feast days. They take the best seats at the synagogues. They love to be greeted in the marketplace by people calling them rabbis." Whatever brings honor, that's what they're interested in. They want glory. They don't want you to do well. They're not raising kids; they're raising their own stakes. That's the desire of the false teachers.

John Knox, who was a Scottish reformer, wrote of how he approached the pulpit every Sunday with hours of having cried before the Lord, and he wrote, " It just overwhelms me, the responsibility that that is. I want to be sure that people walk away with the Lord." Martin Lloyd Jones, who was a British 20th Century preacher said that he believed maybe it was because of the obligation that comes with standing before others to tell people what God's will is that caused most people to quiet down and say nothing. In fact, he wrote in his book "Preachers and Preaching," "I cannot help but wonder if we have many good preachers today that God can use because they are preaching only by the power of their flesh rather than relying on the power of God's Spirit. God will use the weak, but many are standing in pulpits as if they are strong, and because they stand as if they are strong, and they are nothing."

The Ephesian false teachers, no humility, no surrender, no love for the body, no fruit. But look at verse 7, there's their motives. They want to be teachers of the law, even though they don't understand the law at all. Remember what we said, two types of religion. One is Human achievement. That's literally what every false teacher teaches. There is no teacher that teaches faith, and even the faith teachers teach human achievement. If you just have faith like this, like all right. Start breathing hard and standing on your toes. Maybe that's enough faith. Then you can have all, but you have to have more faith. I see the disciples saying, "Lord, help me in my unbelief." God has to do that, not you.

The motives of the false teachers, verse 7, far different than the motive of the church, verse 5, which tells us this is the goal of God's word.

Well, here's the result, and here's what the outgrowth of the effect is, if you will. We read in verse 8, "We know that the law is good if someone would use it lawfully, however knowing this: That the law is not made for a righteous person, but for the lawless, for the insubordinate, the ungodly, for sinners, and unholy and profane, murderers of fathers and mothers, manslayers, fornicators, sodomites, kidnappers, liars, perjurers," and then Paul I guess ran out of ideas and went, "and anything else that was contrary to this sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust."

Paul says here, these guys are out, liars, hustlers. They want to be teachers of the law. They have no idea what the law is used for. And like I said, every false teacher teaches you to accomplish something, human achievement. But we know it should be the other way along, isn't it? Our faith is one of divine accomplishment. God saved us. God sent His Son. God sends His Spirit. We're a product of His work; right? It's the fruit of His life with me.

Paul goes on, doesn't want to get misunderstood, and says the law's okay if you use it right. But the first thing you should know is the law wasn't meant for righteous people. You can't go to the law and say, Look what I've done. No, you have to go to the Lord and say, Look what I can't do. I need You to help me.

And the law is good if it's applied properly. There is a proper use for the law. The false teachers were misusing it. They're deluded by their pride, thinking they can set through their own efforts kind of please God or make God happy, but that never works.

Paul said, "By the deeds of the law no flesh is justified in His sight." Just the knowledge of sin. You just realize what you can't do through the law. Verse 9, not made for a righteous person. It's good, but it forces you to know the bad news about you so that you can hear the good news about what He's done for you.

Now, I won't take the time to go through every one of these this morning, but let me just say this to you: Paul goes through the Ten Commandments by these choices of words. The first three of the little couplets here are all about our relationship with the Lord, and they

give you the negative and then the consequence of it. Lawless goes with insubordinate. If you don't have a standard, then you're lawless. If you don't have something to set yourself next to and say this is what God wants, then you just do what you want. If you don't have God's ways, then you don't really have conviction of your sin. Ungodly and sinners will go together, because if you don't have regard for anything being sacred, then you'll always miss the mark. If you don't know where it is, then you don't really know that you've missed it. But that's the way these folks teach. Unholy goes with profane to again, if you're unholy, that's being indifferent to what's right. Then you can be profane, which means to trample everything under your feet.

