

6/9/02

Be A Watchman Of the Gospel

1Tim. 1:3-4

Paul the apostle had been entrusted by God with the charge of the gospel to proclaim it, protect it and to pass it to others.

1. Paul declares that “The Glorious Gospel” of the blessed God had been entrusted to him. 1Tim. 1:11
2. Paul now deposits this gospel as a trust and charges Timothy with the responsibility and accountability to God. 1Tim. 1:3, 18, 6:13-14
3. Paul tells Timothy he is to guard the deposit of the gospel committed to his trust. 1Tim. 6:20
4. Paul points out that the gospel deposited is kept by the Holy Spirit which dwells in him. 2Tim. 1:14
5. Paul exhorts Timothy to equally deposit the gospel in other men. 2Tim. 2:2

The heart and focus in chapter one is “The Glorious Gospel,” the proclamation of truth to prevent and stop false doctrine.

We want to look at Timothy's original commission by Paul which communicated three things. 1Tim. 1:3-4

- I. Paul requested Timothy to stay at Ephesus. Vs. 3
- II. Paul required Timothy to contend for the faith. Vs. 3-4a

III. Paul revealed to Timothy the results of unscriptural teachings. Vs. 4b

- I. Paul requested Timothy to stay at Ephesus. Vs. 3
 - A. The request of Paul was that of a father and co-laborer “As I urged you.”
 1. As a father he knew Timothy would obey his request because he was a genuine son in faith. Vs. 2
 - a. As Paul had urged Timothy then, so still now he urged him.
 - b. The word son “teknon” is a term of endearment or affection.
 - c. Timothy was one who had been begotten by the gospel message through the Holy Spirit.
 2. As a co-laborer he knew Timothy was the only one for the job. Phil. 2:19-22
 - a. The word urged “parakaleo” means to call to one's side and exhort.
 - b. The idea of urgency marks the word and the verse.
 - 1) Some say this implies Timothy was reluctant to stay but there is no such meaning in the text.
 - 2) Perhaps Timothy desired to go with Paul but the circumstances at Ephesus didn't permit it.
 - c. I think that the charge was more in line to establish before all in the

church Paul's delegated authority to Timothy to act in his place as overseers.

- d. The similar charge was given to Titus. Tit. 1:5

B. The request of Paul was in view of his trip to Macedonia, "When I went into Macedonia."

1. Paul had departed from Ephesus to Macedonia with Timothy and others after the uproar at Ephesus, but this was prior to his first imprisonment at Jerusalem. Acts 20:1-4
2. Paul had taken another trip to Macedonia after his imprisonment at Rome as he had appealed to Caesar and released after two years or so. Acts 28:17-31
3. There is no record of this trip in the Acts of the apostles.
 - a. Some attempt to use this to discredit the letter.
 - b. But the book of Acts does not attempt to record everything nor every trip taken by Paul or any other person.

C. The request of Paul was to oversee the church in Ephesus, "Remain in Ephesus."

1. The City.
 - a. Perganum was the capital, but Ephesus was recognized because of it's location and influence.

- b. The capital of Proconsular Asia, Roman province, included Western Coast of our Asia Minor.
- c. There were Jew and Gentile in the church. Acts 19:10
- d. The city was important being on mouth of river Cayster, now Asiatic Turkey.
- e. It was situated between a mountain range and sea.
- f. The city served as an export center for caravans and landing port for Rome.
- g. The city had a road from the harbor to the city, 70 ft. wide and lined with columns.
- h. The city had theaters, baths, libraries, agora, marble paved streets.
- i. North of temple was the stadium where beast would fight each other and men and beast.
 - * Remember Paul used this metaphor, perhaps Paul having witnessed this related it to the spiritual battle in Ephesus, "If, in the manner of men, I have fought with beasts at Ephesus". 1Cor. 15:32
- j. Due to the fact that they were a capital of Proconsulor Asia, the province was permitted to administer its own affairs through courts, senate and popular assembly.

- 1) Acts gives to us the chief official responsible for maintaining religious order. Acts 19:31
 - 2) The town clerk, the civil official responsible for illegal assemblies, believed to be president of Senate. Acts 19:35
 - 3) The city was filled with magical arts of the occult. Acts 19:13-14, 19
2. The Temple.
- a. The famous temple of the goddess Diana stood 1 1/2 miles north east
 - b. The original settlement and worship was of Anatolian, fertility goddess.
 - c. Then it took a Greek name, Artemis or Diana but it maintained its characteristics of a many breasted figure.
 - d. The people claimed that the image fell down from Zeus or Jupiter. Acts 19:35
 - e. The temple not only worshipped her but had a treasure house and museum.
 - f. The temple became a refuge city for all, while they were within it.
 - g. Consequently a village of criminals sprung up about temple.
 - h. Also Artisans prospered by idols.
- * On Jan. 1, 1870 after 6 years and \$80,000, almost by accident Mr. J.

