

1 Timothy 1:3-11

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Date: 03 November 2024

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[0 : 0 0] Take your Bibles, go with me to the book of 1 Timothy. 1 Timothy chapter 1 is where we will be at this morning. Our text will be verses 3 through 11. 1 Timothy chapter 1, verses 3 through 11.

Last week we introduced this book. We came to it with just two verses there at the very beginning of the book, which were really Paul's introduction to Timothy as an introduction to the letter.

But we saw some grand truths that are kind of caught up in those first two verses, really that are a theme of the book. And when we look at our text this morning, we are a continuation of that theme, understanding that the writings of Paul usually are very easily divisible.

That is, Paul wrote very systematically. In my mind, the way my mind thinks, I'm greatly encouraged by that because I have to see things decently in order. It's not that I'm always decently and in order myself, but it helps me see those things that way.

And Paul would spend the bulk of his first chapter kind of introducing the subject and those who are writing and why they are writing. No matter which book you get into, really the grand exception to that is the book of Romans.

[1 : 1 5] But in every other letter, you can kind of see Paul introducing, this is what we're going to talk about. And then he spends the bulk of the first half of the book talking about what he wanted to talk about. And then he transitions to the application of what he just told you in the latter half of the book.

So there are some things, we say this, not so that we can easily understand how to study the writings of Paul, but we say this because there are matters that are repeated throughout books.

And this is much more than just the opinion of a man or the opinion of an individual. We come to scripture, we know that it is the man of God moved by the Spirit of God to write the Word of God.

And so we are looking at what we refer to as the inspired scriptures, the inspired Word of God. They are God-breathed. They are man-written.

He moves through the agency or the avenue of the individual. They are the conduits. So we don't ever want to separate the text from its author when we know that.

[2 : 1 4] But we also know that God is using that man, Paul, and all of his personality, all of his makeup, how God wired him and formed and fashioned him and knit him together in his mother's womb.

As my wife constantly reminds me, we are fearfully and wonderfully made. She usually reminds me of that when I tell her that she is not very tall. She says, I am fearfully and wonderfully made.

You know, God made me just the way I'm supposed to be. But God does. He does it in such an intricate manner. He wires us with our personalities, and he redeems those in Christ.

And so we need to understand that, sure, there is the man, Paul, but God is using him to convey this truth to us. And the truth is the Word of God. So when we see repetition and we see order, we know that it is there.

I say that because it will seem, again, as we go through this book, that we repeat ourselves quite often because it bears repeating. But our text this morning is 1 Timothy 1, verses 3-11.

[3 : 14] If you're physically able and desire to do so, I'm asking you to join with me as we stand together and we read the Word of God, and then we will pray. Paul, writing to Timothy, says, As I urged you upon my departure for Macedonia, remain on at Ephesus, so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies which give rise to mere speculation, rather than furthering the administration of God, which is by faith.

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

But we know that the law is good if one uses it lawfully, realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers and mothers, for murderers and immoral men, and homosexuals, and kidnappers, and liars, and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God with which I have been entrusted.

Let's pray. Father, we do thank you for this day. We thank you for the grand privilege it is of gathering together with brothers and sisters in Christ. We thank you for times of worship where we could worship in fellowship.

We could worship through moments of prayer. We could worship in song. Father, we also thank you that we can worship through the reading and hearing of your word. And Lord, now we come to this place where we want to hear from you.

[4 : 55] We want you to speak to us, not the opinion or thought of man, but the very word of God. And we pray that that truth would captivate us, that it would capture us, that it would draw us closer to you, that it would move us in a manner that would be used by you for your good and your glory.

And we ask it all in Jesus' name. Amen. You may be seated. As we looked at and introduced the book of 1 Timothy, we've seen that the theme of 1 Timothy can be easily distinguished and easily found in the third chapter and the 15th verse.

Really, we have to go back to the 14th verse, and we go into the 15th verse where Paul says, I am writing these things so that you may know how one ought to conduct himself in the household of God. With the understanding that God was moving Paul not to tell Timothy how to behave inside of a church building because when he's writing to the church at Ephesus, they did not have a building per se.

