

## **1Tim 24-06-30a**

Good morning. Welcome to the Sunday Morning Services at Grace & Truth Bible Church. This is the 30th of June, 2024.

We're in 1 Timothy chapter six. We are looking at these 10 final commands that Paul is going to give, these exhortations and encouragements, which are a summary of everything that's been in the book. They are so practical for us.

They are things that Paul has commanded Timothy to not only follow himself, but to pass on to us for our edification and for our guidance and enablement. Let's ask God's blessing on our fellowship and study, we'll begin. Father, what a privilege it is for us to spend this time together, being nourished and instructed from your word, built up in the faith and thoroughly equipped for every good work.

We thank you for those in our fellowship who are so faithful to pray and to attend and to be supportive and an encouragement fulfilling so many of the wonderful one another opportunities that we have. We pray that your blessing will rest upon us this morning as we spend time seeking the clarity and the enablement that comes from your Holy Spirit. As we look at the truth of your word together, we pray that in all things, our savior, the Lord Jesus Christ will be glorified.

We ask it in his name, amen. So returning to chapter six, we have the statement in verse three, if anyone teaches otherwise, isn't this the age of otherwise? Nobody can express an opinion. Nobody can stake out a position.

No one can have a point of view or an attitude or a policy that doesn't almost immediately meet with contradiction, with someone who wants to oppose it and cancel you and snuff you out and oppress you and arrest you and whatever else, if you disagree with them. And it brings to our mind, what is truth? How can we find it? Because trying to find consensus and deciding, well, what we all agree on, that's the truth, is a dismal and complete failure, certainly in this day. There have always been controversies.

There've always been arguments. There've always been debates and differences, but the accompanying bitterness, vindictiveness, and desire to somehow persecute someone to the furthest extent of the law, because you don't like the way they think or what they say or their views and opinions is never worse than what we see around us. And we don't want to be controversial.

We don't want to be contrary. We don't want to be at odds with other people. And many times this can lead us to go along to get along, to just kind of bite our lip and hold our peace.

And in many cases, this is the mature approach. It is the better response. It is the soft

answer that turns away wrath instead of grievous words that stir up anger.

However, there is a time to oppose. There is a time to depart and to say, I am not going to go along with what you say or what you posit or what you support. And I'm not going to tolerate it here either.

There is an intolerance that is healthy and is godly. And of course, obviously, we have to be really careful about this. How many exhortations have we seen in these recent chapters to not be a sponsor of division and dissension and dispute? But as with most of the principles and doctrines that you find in the word of God, there is a balance.

There are times when we do have to resist and oppose things. And this is one of those occasions. If anyone teaches otherwise and does not consent to wholesome words, the word consent here, you would think, well, maybe this is homo legeo to confess them, but it isn't.

This is actually pros erechemi. And this is the word that translates in Psalm 100, come before his presence with singing or to approach, to come into the presence. Pros, of course, is face-to-face and erechemi is to come.

You have is erechemi, to come in, ex erechemi, to go out, but it has the idea of movement into the presence with reverence, with honor. So the idea here is not just consent or allow or not argue. Pros erechemi is used for worship in many cases.

And so if anyone teaches otherwise, the things that Paul has said in the previous verse, teach and exhort these things. These things are really important. We saw them back in chapter five, verse 21.

I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. These things, the content of this body of truth that should define you and define me, define us. These are definitional truths.

This is who we are. This is why we're here. And it counts, it matters, it's important.

And Paul says, I charge you before God, Jesus Christ and the angels observe these things without prejudice. Don't let people considerations mollify you or subdue you or tone you down and turn you down. Partiality and prejudice are subjectivity eyes on people.

That's what they are. Well, I would have put that in stronger terms, but it might offend. It may hurt someone's feelings.

They are wrong, but I just want to go along to get along. There are areas of life where we can't and we don't. We don't compromise.

We don't let go. We are charged. We are exhorted to keep these things without

reference to what people think.

Partiality and prejudice, that's what that is. And obviously it requires prayerful discretion. We look for the leading of the Holy Spirit.

So interesting, we saw a Wednesday night when Paul was talking about the good confession that the Lord Jesus before Pilate, in one session, he answers Pilate's question. The next time he talks to Pilate, he answers him not a word. Well, which is it? Why can't we just have a rule? If you're in the presence of Pilate, talk to him, speak the truth, talk about what is truth.

And for this reason, I came into the world. But on the subsequent questioning, Jesus doesn't say a word. He has said what he needed to say.

He's not going to belabor it. He's not going to explain it. He's not going to expand.

He's not going to play for time. He's not going to hope that he can be friends enough with Pilate that it'll change his mind about the crucifixion. But how did Jesus know when to speak and when to remain silent? This is what the Holy Spirit does for us.