- T. Wood from British Museum, found the Temple foundation.
- i. Flight of 10 steps, 425' L x 220' W, 127 pillars which supported the roof of colonnade were 60' H.
 - j. In 356 B.C. the temple was burned, one of seven times.
 - k. This was the same night Alexander the Great was born.
 - l. Alexander offered to rebuild it at his expense, if he could inscribe his name upon its portals.
 - m. They refused saying that it was not fitting for one god to build a temple to another god.
 - n. They built it themselves and it took 220 years for the final completion.
 - o. The temple remained till 260-2 A. D., when it was destroyed by the Goths. (Paul saw it.)
3. The Church.
- a. Remember Paul was forbidden by Holy Ghost, to preach the word in Asia Minor on his second missionary journey. Acts 16:6
 - b. At Troas he received a vision from a man of Macedonia and went to Philippi. Acts 16:7-9
 - c. He continued on his second missionary journey through Thessalonica, Berea, Athens and then

- came to Corinth where he met Priscilla and Aquila. Acts 18
- d. Then Paul took them with him and stopped at Ephesus on his way to Syria towards the end of his second missionary journey. Acts 18:18-20
 - e. Remember that Aquila and Priscilla confronted Appolos at Ephesus for only knowing the baptism of John. Acts 18:24-28.
 - f. Then on Paul's third missionary journey stayed for a total of three years. Acts 19:8-10, 20:31.
 - g. He taught for three months in synagogue, disputing and persuading things concerning the Kingdom of God. Acts 19:18.
 - h. Then he taught for two years in the school of Tyrannus, all in Asia heard the gospel. Acts 19:10.
 - i. Paul was at Ephesus when he received a letter from Corinth, calling Ephesus an effective door. 1Cor. 1:11, 16:8
 - j. Paul's ministry began to affect the religious and commercial status of Ephesus which was revealed at the riot. Acts 19:27
 - k. Many churches sprung forth from Ephesus, Colosse, Hiropolis and others, certainly the seven churches Revelations.

- l. We have this exhortation to Timothy to continue at Ephesus and to correct false doctrine. 1Tim. 1:3
- m. The first step that leads to going astray from God is the very warning to the church of Ephesus, "You have left your first love". Rev. 2:1-4
- n. But now Paul's prophecy had come to pass. Acts 20:29-30

Illustration

Into the life of Charles Lamb there came a deep attachment to a woman, but he willingly forsook marriage when he saw the need of his own family. Brother, son, and husband, he became the guardian angel of that home, especially of his sister Mary, who was at times mentally deranged.

After she had stabbed her mother to death in one of her mad moments, Charles Lamb stripped himself for his sister Mary as Jonathan stripped himself for David; and for eight and thirty years he watched over her with a tender solicitude. A friend tells how he would sometimes see the brother and sister walking hand in hand across the field to the old asylum, both their faces bathed in tears. A sad story, and yet a grand story. Charles Lamb had his place in his home, and it was never left empty.

-C. E. Macartney #3209

Application

1. Has God called you to a task and ministry that would clash with your own desires and plans?
* Will you be faithful, deny yourself and be responsible to obey even when it costs you? 1Sam. 15:22
2. Are you willing to step in the gap in the church as the need arises so that others can be released to minister in other needed areas?
* The members of the body are many and all are diverse to equip the body effectively! Rom. 12, 1Cor. 12-14, 1Pet. 4:10
3. How do you handle and respond to requests and opportunities in the less attractive ministries?
* Jesus said, “For whoever exalts himself will be humbled, and he who **humbles** himself will be exalted.” Lk. 14:11

Paul requested Timothy to stay at Ephesus!

II. Paul required Timothy to contend for the faith. Vs. 3-4a

- A. Paul required Timothy to confront individuals, “That you may charge some”.
 1. The confrontation was scriptural and with authority.
 - a. The word charge “paraggello” is a military term, to give strict orders, the idea being to transmit a message from one to another.