All of those have to do with your relationship with the Lord. All of the others that follow the second half of the Ten Commandments, which has everything to do with your relationship with others. Murdering your parents, that's the you're supposed to honor them. It's the fifth commandment. Manslayers, "Thou shalt not kill" in the sixth commandment; fornicators, sodomites, seventh commandment; kidnappers, eighth commandment; liars and perjurers, ninth commandment. And then Paul just went, eh, whatever else you can come up with.

The key is the church is designed to teach the law of God, the word of God, so that the conviction of God's Spirit can bring you to a place where you want to accept Christ into your life, and that's really what the whole idea behind having church is.

Anything that's not of sound doctrine, he says in verse 10. And by the way, the word "sound" or "healthy doctrine," he mentions it seven times just in this short little letter of six chapters. Seven times he'll use the words "sound doctrine" or "healthy doctrine."

Paul says, "the gospel has been committed to my trust." It's glorious good news from the blessings that God has given to us by sending His Son, but you're going to have to hear the bad news if you're going to be ready for the good news.

Paul sent Timothy on a mission. It's a hard job. It's certainly a tough task. I can't imagine, this young man rolling into a town that's been kind of controlled by and run by, and a church run by very loud and abusive and

pretty threatening individuals. We'll read some of their stories as we go, and be able to reference a couple of others that we find in the book of Acts. I mean, this was a tough job. These men had gotten into a place of leadership, and it was going to be hard to kind of pry them out. But that was Paul's job to Timothy.

For us, I think, we should be careful of what we listen to and what we believe. I would never want you to come in here and say, "Pastor Jack said," and leave, because I could be way off. I'm trying not to be, trust me. But you should search the scriptures. I think anything we would disagree with would be nonessential in terms of your salvation. But you have to be fully persuaded of what you believe and why, which means you should be reading and studying and praying and rightly dividing the word of truth. That's what we're told to do. That's what Timothy was told there, "a workman that's not ashamed," II Timothy 2:15. Be on guard and put yourself in a position where you can say to someone, here's what I believe and here's why I believe it.

If you look at a church or a ministry, I think you can always ask yourself, what is the goal here of this ministry? And people sometimes say, "what do you like about this ministry?" Or they ask about people. And I always just say, "Well, go find out what they're doing." What do they hope to accomplish? What are their goals? And if the goal is pure of heart, if the goal is relationship with the Lord, if the goal is peace, if they're not, dividing the body constantly, then I think you can take a longer look. But you should always check out the motives. Check out the guy who's up on the pulpit, wanting you to know all about him. If it's all about him, and him, and him, and him, then you should probably just leave. The effects of what he is teaching or they are teaching is also very important.

I think we need to be careful. We have a trust. God has given us His word. Let's go out and teach it in a clear way. It shouldn't be so confusing, and certainly shouldn't be so dividing.

Well, next week Paul in verse 12, then having said that to Timothy, said, "As far as this glorious gospel goes, when it touched my life, it changed me. I know, Timothy, if you'll go back to teaching these things, it'll change the people that listen to you too. That the solution for

Ephesus is you going back and emphasizing the truth. Because when I heard it, I was a persecutor and a blasphemer, and I did it in ignorance, and I was in unbelief, but God met me with an abundant grace. I think, Timothy, when you step into this hard job, it'll be God's word that does the same thing. God will change their lives. Don't take it personally or take it on your own shoulders. Just stand up for what God says." And he'll say in verse 18, "I charge you, Timothy." Get busy, man. Stand up for what God has to say.

I think the church needs to hear that today anyway. I think sometimes we're so embarrassed by the reactions of people that we just decide to say nothing. But look, I'm real proud of my God. How about you? And His Word is right, and He'll back it up. He will back it up, I'm glad to stand with Him.

Read next week. And like I said, don't miss next week. It's very good. Very I'm just I'm not lying to you.