

law has its place, but not in the admixture of vain talking propounded by the Gnostic agitators! The Mosaic law has its use, but not as applied here. This is heterodoxy, but there is a right use of the law. Paul lists 14 specific sins which he notes are against God's established government. People who do these things ought to hear the thundering of God's law which makes it certain that they are violators! To preach God's standard of governmental arrangements in society and toward God will help one to see his fearful condition. Those who are not in agreement with the "sound doctrine" will learn soon that they are recklessly operating contrary to the Lord. Hence, the Mosaic law has a place amongst such, but not for believers as was the intent of the false teachers.

#### Conclusion

What is the remedy for a malady as Paul sees it? It is the Word of God properly applied. The Gospel is what saves! It has the blessed issues desired before God--love out of a pure heart, good conscience, and unfeigned faith. You don't, as the Gnostics tried to do, sprinkle a little OT law into a false system and then pawn it off as the proper message! The law has its application and this is distinctly outlined by Paul. As a Pastor, Timothy was charged with a grave responsibility. The preaching of the truth. Paul realized the joy and privilege of this. May we all have a similar feeling!

#### Notes:

### BOOK OF FIRST TIMOTHY

#### "Remedy For A Malady"

1 Timothy 1:5-11

#### Introduction

1. Remedies for difficulties of one nature or another are not always easy to find. It is far easier to propose problems than to solve them!

2. The text for this study points up a serious situation--unsound doctrine. The word for "sound" is the Greek word for "healthy," hence the idea of a malady is suggested. But God does not point out the problem without indicating the answer to that problem. There is a remedy for the malady of sin; this is the Word of God properly applied!

3. Two different applications of the Word of God are illustrated in this passage. The one concerns the Gospels of our Lord Jesus and the other the legalistic mode from the Mosaic economy. The former is what Paul is encouraging Timothy to stand up for; the latter is the product of the Gnostics attempts to dilute pure grace through our Lord.

4. Consider the applications of the Word as outlined by Paul in the text. They alert us to how we also may help those in spiritual health problems!

#### 1. THE GOSPEL APPLICATION vv. 5, 11.

The Gospel is termed "glorious" because it is really the "gospel of the glory." This wonderful truth brings to the fore the marvel of an ascended and risen Lord. The glorified Man who bore our sins but now is ever seated at the right hand of the Throne above. This is the Gospel which Satan seeks to hinder (2 Cor. 4:4).

#### a. The source. v. 11.

The source of the Gospel is the "blessed God." He is the divine Source, Author, and Originator of the Gospel. The Gospel moves out of the "happy" heart of the living God. Hallelujah!

b. The goal. v. 5.

The goal or aim of the application of the Gospel is love! The word "end" means that this is the point to which the Gospel is moving. No one would be so trivial as to suggest that this is a love inconsistent with God. It must be so. Hence, the idea of an erotic love is entirely lacking. Surely, however, the thought of emotion and choice is prevalent. The Greek term for love affirms the idea of choice with great courage. If there is true love in our hearts it is because God's Spirit has put it there (Rom. 5:5). It is a good indication of sound or healthy doctrine and spiritual life!

c. The issue. v. 5.

Grammatically, the issues of love are three fold:

1) Unfeigned faith. The word "unfeigned" points up the lack of pretense in the faith. It is no mere belief "about" Christ, thus acknowledging His historicity. It is no mere belief "in" Christ, thus stating His ability. It is a genuine and real belief "on" Him, thus affirming one's dependence upon the Lord Jesus Christ! True unadulterated faith will rise from the love mentioned above.

2) Good conscience. This suggests the idea of freedom from guilt before God. This was the concern of Paul (Acts 24:16). It does not mean one might not have subconscious problems, but it does mean one is right with God as to dealings!

3) Pure heart. Here is the very depths of reality. The matter of motive is at stake here. This puts the "why" to things rather than the "what." One of the great issues of the Gospel applied is love out of a pure heart! This is an inner being released from all selfish and unworthy motives.

NOTE: Paul had commenced to charge or give a commandment to Timothy earlier (v. 3). This was to

avoid heterodoxy. The goal of this charge is love issuing from unfeigned faith, good conscience, and a pure heart. All of this is according to (the application) of the Gospel of Glory sourced in the blessed God. Paul cannot refrain from adding the great delight that this Gospel was "committed to my trust." There can be no selfishness, shyness, nor slothfulness in one who acknowledges this sort of a thing (cf. 2 Kings 7:9). Paul was always sensitive to the commitment of the Word to him (cf. 2 Cor. 11:23-27; 1 Thess. 2:4; 2 Cor. 5:14).

2. THE LEGAL APPLICATION vv. 6-11.

In this context, the whole matter of the law and its use and abuse is brought in as a contrast with the Gospel of our Lord! It is related to false arrangements and the Gnostic teaching of the first century (cf. v. 4).

a. A departure. v. 6.

The legal application is a departure from the truth of the Gospel of the Glory! The believer, as some were apparently seeking to maintain, is not under the law. He is operating under grace principles. But some "missed the mark" (so Greek for "swerve") and turned aside. Their movement was toward vain talking! Anything which does not have the issue and goal of the Gospel is just this.

b. A desire v. 7.

The unfortunate item here is that those who teach heterodoxy make a pretense to be qualified in the Mosaic law. But Paul says they a) don't know the force of their own propositions and b) they don't know the content of their subject matter! They are ignorantly guesstimating! And this with respect to eternal values!

c. A discovery. vv. 8-10

Paul is immoveable in noting that it is a matter of common knowledge amongst believers that the