- b. Five times it appears in the verb form 1Tim. 1:3, 4:11, 5:7, 6:13, 17, twice in the noun. 1Tim. 1:5,18
2. The confrontation was always in view of restoration or conversion. Gal. 2:11-19
 - a. We are to approach one in sin in the spirit of gentleness in hope of restoration. Gal. 6:1
 - b. We are to give a defense of the gospel to everyone who asks us a reason for the hope that is in us, with meekness and fear. 1Pet. 3:15
 - c. We are to contend for the faith once delivered to the saints. Jude 3-4
3. The confrontation was of the few within the church.
 - a. The word some “tis” is said to be an indefinite pronoun, usually used to indicate a portion, a part, or few.
 - 1) Paul had prophesied about them. Acts 20:29-30
 - 2) Opposition within the church is always more dangerous than from outside.
 - b. The “some” are usually a handful who usually preface their comments by “everybody” or “a lot of people”.
4. The confrontation of the few is consistent in the epistle.
 - a. Some have strayed. 1Tim. 1:6

- b. Some have made shipwreck. 1Tim 1:19
- c. Some have turned after Satan. 1Tim 5:15
- d. Some have missed the mark. 1Tim 6:21

B. Paul required Timothy to hold the scriptural boundaries, “That they teach no other doctrine.”

1. The command is to those teaching, that no one teach any other doctrine.
 - a. The phrase teach no other doctrine, “heterodidaskaleo” is made up of two words
 - 1) The word “heteros” meaning another of a different kind.
 - 2) The word “didaskaleo” which means to teach, and it is found two times in the New Testament, 1Tim. 6:3
 - b. The command literally is, “Stop teaching”.
 - c. The prohibition is against whatever is different from the revelation of scripture, the apostolic truth or deviation from orthodox Christianity.
2. The reason being is that the Scriptures are the only basis for life and practice. 1Tim. 6:3, 2Tim. 3:16-17, 2Pet. 1:20-21

- a. The believer is to be like the Bereans and receive the word with all readiness and search the Scriptures daily to find out whether those things are so. Acts 17:11, 1Cor. 2:9-16
- b. The believer is to continue in doctrine to abide in Christ. 1Tim. 4:16, Jn. 8:31-32

C. Paul required Timothy to reject human philosophies, “Nor give heed to fables and endless genealogies.”

1. The command is to the believer who is listening, he is not to give equal authority to human myths.
 - a. To give heed “prosecho” means to hold to with ascent or trustworthiness, the believer is not to do this.
 - b. Fables “muthos” were words, speech or conversation, referring to the talk of men, be they rumor, reports or stories, false or true. 1Tim. 4:7, 2Tim. 4:4, Tit. 1:14, 2 Pet. 1:16.
2. The believer is not to give equal authority to endless human speculation and cleverness of mind.
 - a. Endless “aperantos” means unexhaustive, wearisome or boundless information or facts.

- b. The particular is to genealogies “geneologia” which means a record or decent or lineage.
 - 1) The term is found two times in the New Testament in this form. Tit. 3:9
 - 2) Some interpreted the Old Testament in an allegorical methods, giving spiritual meaning to everything, like the Haggadah in the Talmud.
- 3. The believers were being opposed by Jews, not Gnostics as some declare, evident by the internal evidence.

Illustration

Luther would not recant one of his 95 thesis against Rome and said, “My conscience holds me captive, here I stand, God help me,” and God did help him to stand.

Application

1. Do you confront individuals that are in error or teaching it?
 - a. Anathema is the judgment pronounced to those of teach a different doctrine to deceive the believer. Gal. 1:6-9
 - b. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so

- your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted--you may well put up with it! 2Cor. 11:1-4
- c. A heretic we are to reject after repeated confrontations. Tit. 3:10-11
 - * Reject a divisive “hairatikos” man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.
2. Are you held captive to the boundaries of scripture or are you tolerant and indifferent to unscriptural teachings?
 - a. Too many in the church today are like the Athenians and the foreigners who were there spending their time in nothing else but to tell or hear some new things. Acts 17:21
 - b. Teaching demon possession of Christians, that healing is for all, the prosperity doctrine and Christian Psychology, etc.
 3. Are you attracted by mystical speculative teachings of man's clever imaginations?
 - * The responsibility of the believer towards those who refuse to hear the gospel or turn to error or heresy is clear in the Scriptures.
 - a. Now I urge you, brethren, note those who cause divisions and offenses, contrary to the

doctrine which you learned, and avoid them.
Rom. 16:17

- b. If anyone teaches otherwise and does not consent to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a *means of gain*. From such withdraw yourself. 1Tim. 6:3-5
- c. But we command you, brethren, in the name of our Lord Jesus Christ, that you **withdraw** from every brother who walks disorderly and not according to the tradition which he received from us. 2Thess. 3:6

Paul required Timothy to contend for the faith!