They would meet in houses or homes and different locales. They had started out meeting in the synagogue and then they were run out of there. We can see all of this in the book of Acts. By the way, anytime you get to where Paul is writing to a church that he established or helped found, we would say, in man's terminologies, it is always very becoming of us to go back to read it in its proper context in the book of Acts.

For context here, go back and read the book of Acts chapters 18, 19, and 20. It's a good homework assignment. It'll kind of help you get a little bit more. I will give you a little bit of that information as we go through the message so that maybe you will have to go back and dig and see if these things are so.

[6 : 26] But anyway, we know that Paul is not writing so that the church would know how they ought to behave inside of a building. Think, you know, telling the kids not to run, telling people not to bring drinks into the sanctuary.

Think of, we don't jump up and play basketball in all the doorways. These are matters which I tell individuals all the time. These are things which I've told my own children. These are places that we understand.

We do want this place to be set apart, but it is not set apart because it is some magnificent building. It is set apart because a magnificent thing happens when we gather together.

This is where we come together to worship. Right? This is not a place that is sanctified because it is behind a curtain and the Shekinah glory has fallen.

This is a place that is sanctified when we show up and the Shekinah glory of God comes in with us for where two or more are gathered together, I am there as well. We do not have a place which is unapproachable, but rather we have a God which is very approachable through the people of God gathering together.

[7 : 27] So what I'm saying is that Paul is telling the church how they ought to behave with one another. And then he tells us that it is important because the church is the pillar and support of the truth.

So the church has a place in society. The place has a very prominent position within the world and even in the locale which God has ordained that that church would be.

In context here, it is the church which is at Ephesus. In our context, it is the church which is at Wartreus. And it is there, he says, to be the pillar and the support of the truth.

Now, what Paul is declaring is that when truth is absent from society, it is not society's fault. When truth is absent from society, you need to go back and see what is supposed to be holding up the truth that is the church.

So when the truth is not being lifted up, we do not first go to the government. We do not first go to the worldly or secular administrators.

[8 : 28] We do not first go to the people in general. The first place we go to to see if the truth is being lifted up is the church. And if the foundation, the pillar and support, is faulty, then we first, as Peter would say, it is time for judgment to begin and it begins in the household of God.

Right? And he says, so we look here first. We have this tendency to look externally and say, boy, there's a lot of problems out there. When we open up scripture, what most often God is telling us is, but first, we need to deal with the problems that are in here.

And then, we can help proclaim and portray a solution for the problem out there. It would be, just as Christ said, don't tell your brother about the log and the speck in his own eye until you take care of the log in your own eye first.

See, it is with this reverent approach that we come and look at what it means to be the church and how we ought to handle these matters and how important it is to hold up the truth this morning on being the church, which is kind of the overall theme of 1 Timothy and I would even gather into 2 Timothy in the book of Titus as well.

We refer to them as the pastoral epistles. But what it looks like to be the church, I want you to see this morning that the church must maintain gospel clarity. The church must maintain gospel clarity.

[9 : 55] That is, it must protect and preserve the gospel message. For this is central to the truth that we hold up.

Sure, one of the truths that are upheld by the church is that someday every man will stand before a holy God and give an account. But connected to the truth of a coming judgment is also the truth of the hope found in the gospel.

So we must maintain the clarity of the gospel and this is exactly the admonition that we see Paul giving to Timothy here into introduction of this book.

Now, you will find this repeated refrain throughout 1 Timothy, 2 Timothy, the book of Titus and you will find the refrain that it is focusing on the teaching, the teaching, the teaching, the teaching, on sound doctrine and myths and genealogies and being led astray.

You see this being repeated over and over again. It should not surprise you that it is in these books, 1 Timothy and Titus, that we find what we refer to as the qualification for elders or pastors and teachers and also what we find of qualifications for deacons because it is the primary responsibility of the church to uphold the truth and the truth is only accurately upheld when the teaching is accurate.