And we have to be influenceable. It's not really a word, but I'm going to make it one. We have to be subject to, we have to be sensitive to the leading and the guiding of the Holy Spirit.

And you know the conditions and requirements for that. We can't have unconfessed sin floating around. We can't be pursuing a pattern of sin.

We can't be apathetic and indifferent to the word of God in our hearts. But when we are asking and seeking and knocking, when we are doing so because we love God and we want to live to please him, there will be an answer. There will be a guiding insight that comes from the Holy Spirit and the power to carry out that sometimes difficult response.

But if anyone teaches otherwise, they're not just persuaded otherwise, they don't just practice something otherwise, they're promoting and pushing this notion to others. They're saying, this is what I believe and this is what I do and you should too. And it does not align.

It is not consonant with. It doesn't partake of wholesome words. Does not consent to wholesome words.

I mentioned time before last, this is an idea of being true and correct. There are three things in the pastoral epistles that are referred to as wholesome, wholesome. And I want to take a look at them at this point.

The word wholesome is, as I mentioned, *hygieno*, you change the U to a Y and you get the root of our word, hygiene, hygienic. That which is healthy, wholesome. This word is

used in the gospels when the centurion slave is sick, nigh unto death and just speak the word, you don't need to come to my house, says the centurion to Jesus.

And Jesus says, I've not seen so great a faith, not in Israel. And when they return home in Luke 7, 10, they find the slave whole. They find the slave in one gospel, it's slave in the other, it's son.

It's interesting how they straddled that fence when you watch the chosen, he's kind of both and neither, but they find him in good health. They find him hygienanta. Hygienanta, hygieno, hygienos, they find him healthy.

So he was sick, now he's well, he's whole. The parable of the prodigal son in Luke chapter 15, and he has received his son back from the hog trough, safe and sound. He's fattened the calf, he's preparing a feast, he's giving him a robe and a ring because he has received him back hygieno, safe and sound.

Hygienanta, same as we had for the servant. We saw this in 1 Timothy 1, 10, if you flip back. And the first of the three things that this healthy, wholesome son of God has a supportive, conducive, positive aspect, it's applied to teaching.

In our passage here, you need to consent, you need to come before, honor, be in a worshipful attitude in the presence of this teaching. So you have wholesome words here. These are logia or logos, wholesome words.

And so that is found here in 1 Timothy 6, 3. You can turn the page to 2 Timothy 1, 13. Paul says, I'm suffering, but I'm not ashamed. I know whom I have believed.

I'm persuaded that he is able to keep what I have committed to him against that day. That's verse 12. But look at verse 13, hold fast the pattern of sound words, which you have heard from me in faith and love, which are in Christ Jesus.

Hold fast the pattern, the fabric, the construction, the system, the whole interlocking, interwoven way of thinking and way of living that comports with these sound words. The pattern means this is the practice. The pattern is how they are worked out.

You work a pattern into something that you knit or that you weave. And to hold fast the pattern, you can hold fast the words and you would just be a doctrinal strong hold person. These are the doctrines and God said it, I believe it, that settles it.

But the pattern means hold fast the life that you live in their light. This is the pattern of life, the pattern of action, the pattern of behavior, pattern of treatment of others, pattern of fruit of the spirit. So how important are these words? You look around at what Christianity is emphasizing, Christians and Christianity and influencers and people with resources and videos and programs and the rest of it.

And where is the emphasis on the pattern of wholesome words? It's the wholesome word. We don't have this problem when it comes to physical health. You can't swing a cat without hitting somebody telling you a better way to eat, a better diet, a better set of supplements.

Your omega-3s and your vitamin B3s. And I mean, it's endless. Look up anything, look up any organ in your body.

What's good for your pancreas? What's good for your liver? What's good for your free radicals? What's good for your nervous system? There are uncountable numbers of people who will tell you what is wholesome to eat, what you should eschew and avoid and not take into your body, processed foods, high fructose corn syrup, inflammatory things and all kinds of terrible things in the diet. Everybody is ready to jump on the bandwagon for how to take care of your body by eating wholesome food. Get the stuff that's organic, don't take pesticides, don't get injected vitamins and hormones.

And this is all good, right? This is good information. And most people that have any concern about their health at all, and especially if you begin to see signs of the onset of some kind of a problem, I'm starting to retain weight or water or I'm getting brain fog or I'm breaking out in spots or I'm losing hair or when there's a symptom, what do we do? Well, what am I eating? Let me fix this with my diet. How much more important is our spiritual diet? Look at what the apostle says.