III. Paul revealed to Timothy the results of unscriptural teachings. Vs. 4b

- A. Paul revealed that what was not gospel fractured the unity of the body, “Which cause disputes”.
 - 1. The aim or goal of some of these individuals was to cause “parecho” meaning to bring forth, to result in.

- 2. The result was disputes “zeeteesis” , which means an investigation, inquiry, a seeking out, questioning or debating in a negative sense against and contrary to the gospel.
 - a. They lead to idle talk. 1Tim. 1:6
 - b. They lead to envy and strife. 1Tim. 6:4
 - c. They promote ungodliness. 2Tim. 2:16
 - d. They are associated with foolishness. 2Tim. 2:23, Tit. 3:9
- B. Paul revealed that what is not gospel was detracting the believer from being a good steward.
 - 1. “Rather than discussing and investigation about godly edification, they only brought about arguments regarding the gospel.
 - a. Godly “theos” from the word “God,” god-like
 - b. Edification “oikodonian” is made up of two words, the first is “oiko” house, the second “nomos” law.
 - c. It means a household economy, the management of a household or house affairs, oversight and administration of another's property, a steward.

2. Rather than being a good and faithful steward of God's word, they confuse it and dilute it.
3. Rather than being a good and concerned steward of preaching and teaching God's word to lost sinners, they are wasting time and opportunity.

* Perhaps not necessarily heresy, but unhealthy speculation, steeped in pride, dividing the church, which could end in heresy!

C. Paul revealed that what is not gospel is not based on revelation, "Which is in faith".

1. The word faith "pistis" means trust, belief, a firm persuasion, a conviction based on hearing.
 - a. The word is used always of faith in God, Christ or spiritual things.
 - b. Faith to be Biblical must be in reference or responds to the revelation of God.
2. The faith that professes belief in man's dogmas, fables and genealogies is not saving faith nor the sphere of divine activity but deception. Col. 2:8
3. The faith that saves is a faith that embraces the gospel message.
 - a. Agreeing with God that I am lost and a sinner. Rom. 3:23, Eph. 2:1-2

- b. Agreeing with God that His Son became sin for me and died in my place. 2Cor. 5:21
- c. Agreeing with God that there is only forgiveness and redemption in the death and resurrection of His Son Jesus. Jn, 14:6, Acts 4:12
- d. Agreeing with God that it is all of grace and salvation a gift of God. Eph. 2:8-9
- e. Agreeing with God that after salvation I be a wise steward in building people up in godliness and proclaiming the kingdom gospel.

Illustration

A cancer cell is nothing more than a normal cell turning on itself and destroying the health of the body. So those who divide the church and mislead others.

Application

1. Are you one who fractures the body through disputes that are unscriptural or unimportant to salvation?
 - a. Such as water baptism, either as a must to be saved or that it cleanses you from sin. 1Pet. 3:19-21
 - b. Declaring that the gifts are not for today. Rom. 12, 1Cor. 12-14

- c. Arguing that there is not a literal 1,000 years reign of Christ on earth. Rev. 20:1-6
 - d. Pointing out that there is no word found for “rapture”, therefore there is not such thing.
2. Is what you believe divine revelation and in the sphere of divine faith or of human origin?
- a. By giving allegiance to Mary over Christ.
 - b. By trusting your own goodness to be excepted by God.
 - c. By refusing to except the only way, Jesus.
 - d. By buying in to Calvinism and Reform theology the denies salvation to all men and that God only choose some to be saved, the elect, and damns the rest without ever having a chance to choose to be saved!
3. Are you being a good steward of God's word for salvation and edification?
- a. Walking in the Spirit to not fulfill the lust of the flesh. Gal. 5:16
 - b. Reckoning the old man dead daily. Rom. 6:6, 11
 - c. Being filled with the Holy Spirit continuously, evident by your speech, attitude and submission. Eph. 5:18-21
 - d. Being know for your love for one another. Jn. 13:35

Conclusion

Timothy's original commission was three-fold.

- I. Paul requested Timothy to stay at Ephesus!

- II. Paul requested Timothy to contend for the faith!
- III. Paul revealed to Timothy the results of unscriptural teachings!
* **Are you being a watchman of the Gospel?**