[11 : 16] It is a good way and a wordy way for me to say that doctrine matters. Not too long ago, I read an article in which a pastor and it's concerning to me in which a pastor made the statement that at our church, we just want to love on people and meet needs.

We don't get caught up on doctrine. Friend, you need to get caught up on doctrine because the greatest need that can ever be met of an individual's life is the need of their eternal salvation and those are doctrinal issues.

You need to meet needs. We ought to meet needs. It is actually in these books that we find that Christ prepares his people to do good deeds, the book of Titus.

But those good deeds are the overflow of the proper teaching. So we don't want to have what we refer to as a social gospel that is how can we meet needs better.

We need to know what truth do we need to know better and the overflow of that truth will inevitably lead to the meeting of needs because if you, and I know this is a long introduction, if you like Paul come to the realization that I am the chief of all sinners, not me, you're saying, yeah, the pastor, he's the chief of all sinners.

[12 : 30] No, put yourself in that position where Paul says he came to save sinners of whom I am the foremost of all. When we put ourselves in that proper teaching, then all of a sudden, when we meet an individual who has a need to be met, we are not judging their sin because we know the truth of the gospel declares to us that I am a greater sinner than them.

And since I am a greater sinner, then I do not have to be so concerned about what mess they are in. Rather, I need to be concerned about the person that is in the mess. See, doctrine matters.

And deeds are always to be an overflow of teaching. This is why these three books are really committed to and dedicated to the teaching that takes place within the church.

This is also why the average church member looks at them and says, oh, well, this doesn't have anything to do with me. I would encourage you to continue reading on through your New Testament until you get to the book of 1 Peter and Peter tells you that it is the priesthood of the believers.

And in case you have missed the mark, priests teach. One of the foundations of Baptist doctrine is what we call the congregational authority or the congregational responsibility and the priesthood of the believers and that is, it is not you sitting under someone else making all the decisions that you have the mind of Christ as a believer in Jesus Christ and therefore have the authority and the responsibility in Christ to make wise decisions and to also be those who instruct others and that is exactly what we're getting to here this morning.

[14 : 02] Now, enough of the introduction. How do we maintain gospel clarity? Number one, we accept the challenge. The first thing that you have to do is to accept the challenge.

Look at what Paul says. It says, as I urged you upon my departure from Macedonia. So, we know that Paul is writing this letter and it's really historically and if we look at even a calendar event, it is in a very brief period of time in which he wrote this.

The reason you know that is because if you go back to the book of Acts, you will find it in Acts 19, Paul did not leave Ephesus under what we would call good terms. The reason Paul left Ephesus is because he had been there for about two years.

Go back to chapters 17 and 18, you get a little bit better context and I'll help you fill in the gaps in just a moment and he has been there meeting. They ran out of the synagogue so they began to meet in an official's home and a church was arising and all of a sudden the silversmiths started having problems and you know, their idols weren't selling the way they used to sell because people were responding to the gospel and everybody was getting upset and by the way, this happened even in our own land because there was a man named Billy Sunday who went around paving what they called the sawdust trail preaching the gospel and he would put up a tent and people were getting upset because the sale of Bibles would go up but the sale of liquor would go down and people were getting so mad because bars were closing and they didn't know what to do so they would run him out of town.

That's exactly what happened to Paul. The silver industry was hurting because people weren't buying these idols anymore. They were responding to the gospel and in responding to the gospel they were burning their books and they were giving up their idols and people's businesses were going down the drain so they started this riot.

[15 : 39] You remember they brought in there Paul said I'll go in there and straighten them out and they said no Paul you have to stay out and you know great is our team as the goddess of Ephesus and we see all that going on in Acts 19. They finally get them quiet and down.

In Acts 20 it says so Paul left. He had to leave. Why? Because Paul is really the cause he's not the cause but he is the instrument for the cause of the problem and he had to leave and he went into the Macedonian region.

He had to leave that area because it was a risk of his life. Now God used that because that's also where he had the opportunity to go into Athens. He preached the message on Mars Hill.