Hold fast the pattern of wholesome, health-inducing, vital words. The words that you've heard from me, in faith and love, which are in Christ Jesus. Remember that chain of custody we've been talking about.

These things emanate from God the Father through the Lord Jesus Christ to the apostle, to Pastor Timothy, who's reading them and preaching them and is exhorted to make sure nobody forgets them. So our first of three categories of wholesome things is wholesome words. We have it in our passage, 1 Timothy 6, 3. We have it here in 2 Timothy 1, 13.

We also have it in Titus 2, 8. Turn just a couple of pages over to the second chapter of Titus. Paul is exhorting him, beginning at verse six, Titus 2, 6. Exhort the young men to be sober-minded in all things, showing yourself to be a pattern of good works. You're exhorting young men.

You're a young man. You should be an example worthy of emulation. Show young men how to do youth, how to be a young man.

In the same way that as we get older, I think it's a part of our God-given opportunity to show people how to do old age and infirmity and diminishment. Sustained by God's grace, the outer man may be fading and failing, but the inner man is renewed and is wholesome. It's like a well bucket.

The physical bucket may be descending downward into the well, but our spiritual bucket ought to be rising, coming out into the light of day, heading toward heaven and toward the things of God and use the momentum to, not just anybody can be young, but it takes a special kind of spiritual fortitude to age and glorify God in the process. But that's what he's talking about here for Timothy. Exhort young men to be sober-minded and show yourself to be a pattern of good works.

Notice the pattern. It's an ongoing example of behavior, a pattern of good works in doctrine showing integrity. Doctrine, the outworking of these good words.

Reverence. This is not this disrespectful, divisive, bitter, vindictive, just spiteful behavior we see all around us today. If somebody disagrees with something, it's not enough that they're going to offer a different point of view.

They've got to destroy the source of the view that they, with which they disagree. Reverence. And this is just respectfulness and deference wherever and whenever it's appropriate.

We don't have to defer if someone is speaking heresy and a lack of good judgment and so on, but to be reverent. We can express our opposition or a different point of view and do it respectfully, speak the truth in love and so on. Incorruptibility.

You have a text note here that that's not found and I'm pretty sure it's not there. It doesn't hurt, but I don't think it's in the original. So in verse eight, sound speech that cannot be condemned.

That one who is an opponent may be ashamed having nothing evil to say of you. This is part of that respectful disagreement that you can offer a different point of view, but nobody can say he's obnoxious, he's insulting, he's hateful, he cares nothing for the poor or whatever else it might be. But these are once again, sound, wholesome speech.

What comes out of our mouth ought to be uniting, up building while still holding fast to the pattern of wholesome words. Wholesome speech reflecting wholesome words. So that's the first category.

These wholesome words of truth that come direct from God the Father through the Lord Jesus, the apostolic witness of scripture, and then are preached and taught to us by those who have that responsibility. And we can also find them for ourselves under the leadership and ministry of the Holy Spirit. So that's number one, wholesome words.

Number two, wholesome teaching. Wholesome teaching. This is still wholesome words, but it is the emphasis on the delivery of them.

And you find this in 1 Timothy 1.10. 1 Timothy 1.10, where Paul says, fornicators, sodomites, kidnappers, liars, perjurers, and any other thing that is contrary to sound

teaching. Didaskalia, sound doctrine. The law is for the lawless and the insubordinate.

It is for these people, according to the glorious good news of the blessed God, which was committed to my trust. Emphasis on, just like in a, emphasis on the integrity of these words because of their source and the chain of custody. It's just like in a court case, they can have evidence thrown out.

If it doesn't have a good chain of custody, police have to be so careful to bag and tag the evidence and to be sure that it isn't out of the sight of officers until it goes into the evidence room and it is brought back out to the court and it's never out of anybody's sight. There can't be any allegation that it has been tainted because it's got a solid chain of custody. It has been carefully passed along from one pair of hands to the next.

That's the idea here, emphasized over and over again. Paul says, I received this glorious gospel from the blessed God. It has come from God through Christ.

So, sound teaching, 2 Timothy, page or two forward, chapter four, verse three. Once again, how much more evidence do we need than the constant emphasis Paul places on this talking to Timothy. Look at verse one, I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing in his kingdom, preach the word, be ready in season, out of season, convince, rebuke, exhort with all long suffering and teaching.

What does Paul not say here? He doesn't say, make sure that the group has got policies implemented and they've got a program. Make sure you've got a youth division. Make sure you've got a Sunday school program.

Make sure you've got activities. Make sure you get the kids together and have wholesome alternatives to the allurements of the world. And make sure that you're making a difference in the community and organize groups and go house to house and have a soup kitchen out the back door of the church.

