

Title:                   **1 TIMOTHY**  
                              **“Teach No Other Doctrine”**

Text:                 1 Timothy 1:3-4

Date:                Tuesday Evening—May 18, 2004

Tape #             Y-22a

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Introduction:

Up to this point, all of Paul’s letters have been addressed to local churches. 1<sup>st</sup> and 2<sup>nd</sup> Timothy and Titus are Pastoral Epistles. They were written by divine inspiration to give us specific, clear instructions about how we are behave ourselves in the house of God (1 Tim. 3:15). These three epistles are specifically addressed to Timothy and Titus, divinely appointed pastors of local churches, because it is the pastor’s responsibility in any local church to guide God’s people in the worship and service of Christ.

The first two of these very important, Pastoral Epistles was written to Paul’s friend and faithful co-laborer in the gospel, Timothy.

(1 Timothy 1:1-4) “Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; (2) Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. (3) As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, (4) Neither give heed to fables and endless

genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*”

## **TIMOTHY**

Timothy had enjoyed the rare, blessed privilege of being raised under the influence of Holy Scripture. He was taught the Word of God as a child, both by his mother and his grandmother (2 Tim. 1:5; 3:15); and he was converted when he was just a young man.

Because Paul speaks of Timothy as his “*own son in the faith*” (1:2), many have thought he was converted under the influence of Paul’s ministry. But that does not appear to have been the case. In Acts 16:1-2 we discover that Timothy was already converted when Paul first met him. Though he was but a very young man, he was already a disciple “*well reported of by the brethren.*”

(Acts 16:1-2) “Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: (2) Which was well reported of by the brethren that were at Lystra and Iconium.”

Paul calls Timothy his “*own son in the faith*” because he was to him, in the family of God like a father. Paul was the man through whom Timothy was taught, by whom his spiritual life was directed. And Timothy served his with all the love, and loyalty, and faithfulness of a son

serving his father, though Timothy was himself a faithful gospel preacher.

Paul had sent Timothy to Ephesus, but for some reason he wanted Paul's approval (if not permission) to leave there and go to another place. We are not told why he wanted to leave, but Paul urged him to stay, that he might charge those who were wavering from the faith "*that they teach no other doctrine*" (1:3).

## **CHRIST IN 1 TIMOTHY**

Let me begin by showing you how Paul sets forth the person, work, and glory of our Lord Jesus Christ in this book.

- **Christ is our Hope** (1:1). — He tells us in the very first verse of the first chapter that Christ is our Hope. We have no hope before God but him. His blood, his righteousness, and his intercession give us a good hope.
- **Christ is the Savior of sinners** (1:15). What blessed good news this is!

(1 Timothy 1:15) "This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

- **Christ is God, the Eternal King.**

(1 Timothy 1:17) “Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.”

- **Christ is the one Mediator between God and men.**

(1 Timothy 2:5) “For *there is* one God, and one mediator between God and men, the man Christ Jesus.”

- **The Lord Jesus Christ is our Ransom.**

(1 Timothy 2:6) “Who gave himself a ransom for all, to be testified in due time.”

- **This all-glorious Christ, our great Savior has been received up into Glory, as our Ransom and Mediator.**

(1 Timothy 3:14-16) “These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (16) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

- **Our exalted Redeemer is the Savior, and Preserver of all men in providence, and he is specially,**

**distinctly, the Savior and preserver of all who trust him.**

(1 Timothy 4:9-10) “This *is* a faithful saying and worthy of all acceptance. (10) For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.”

- **He in whom we trust is the Blessed and only Potentate (the only Possessor of power), King, and Lord of the universe!**

(1 Timothy 6:13-16) “I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; (14) That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: (15) Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; (16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.”

**“NO OTHER DOCTRINE”**

In chapter 1 Paul tells Timothy to “*charge*” (command, order, or demand) that those under his care “*teach no other doctrine*” than the gospel of God’s pure, free, sovereign grace in Christ (1:3-20). The errors and

heresies Timothy had to resist in Ephesus in his day are the same as those the church of God faces in every generation and in every part of the world.

- Some added to the Revelation of God in Holy Scripture the **moral fables** of human wisdom and philosophy.
- Others claimed to find secret codes and meanings hidden away in the **genealogical records** of the Old Testament.

They taught nothing that was comforting and edifying. Their doctrine only raised questions and stirred strife and division in the church.

- And there were **legalists** at Ephesus, as there are everywhere, who tried to put God's saints back under the yoke of bondage to the Mosaic law.

Paul tells us that such people, "*have turned aside unto vain jangling, desiring to be teachers of the law*" simply do not know what they are talking about. They try to put righteous men and women, the saints of God, under the terror of the law, not knowing that the law was made for the unrighteous (1:8-11).

(1 Timothy 1:8-11) "But we know that the law *is* good, if a man use it lawfully; (9) Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) For whoremongers, for them that defile themselves with mankind, for

menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; (11) According to the glorious gospel of the blessed God, which was committed to my trust.”

Paul yells us that all such doctrine is “*contrary to sound doctrine,*” contrary to “*the glorious gospel of the blessed God.*”

After telling Timothy to command that no one in the church of God be allowed to teach such things, having just mentioned “*the glorious gospel of the blessed God,*” Paul tells us what great things the Lord God had wrought in him by the gospel (1:12-17), assuring us of its reliability (1:15).

(1 Timothy 1:15) “This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.”

