

1. Last week I taught 1Ti 1:6. When time expired we had just begun an analysis of 1Ti 1:7
2. Before we resume that analysis, you may want to use the provisions of 1Jo 1:9 by silently naming your sins to God as the Holy Spirit may or may not show.
3. Now we are ready to continue our analysis of Paul's letter to Timothy, but first an expanded translation of 1Ti 1:1-6.

1Ti 1:1 Paul, an apostle of Christ Jesus, by the command of God the Father, our Savior and Christ Jesus our hope and guarantor of all that awaits us both in time and eternity,

1Ti 1:2 to Timothy, my reliable student and legitimate son in the Christian faith. I want God's plan in action and the peace and stability that comes from that plan for your life; the plan, the plan in action and the peace resulting from that plan must come from God the Father and Jesus Christ our Lord.

1Ti 1:3 Just before I left Ephesus to go into Macedonia, I urged you to stay at Ephesus in order that you might serve as my vicar, charging those who are teaching false doctrine to cease and desist,

1Ti 1:4 nor do I want you to give assent to Gnostic myths and endless Jewish fables about genealogy which only foster empty questions and vain pontifications rather than glorifying God; such glorification comes only when believers use the two power options and grow in His grace;

1Ti 1:5 in contrast to the study of myths and fables, the goal and objective of the pastor-teacher is to prepare God's people for the production of divine good from a cleansed right lobe and a noble and honorable conscience developed from a sincere faith devoid of hypocrisy;

1Ti 1:6 from which such sound doctrine some pastor-teachers have erred, being perverted and having swerved from the teaching of sound doctrine to empty and vacuous words designed to entertain;

4. So far we have exegeted that portion of 1Ti 1:7 which in the KJV has been rendered "*Desiring to be teachers of the law...*" noting it might better be translated "**these men want to be teachers of the Mosaic law ...**"

5. The entire verse has been translated in the KJV.

KJV-Sentence continues

1Ti 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

6. I want to review some of that learned last week and then begin a categorical study of the Mosaic law.

DESIRING TO BE θελω ειμι

1. **Thelo Eimi** is better translated "these men want to be ..."
2. **Thelo** means "to will, to desire" or "to want something"; in this case Paul describes those who want to be teachers of the law. **Thelo** is a verb parsed as a present active participle followed by the verb **Eimi**, parsed as a present active infinitive.

TEACHERS OF THE LAW νομοδιδασκαλος

1. **Nomodidaskalos** is better translated "teachers of the Mosaic law ..."
2. **Nomodidaskalos** is a compound noun consisting of **Nomos**, meaning "law," and **Didaskalos**, meaning "teacher." **Nomodidaskalos** is declined as a nominative plural.
3. Now for new material and a study of The Doctrine of the Mosaic Law.

The Doctrine of the Mosaic Law

1. The Mosaic law is set forth in total in the first five books of the Bible.
2. Moses is the author of these five books. They were written in approximately 1450 B.C.
3. The five books consist not only of the law but the books are interlaced with history and prophecy.
4. The Mosaic law can be divided into three parts:
 - 4.1 Codex I represents a code of freedom and is called the Decalogue.
 - 4.1.1 This codex provides prohibitions against certain conduct and thinking which, if violated, tend to negate and abrogate freedom.
 - 4.1.2 Codex I is what we call the Ten Commandments.
 - 4.2 Codex II establishes basic principles governing relationships between people, ethnic groups and a nation and its citizenry; it defines crimes, punishments for crime, etc.
 - 4.2.1 For example, there are rules that regulate marriage, slavery and property rights, when hands are to be washed, which foods can be eaten, when interest can be charged, and which crimes should receive capital punishment.
 - 4.3 Codex III is a spiritual code consisting of a series of ordinances, rituals, liturgy and feast days, all of which are established for Israel's religious training, with particular emphasis on the coming Messiah and His atoning power.

5. The recipient of the Mosaic law is Israel.

Exo 19:3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

Exo 19:4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Exo 19:5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

Exo 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

Exo 19:7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

Exo 19:8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

Lev 26:46 These are the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

6. The function of the law in its Old Testament and early Kingdom Age usage ceased with the coming of John the Baptist.

Mat 11:13 For all the prophets and the law prophesied until John.

Mat 11:14 And if ye will receive it, this is Elias, which was for to come.

Luk 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

7. Christ fulfilled the law completely.

Mat 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

8. As a code of conduct, spiritually speaking, Church Age believers must never place themselves under the Mosaic law. To impose such laws on others as tests of spiritual maturity is a sign of Christian immaturity and error.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal 2:21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Gal 3:10 For as many as are of the works of the law are under the curse: for it is written,

Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Gal 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

Gal 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal 3:25 But after that faith is come, we are no longer under a schoolmaster.

9. Christ is therefore the end of the law for righteousness to everyone that believes.

Rom 10:4 For Christ is the end of the law for righteousness to every one that believeth.

10. What then is the function of the law today?

10.1 The law is said to be a tutor that takes the unbeliever to Christ; it makes clear how short unregenerate man falls of God's impossible standards.

Gal 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

10.2 The law is said to be a perfect marriage counselor, to show us our bad marriage to our old sin nature and our need for a new husband, Jesus the Christ.