He got to see a lot of things being done so God is still in control but stay with me here but when he left he left behind a church that he had been in for two years but he left behind a church that was really unprepared for the battle that was ahead of them because if you go back Paul was not the first one to preach the gospel in Ephesus because reality if you go back the first time Paul landed in Ephesus he didn't stay.

He left behind some other tent makers you may remember them and he left behind some other tent makers and he left them there and said hey I'll come back later if the Lord wills and he left them there so they were there proclaiming the gospel message and then there's an individual who comes over from another region who is there proclaiming the gospel message but he doesn't know the fullness of the gospel.

[17 : 03] He's only familiar with the baptism of John it tells us and he is there and he's teaching and by the time Paul gets there he said have you been baptized in the Holy Spirit there's 12 men that have already responded to the gospel and they said we haven't even heard about the Holy Spirit so think about this you have a church of 12 people who don't even know that the Holy Spirit exists right so all of a sudden Paul begins to instruct them on the Holy Spirit and then the Holy Spirit falls upon them and they speak in tongues and that's not a phenomenal event that is just God's stamp of approval that the church that is in Jerusalem and the church that's in Antioch and the church that's in Ephesus same church right same sign it is there across every sign boom I'm doing the same thing here and the church just grows out of that but this church which didn't have the best of foundations now all of a sudden stands in desperate need because Paul has to leave but look at what he says as I urge you upon my departure from Macedonia remain on at Ephesus Paul did not abandon them he left Timothy there right so he left Timothy behind so Timothy now is not just present in the church just because the church needed more members

Timothy was there because Paul gave him a responsibility it is a challenge that he's calling him to and he's asking Timothy to accept this challenge now we see it in the particular word he uses he says as I urge you to remain on at Ephesus so that you may instruct certain men not to teach strange doctrines one thing you would notice when we go through the book of 1 Timothy if the Lord leads us to and we go through 2 Timothy and Titus you will notice there are multitude of elders multitude of teachers multitude of people but here at the beginning of it what we find is Timothy is there for a particular reason and he is there for a reason it says to instruct in the New American Standard some of your translations they teach but the original word there is a word that is full of force and it is actually the word command what he is telling him he says Timothy command certain men right don't just prepare one but prepare certain men now side note you can nod your head at me if you're still awake because I know I'm talking fast and I want to get you so you can understand this context about several months about three to six months after this

Timothy is back with Paul okay so he's not there long actually it's in the the end of chapter 20 of the book of Acts Timothy joins Paul so he's he's not left there long so he has this really short brief period to do this thing that he's calling him to he says the word says instruct but the really word is command command certain men now the word command there or instruct or teach whatever your translation is is a word that is full of military force it is if you want the great application it is as the leader of a military would command his troops to follow him or he would give instructions to those who are under him it is not one of peer to peer talking it is one of superior rank and superior authority teaching and commanding another so that they would rise up to where he is at think of the rest of this letter when Paul tells Timothy let no one look upon you for your youthfulness right so what Paul was telling Timothy

I know you're younger than the people around you but the challenge and the calling is you have been given the authority to command these men the truth of the gospel he was not the first one there Paul was not Timothy was not the first one there these men already had certain things fashioned in their mind but they were wrong and now Paul knows that the Lord has moved him but Paul also knows that the Lord has left Timothy there and he left Timothy there for the purpose of commanding and instructing others so that they could carry on the gospel this is a challenge and you say boy I'm glad I'm not that person but you are my friend because for those of us who know the gospel who have accepted Jesus Christ as our Lord and Savior who have the mind of Christ who by the spirit and the presence of Christ come to an understanding of scripture the challenge is this go and make disciples it's Matthew 28 you say well that's a great commission right but it is not just go and make believers it is not just go and tell other people and baptize it says go and make disciples and baptizing them in the name of the Father and Son and the Holy Spirit right so we are called and commissioned and challenged to make disciples how do we make disciples we give instructions based upon God given authority my friend listen to me brothers and sisters in Christ those of you who know