### **FIRST CHARGE**

Paul gave Timothy (and every gospel preacher) four distinct charges in this epistle (1:18-20; 4:11-16; 5:21-25; 6:11-16). The first chapter closes with a charge issued to all who preach the gospel to “*war a good warfare, holding faith with a good conscience*” (1:18-20).

(1 Timothy 1:18-20) “This charge I commit unto thee, son Timothy, according to the prophecies which went

before on thee, that thou by them mightest war a good warfare; (19) Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: (20) Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”

### **ORDERLY WORSHIP**

In chapters 2 and 3 Paul tells us that all matters involved in the worship of God must be orderly and ordered by the Word of God. It is clear that he considered the matter of public worship to be a matter of highest priority in the lives of God’s saints. He specifically discusses three things in these two chapters: (1.) Prayer, (2.) The Role of Women, and (3.) The Qualifications for Pastors and Deacons.

With regard to the matter of prayer, specifically public prayer in the house of God, Paul tells that we ought always to pray for all men, that is for men of every rank and order in society, particularly for those who are in authority over us (2:1-8).

In verses 9-15 of chapter 2 he tells us that women ought to display a conscientious awareness of the fact that they are women, behaving as ladies in the house of God, filled with modesty and observing God’s order in creation. When women come to the house of God, they are to dress modestly, as “*women professing godliness,*” “*learn in silence, with all subjection,*” never teaching or

usurping authority over men, but always “*to be in silence.*”

In chapter 3, verses 1-13, the apostle tells us that pastors and deacons must be men of proven faith and faithfulness.

He concludes the chapter with a tremendous statement concerning the purpose and message of God’s church in this world (3:14-16).

(1 Timothy 3:14-16) “These things write I unto thee, hoping to come unto thee shortly: (15) But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (16) And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

### **INSTRUCTIONS TO PREACHERS**

The entire last half of 1 Timothy (chapters 4-6) is taken up with instructions to preachers. In these chapters he tells Timothy and all who are trusted with the blessed work of preaching the gospel the kind of men they should aspire to be as the servants of God.

He begins this section by telling us that God’s servants in this world must constantly deal with and help God’s

people to resist an ever-increasing departure from the gospel (4:1-5).

(1 Timothy 4:1-5) “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; (2) Speaking lies in hypocrisy; having their conscience seared with a hot iron; (3) Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. (4) For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: (5) For it is sanctified by the word of God and prayer.”

He tells us that a good preacher will both constantly put the brethren in remembrance of these things and steadfastly resist every temptation to turn away from the message of the gospel (4:6-8).

(1 Timothy 4:6-8) “If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. (7) But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. (8) For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

## **SECOND CHARGE**

In verses 11-16 Paul urges Timothy and urges every man to whom God has given the blessed privilege of preaching the gospel of Christ to give himself in whole hearted devotion to the work of the ministry. This is Paul's second charge to Timothy.

(1 Timothy 4:11-16) “These things command and teach. Let no man despise thy youth; but **be thou an example** of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. (13) Till I come, give attendance to **reading**, to **exhortation**, to **doctrine**. (14) Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (15) Meditate upon these things; **give thyself wholly to them**; that thy profiting may appear to all. (16) Take heed unto thyself, and unto the doctrine; continue in them: for **in doing this thou shalt both save thyself, and them that hear thee**.”

### **THIRD CHARGE**

In the 5<sup>th</sup> chapter we are told how we are to respect and care for God's saints, particularly those who are widows (widows in deed) and those elders who labor in the Word and doctrine. The chapter concludes with a third charge, demanding that these things be done, that God's saints and his preachers be cared for without partiality (5:21).

(1 Timothy 5:21) “I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.”

### **PREACHERS AND MONEY**

One of the greatest difficulties preachers have is the handling of money. Faithful men are often in a position to abuse the gifts of others; and greed and covetousness are powerful lusts of the flesh that must be constantly resisted. Therefore Paul (the Holy Spirit speaking by Paul) commands every gospel preacher flee from the love of money and the will to enrich himself (6:6-12).

(1 Timothy 6:6-12) “But godliness with contentment is great gain. (7) For we brought nothing into *this* world, *and it is* certain we can carry nothing out. (8) And having food and raiment let us be therewith content. (9) But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. (10) For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. (11) But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. (12) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

## **FOURTH CHARGE**

Paul's fourth charge to Timothy, his fourth charge to all who preach the gospel is that we keep this commandment with regard to money and material things, as those who are indeed the servants of the King of kings (6:13-16).

(1 Timothy 6:13-16) "I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; (14) That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: (15) Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; (16) Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen."

### **"THEM THAT ARE RICH"**

In verses 17-19 of chapter 6 the apostle moves from the preacher and his attitude toward money to the people who actually are rich, and tells Timothy to instruct those of God's saints in this world who are entrusted with material wealth to use it wisely and graciously for the glory of God and the good of his people.

(1 Timothy 6:17-19) "Charge them that are rich in this world, that they be not highminded, nor trust in

uncertain riches, but in the living God, who giveth us richly all things to enjoy; (18) That they do good, that they be rich in good works, ready to distribute, willing to communicate; (19) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

This instructive epistle closes with a passionate appeal to Timothy to look upon the gospel of the grace of God as a great treasure trusted to his hands, a treasure to be guarded as one would guard his life, faithfully (2 Cor. 4:7; 6:20-21).

(2 Corinthians 4:7) “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”

(1 Timothy 6:20-21) “O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: (21) Which some professing have erred concerning the faith. Grace *be* with thee. Amen.”