And there's nothing wrong with any of those things, but they start from a source. They are the result of a pattern of sound words, a pattern of sound teaching. The teaching creates something within us that enables us to do good and to have a pattern of good works like we just saw.

But that pattern has to source, has to emanate from the word of God. You can't skip that and just go straight to the works. You wind up being a Pharisee.

You're a whitewashed tombstone. You're an empty shell. You're a dish that's been wiped on the outside and it's full of awfulness on the inside.

This is why Paul doesn't emphasize the outward ministries of the church. He spends time talking about how to do the inward ministries, how to take care of your widows and

orphans and one another. But he doesn't talk about community service.

He doesn't talk about witnessing and evangelism. He doesn't talk about these things in isolation because if you emphasize the source, the results will take place. Even if you're reluctant and reserved about going out and interacting with people, you don't really feel like witnessing, you're not too keen on getting involved and I'm busy, I've got my hands full.

This is a self-correcting problem because the word will inspire us. The word will enable and empower us. It's alive and powerful and we will be properly guided, properly motivated if we focus on the word.

If you focus on the works, the word's gonna get lost. If you focus on the word, the works are going to inevitably supernaturally happen and they will be guided by God. The ground will have been plowed ahead of us by the Holy Spirit and when the seed of the word that we speak and that we represent in our lives, when it drops into that soil, we're in the right place at the right time saying and doing the right thing because of the word.

So charge you, preach the word. Verse three, the time will come when they will not endure wholesome teaching. Sound doctrine.

The time will come and is now here when vast swaths of professing Christians will not endure wholesome teaching. I want my ears to be tickled. According to their own desires because they have itching ears, they will heap up for themselves teachers.

Notice they don't heap up doctrine. They don't heap up understanding. They don't heap up a grasp of the word.

They heap up teachers. This becomes subjective. It's about the teacher.

I like this guy's personality. I like this woman's ability to stand in the pulpit and preach and she's a woman and look at that. She's overcome all of this male dominated culture in the church and she's up there preaching and I like that and she's sticking up for women and she's empathetic and she looks nice and she's got all of these books and it's so much fun to get together and go through these books.

And the book isn't called a short study of Timothy. It's called fill in this woman's name study, fill in this person's name resource, fill in this person's name ministry product. They heap up teachers.

It becomes about the teacher instead of the teaching. So heaping up for themselves teachers and they will turn their ears away from the truth and be turned aside to fables, to narratives. A fable is a narrative, it's a story.

Stories will be substituted for truth. Has that happened? Oh my goodness, just look

around. So that is the second category.

We have sound words, we have sound teaching. You also find this, turn another page over to Titus chapter one, verse nine. This wholesome idea is important, isn't it? Titus one, nine, holding fast the faithful word as he has been taught that he may be able by sound doctrine, by sound didaskalia, both to exhort and convict those who contradict.

Sound doctrine, sound teaching, sound words. Same thing again in chapter two, verse one. As for you, Titus, speak things which are proper for sound doctrine.

If anybody ever starts getting under your skin about, well, you're a bibliolater and you're all about doctrine and you're too much into the Bible and not enough into people and you're sitting, soaking and souring and you have an unhealthy emphasis on Bible study and the teaching of the word, write these passages somewhere in a list, put them on the fly leaf of your Bible. We have seen for sound words, for sound teaching, first Timothy 6.3, second Timothy 1.13, Titus 2.8. For sound doctrine, we have now seen first Timothy 1.10, second Timothy 4.3, Titus 1.9, Titus 2.1. We also have wholesome faith. Wholesome faith.

Turn to Titus, same page here, chapter one, verse 13. The testimony is true, therefore rebuke them sharply that they may be sound in the faith. Rebuke from the word of God on whatever subject enables us to be wholesome in the faith, to be whole, to be healthy, to be restored like the centurion's servant, like the prodigal son, restored, whole, healthy, functional, sound in the faith.

And also in Titus chapter two, verse two. Speak things which are proper for sound doctrine that the older men may be sober, reverent, temperate, sound in the faith. Sound doctrine communicated leads to sound faith in those who hear.

Sound in the faith, sound in love, sound in patience. Look at the benefits, these results, the expression of love, the expression of faith, and the expression of patience. Patience that has its perfect work, that we may be perfect and complete, lacking nothing, comes from sound doctrine.

Titus two, one and two. So how important is doctrine? How important is the pattern of sound words, sound teaching, resulting in sound faith? It is the core. Without it, we are wasting our time.

It has to start with hearing and heeding the sound word of God. And that's why we're here. We're going to pause and take our break.

When we come back, we'll pick up in 1 Timothy chapter six and move toward the great conclusion in verses 20 and 21.