Rom 7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

Rom 7:2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

Rom 7:3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Rom 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

10.3 The law is still a perfect standard for a nation desiring peace, stability and tranquility.

1Ti 1:8 But we know that the law is good, if a man use it lawfully;

1Ti 1:9 Knowing this, that the law is not made for a righteous man, but for the lawless

and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
 1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

10.4 It is to be studied by the church in its proper historical setting and from a dispensational perspective.

11. Believers in the Church Age are under a higher law; it is called the perfect law of liberty.

Jam 1:23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

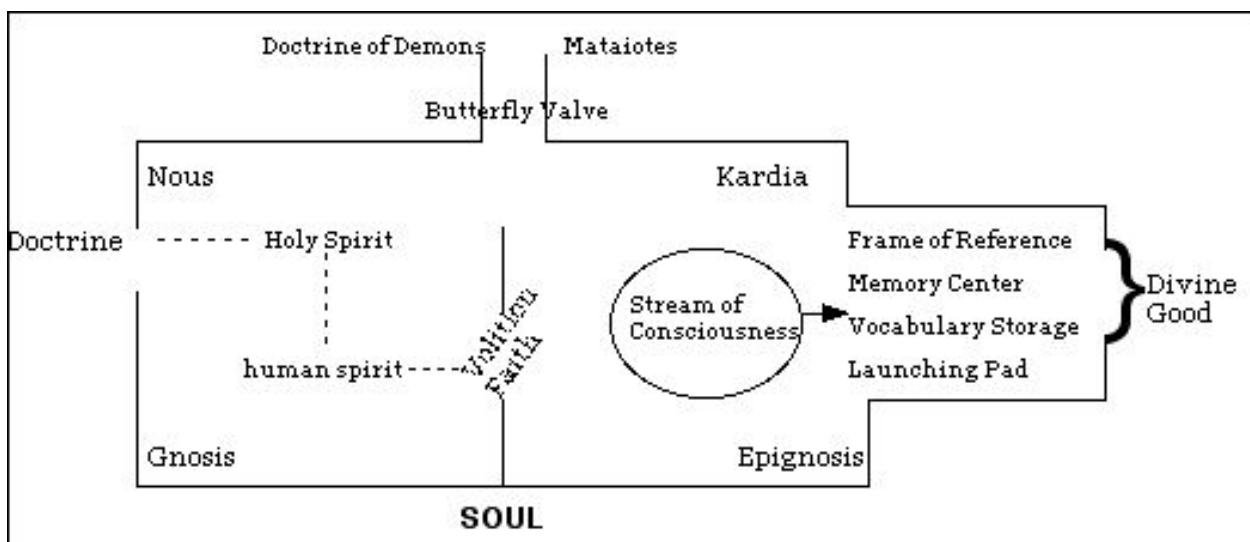
Jam 1:24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Jam 1:25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Heb 7:19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Jam 2:12 So speak ye, and so do, as they that shall be judged by the law of liberty.

11.1 The perfect law of liberty functions by means of God's Grace Apparatus for Perception (GAP).



11.2 Under GAP you get exactly that doctrine needed at exactly the right time.

11.3 When a believer is positive, the Holy Spirit teaches the human spirit, making **Gnosis** in the **Nous** (left lobe) perspicuous, i.e., academically understood.

11.4 For the process to work, however, each believer must be in fellowship. Fellowship is absolute and requires only the naming of sin.

1Jo 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

11.5 The **Nous** can be thought of as a staging area. From the **Nous** (left lobe) doctrine will be either transferred to the **Kardia** (right lobe) or lost, depending on whether it is believed or not believed.

11.6 To transfer doctrine from the **Nous** to the **Kardia** requires faith--the use of volition.

11.6.1 The believer simply believes that which is academically understood and the information in the **Nous** is transferred to the **Kardia** where it becomes **Epignosis**.

11.6.2 Doctrine can reside in the **Nous** in great quantity without spiritual benefit.

11.6.3 It is quite possible to know an immense amount of Scripture without understanding its meaning. In fact, such is often the case. Even the devil used Scripture to confound and to teach false doctrines.

11.7 Let's look at a few of the many grace provisions provided by God the Father to facilitate our learning:

- the formation and preservation of the Canon of scripture
-
- divine authorization of the local church as the classroom for learning doctrine
-
- the gift of pastor-teacher to teach in the classroom
-
- the indwelling and filling of the Holy Spirit
-
- the human spirit at the point of faith in Christ
-
- the laws of divine establishment to protect freedom and privacy
-
- logistical grace such as oxygen to the brain, food, clothing and transportation

11.8 The Holy Spirit teaching the human spirit forms the basis of GAP; through the use of GAP the believer creates a stabilized environment in the soul where Christ can feel at home. You have this inner strength from doctrine in order "That Christ may dwell in

your hearts ..." Eph 3:16 & 17 (in part).

11.9 To consider human IQ as a factor to exclude certain believers from understanding doctrine would make God unfair and partial; such a thought is blasphemous. The learning of doctrine has always been a matter of grace. Mat 5:6.

Mat 5:6 "Blessed are those who hunger and thirst for righteousness, for they will be filled."

11.10 Paul teaches in 1Co 2:10-3:5 that the unveiling of doctrine is done by the Holy Spirit. For example:

1Co 2:10 ... God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

11.11 Human perspicacity cannot lead to an understanding of doctrine; it takes a born-again person filled with the Holy Spirit and ready to be taught.

12. Keeping the Mosaic law, in a spiritual sense, was always limited.

12.1 It could never justify.

Rom 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

End Lesson Taught 2-14-10