Jesus as your Lord and Savior and those of you who are in the word and reading the word and studying the word and you are put in a particular place it does not matter I had to get over this a long time ago it does not matter where we stand in position or rank or age in society what matters is the instructions that God has given us to teach and instruct to others it was a very humbling thing as a young pastor to be the age of 26 I was actually 24 when I began preaching I was 25 by the time I began pastoring I was 26 by the time I was officially ordained as pastor and to be standing up as a 24 year old I was getting invited to other churches and going to other places and standing up knowing that I was but a youth in the sight of so many people and people always ask me say you fidget a lot before you stand up and preach I said fidgeting has always been a thing I did because as a 20 something year old which I'm not anymore I'm a long way away from that now but as a 20 something year old I remember how nervous I would be saying I'm about to get up and tell these people what God wants them to know and that's a humbling thing right these people who have been believers and have known Christ longer than I've been alive but I had to get over that because the reality is is that it's not me it is the instructions and the teachings that have been given to me and the acceptance of the challenge that I am the person that God put in that position to teach others and in your life you are the person that God put in that position to teach and instruct others and we maintain the gospel clarity by accepting that challenge and saying yes Father

[23 : 17] I'll do it I didn't have to do it but the challenge was to be the person who would do it because Paul is telling him that these people have a problem look at what he says he says so that you may instruct certain men not to teach strange doctrines nor pay attention to myths and endless genealogies which gives rise to mere speculations rather than furthering the administration of God by the way this whole thing teaching strange doctrines paying attention to myths and endless genealogies that is something that is a repeated refrain throughout 1st Timothy 2nd Timothy and even the book of Titus why where are they at they are in a very Greek dominated culture they have false gods and they have been intermingled with Jewish individuals so what was going on is the Jewish people would come in and say we have the law and the Jewish people were really proud of their heritage and they knew their genealogies this is why I thank that God in all of his grace and mercy for the purity and clarity of the gospel and I don't say that it was I know it's in the economy of God I'm not saying it was a good thing but when all the genealogy record was destroyed when the temple was burned in AD 70 it's probably one of the best things that's ever been done for preserving the purity of the gospel because we no longer look back and go well I am of this descent or I'm of that descent you need to listen to me because of my heritage because there is but one who can claim to be a descendant of David and also be a descendant of Abraham and also be a descendant of Adam and that is Jesus who was set up on that throne forever he's the only one that we have the record of his genealogy every other one was destroyed in that fire but what was going on in the Jewish world by this time is this intermingling of secularism this intermingling of Old Testament faith and they would come together and say well we have all the genealogical record but we also have all these great stories and myths any of you ever read what we refer to as extra biblical accounts of scripture these books that are not in the canon of scripture you find them

I have copies of them back there I don't give them to you you know the book of Enoch and all these other books I don't give them to you and I won't stand up and do it because there are a lot of speculations and all those things these are things that happened before Christ but you see this kind of Greek mythology being mingled with Jewish heritage and they're trying to show how big their God is and this is exactly what's going on and then you have Timothy whose father was Greek and his mother and grandmother was Jewish he should have been the one who proclaimed it all right he could have said I have the Greek gods and the Jewish heritage I have it all Paul says it's not about that instruct them of the truth accept the challenge right you got to maintain the purity second we see that not only is the purity of the gospel and the clarity of the gospel maintained through accepting the challenge it is acknowledging the responsibility that is this challenge is not just something that Paul is saying hey Timothy you have to do it this is Paul telling Timothy and even us you have to do it because it is your responsibility look at what he says he says these people have these endless genealogies which give rise to mere speculations is verse 4 rather than pay attention to this furthering the administration of God which is by faith now that in English is a little cumbersome because what is the administration of God which is by faith the administration of God means it is that which

God has administered to us or that which God has given us the responsibility of okay so it is this manner of saying it that in Christ we have been given the responsibility to teach the truth which is by faith we have not been given the responsibility to teach all these myths and endless genealogies and to add to it and to twist it and to make it sound cooler than it is listen the gospel needs nothing added to it to sound better I don't need any of these miraculous deeds we don't need any of these supernatural events we need the most supernatural event of all and that is Jesus Christ crucified right we need the gospel and it says it is our responsibility he says that it is given to us that God has administered to us but the goal of our instruction is love from a pure heart and a good conscience and a sincere faith friend we accept the challenge because we acknowledge we have the responsibility in Christ it is your and my responsibility to declare the truth it is it is our responsibility to hold it up it is not our responsibility to shake the head and wag the finger and say oh the world just doesn't know it is our responsibility to ensure that the world can know in a day and time where people have access to so many things there are so many avenues and so many ways that people can learn things and they are not learning good things they are not learning right things they are not learning the best things but unfortunately what has happened is the church has come to the place where we realize well if they want to know the truth then they will figure it out it is out there they can find it they can google it they can do whatever they want to do it there are apps and all these things that they can download you know study after study after study shows that people respond to the gospel more times than not based on a relationship another individual builds with them rather than a sermon they heard so if we say well people will come to faith because look at all the great preaching that they have access to sure some people are doing that and God is moving but the greatest way they do it is that people know their responsibility is to make friends or to befriend someone who may not be very friendly and to share the gospel through love and deeds and actions and as he said a pure heart a good conscience and a sincere faith to live it out in purity it is their responsibility to do that it is my responsibility it is your responsibility and it is sure it's a challenge but it's also something that

God has entrusted to us if there was nothing that God wanted us to do we've said this before and we'll continue to say it again then the most loving thing that our father could have ever done was call us to glory the moment he redeems us if redemption and salvation is the end of the game then the most loving thing that he could have ever done was call us out of a world that is tainted by sin and bring us instantaneously into his presence but your redemption and your salvation is not the end it is the new birth that brings about the responsibility in our family and I know I've said this before the last name brings with it a responsibility because you represent the family for good or bad you have the responsibility of living up to that last name because you are a calvert no matter where you go in the family of God the responsibility is double that we bear the name of Christ and we represent him no matter where we're at for good or bad but it is our responsibility and we must acknowledge that and we want to acknowledge it because it helps us to maintain some gospel clarity number three not only do we accept the challenge and acknowledge the responsibility we abstain from personal glory to do this we cannot be in it for personal glory we'll see this throughout the text but look at what it says for some men straying from these things have turned aside to fruitless discussions wanting to be teachers of the law so what Paul is saying there are some people there who want to be teachers now sure he would say if any man desires to be an elder he's desiring of a good work but then we'll go on to see the qualifications of the elder we'll go on to see the responsibilities that come with that and one of those is that he would not be puffed up or proud these are not those that he's talking about right he says some men they want to be teachers why do they want to be teachers we got to go to the end of the book before you can figure it out in the sixth chapter in the 15th verse or the fifth verse excuse me he says that these men are those who suppose that godliness is a means of gain so what he's saying is there are people who know how a lot of words who want to say a lot of words because they think that by doing it they can make a good living and you need to understand in our society there are people making a very good living doing it very good living and in case you think this is an archaic principle there are a multitude of people who get into the business because they can make a good living and they suppose it is a means of great gain and it is the driving motivation unfortunately for some who do that now Paul would say godliness is a means of gain with contentment being content but there are some he says that stray from the truth of these things and distort the gospel and they want to be a teacher because they know that they can profit from it friend listen to me there is no place nor position for personal glory in the preservation of the gospel message none if we ever declare the gospel so that we may get the glory we are treading on dangerous ground and just for the record

I am not just picking on the prosperity gospel I have heard and it breaks my heart and burns my heart and maybe you can say I am a little legalistic in this but I don't think so I think the more I walk with Christ I get maybe narrow minded is a good word please don't call me legalistic you can call me narrow minded if you want to because I begin to focus my attention a little bit more a little bit more a little bit more and as Paul says I want to be intent on one purpose I have heard great and I mean authentic people who love the Lord and they would take a passage out of the Old Testament and the book of Psalms and they would preach it and those who go forth weeping will sow in joy and those who scatter and I have heard messages preached on that and the whole focus of the message are on the one sowing and the ones weeping and the harvest of the ones who do the sowing and weeping there is a problem there because if all we are focusing on is the harvest of the one weeping and we are focusing on the one sowing we are not focusing on what is being sown we are not focusing on the one we are supposed to be talking about listen there is absolutely no place for personal glory in the gospel you know when I read the gospel message you know where I find me on my face or on my knees at the foot of the cross in desperate need of a savior that's the gospel if I have the opportunity to declare the gospel to an individual it is not to declare the gospel so that the person would see who I am it would be to declare the gospel authentically would show the person really who I am so that they would see just how good my savior is see they need to see my brokenness they need to see my needs they need to see my wants they need to see all my filthiness they need to see my wretchedness because if they say well you got it all together that Jesus may work for you but he won't work for me no they need to see who I really am on the inside so that they would know who he really is for them and their needs as well see there is absolutely no place for personal glory in the preservation of the gospel message it's not about us it's not even about those who proclaim the truth it's not even about those who uphold the truth when you walk by this building I doubt I very seriously doubt that many of you some of you you may be structural kind of people like

[35 : 00] I am give much thought and attention whatsoever to the foundation that's under the ground most of you when you walk by the building you're looking up and you're looking at the structure but you're not thinking about that what is holding up the structure see the church is to be the pillar and the support of the truth it's about the truth it's not about the pillar and support the only time we pay attention to it's when it has a problem then we fix it other than that we just want it to be under the ground doing its job that's where we're supposed to be we are not to suppose that this is a means of gaining position popularity or place right it is to be used of the Lord for his glory and his alone and when it distracts from his glory we tread on very dangerous ground fourth and finally we maintain gospel clarity when we accept the challenge acknowledge the responsibility abstain from any desire of personal glory and let's get to the meat of it right here right not it's not gonna be longer but it's the meat of it we preserve this gospel clarity when we anticipate transformation when we anticipate transformation look at what he says because these men who were following that Paul was telling Timothy to instruct were men who were teaching what we would call scripture they were teaching the law he says but we know that the law is good if one uses it lawfully now law meaning the Old

Testament Paul is not saying that you need to throw out the Old Testament as a matter of fact Paul is reinforcing a need for the Old Testament Paul is not saying that we need to cast off the law he says the law is good and it is good because it is the word of God and what God has declared is good but he says we must use it lawfully that is there is a way to use it there is a proper means the law must maintain its place these people were teaching oh we have Christ we also need all these legalisms you know don't do this don't do that do this this and all these matters and you need to abide by all these laws but he says that we realize the fact that the law is not made for the righteous person some of you are going glory hallelujah I'm not held according to the standard of the law no because you are righteous you will already be living according to the standard of the law righteousness implies a right standing with the God who declared the law so when you are living according to the law the law no longer matters to you as much we have several officers here today as most Sundays we do I'm thankful for them most of us have no problems with them being here every now and then occasionally if an individual walks in and maybe there's a couple of warrants out for his arrest if he was to walk in the building and see some officers faces he probably would want to know that so that he could leave why because the law has impact upon his life all of a sudden there are matters which are the rest of us we can walk up hey how are you doing brother how are you doing today everything well why why can we do that in the freedom because we know as far as we know the law has nothing against us we are in a right standing with the law that these officers represent when

I'm driving down the road every now and then brain will be dead there's a police officer behind you I say good he's keeping things straight I'm not worried about it why because most of the time I'm going to speed limit especially if I know they're behind me when I know they're not around or if I know the officer maybe I'm not but most of the time I'm going to speed limit so I don't worry and I don't concern myself about them why because the law has no place of guilt on the righteous person's life it is when we are breaking the law that we realize now the law has a place and the law has an impact and Paul declares to us those who break the law and friends we understand we read sins here that are listed as sins the world people may count them not but we understand they are they're not listed in any series of one worse than the other so we see them as they are he says but the law is for the lawless and rebellious for the ungodly and the sinners for the unholy and profane for those who kill their father and mother for murderers for an immoral man that means anybody that is sexually immoral in any sense okay any sexual immorality to the immoral man and homosexuals and kidnappers and liars and perjures and whatever else is contrary to sound teaching everything we find in that text is contrary to sound teaching you just acknowledge that we acknowledge that because scripture acknowledges that don't let anyone tell you that some sins are archaic or old testament only I don't have to point them out to you because you hear them all the time the text the text before us very clearly says these are contrary to sound teaching and the implication is those who are practicing these things these he says are who the law exists for and without Christ every one of us find us find ourselves somewhere in there so we're not casting stones we're just looking according to the glorious gospel of the blessed

God with which I have been entrusted what Paul is saying here is that the law has a place the law can do a number of things for us the law can highlight for us our faults and failures as it should the law can show us the condemnation which we rightly deserve we open up the Old Testament and we read the standard of holiness that is there all of a sudden we come under this weight of condemnation the law can show us the depravity and darkness of our own heart Paul would say in the book of Romans I would not know what coveting was if the law had not said you shouldn't covet when when we read the law all of a sudden we realize I do that and in our realization we think I didn't mean to do that but I can't help but do that why because the law shows us just how desperately wicked every one of us are the law can show us that we stand in judgment and that we have literally no leg to stand on in judgment for the heart of all men are desperately wicked there are none righteous no not one that's a New Testament principle but what the law cannot do what the law cannot do is free you from any of those things anything on that list the law cannot free you from it it can't keep you from doing those things it can't take you away from those matters it cannot it cannot because it is who we are innately it is how we are made it is what we refer to as an inherited sin we get that sin nature God makes us wonderful but the nature that has been tainted by the sin of mankind comes upon us each one of us we find ourselves you say well

I've never murdered my mother or my father all but the New Testament says if you've ever hated an individual you've committed murder already there are times we don't have to get very far the unholy and the profane every every one of us we find ourselves in there somewhere the law cannot free us from that but the gospel can the gospel expects us to be removed from that Paul says this has no implication for those who know the blessed gospel according to God according to the glorious gospel of the blessed God with which I have been entrusted what Paul is saying is that's where I was but that's not who I am I am free from these things why because there is a transformation that has taken place in my life and the transformation has taken place through the gospel it is the gospel of Jesus Christ his birth his life his death his burial his resurrection and his ascension it is the gospel message Paul would declare it and will declare it later on in this book it is that alone which gives us hope it is that alone which transforms the individual and when we maintain the gospel friend listen to me we anticipate that God's going to transform somebody's life people don't need you to tell them how guilty they are maybe if they've never encountered God they need you to walk with them for a moment through the Old Testament I promise you you won't have to convince them they are guilty just have them read it the spirit of God to do a good enough work what I have found if any individual comes to me and I think maybe they're a little bit off on this or that or maybe they're a little bit off I can spend countless amount of hours trying to convince them otherwise or I could just say something simple just read the word you know what I have found the word of

[43 : 56] God does a much better work on the heart than I ever can and once they come to you and they realize they're broken then tell them how they can get over their brokenness point them to the Savior maintain the gospel clarity help them to understand that all they need to know is Jesus Christ and expect a radical transformation to take place in their life they don't need to know him and do this they don't need to know him and do that they don't need to know him and obey this they don't need to know him and to keep from this food they need to know Jesus Christ then the life is transformed then they can look back and say that's who I was but I'm not those things anymore friend I don't know where you stand at today I could stand before you and give you a list of rules and regulation of laws and commandments I can give you a list of things that will show you how bad you are or how good you are but I'd rather just tell you you need to know Jesus Christ as your Lord and Savior submit to him and the life has changed for his glory and his alone and if you want a living example of that just look at me I'm about the best example I could ever give you if you doubt it and you want to question me

I'll tell you how bad I am and I'll tell you how good he is at any given moment for his glory let's pray father thank you thank you for this day thank you for your word and I thank you for the challenge of it may we be those who maintain the gospel realizing that this is the truth that we must uphold for your glory may you walk with us as individuals and as a church and may it be for your glory and your glory alone and we ask it all in Jesus name amen so

Thank you.