

1. Last week I taught in part 1Ti 1:7. When time expired we were in the process of studying The Doctrine of the Mosaic Law.
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 1:3-6.

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 and then return to our study of the Mosaic law at point 12 on page 5.

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. This codex provides prohibitions against certain conduct and thinking which, if violated, tend to negate and abrogate freedom. 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 and punishments for crime. 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 19:3-8 and Lev 26:46

6. The function of the law in its Old Testament and early Kingdom Age usage ceased with the coming of John the Baptist. Mat 11:13-14 and Luk 16:16

7. Christ fulfilled the law completely. Mat 5:17-18

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 2:20-21, 3:10,13 and 23-25

9. Christ is therefore the end of the law for righteousness to everyone that believes. Rom 10:4

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

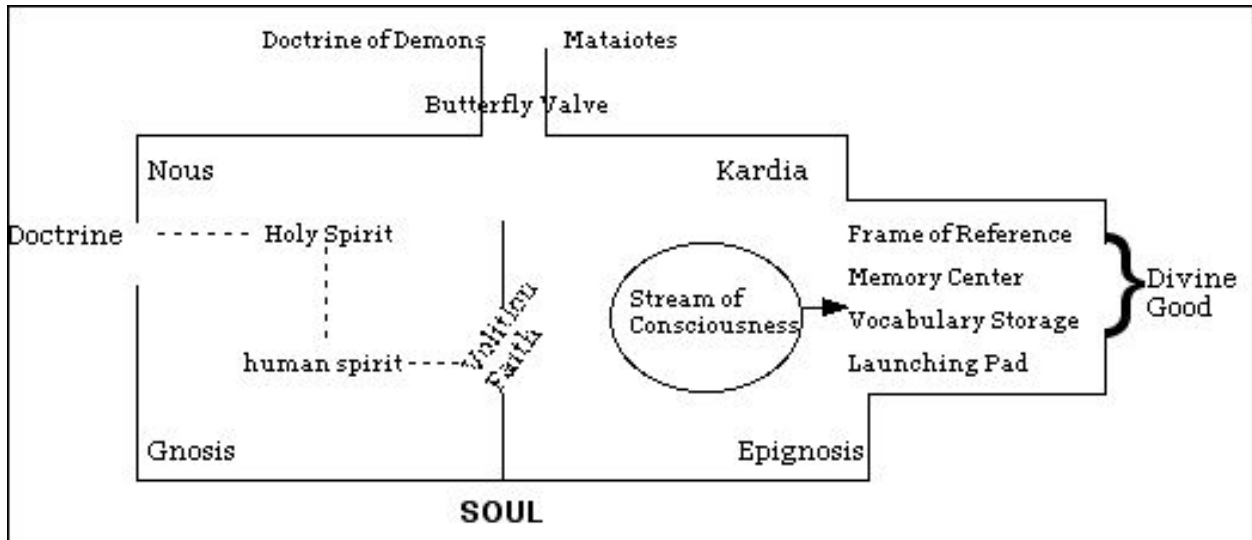
10.2 The law is said to be a perfect marriage counselor, to show us our bad marriage to our old sin nature and our need for a new husband, Jesus the Christ. Rom 7:1-6

10.3 The law is still a perfect standard for a nation desiring peace, stability and tranquility. 1Ti 1:8-10

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 1:23-25, Heb 7:19 and Jam 2:12

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

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 and 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.

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 3:20,28 and Acts 13:39

12.2 It could never provide the indwelling or the filling of the Holy Spirit. Gal 3:1-5

Gal 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Gal 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Gal 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the

flesh?

Gal 3:4 Have ye suffered so many things in vain? if it be yet in vain.

Gal 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

12.3 It could never provide life.

Gal 3:21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

Gal 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

12.4 It could never provide a solution to the problem of controlling your old sin nature.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

12.5 It could never bring salvation; the Levitical offerings and sacrifices were only training aids.

Heb 10:6 In burnt offerings and sacrifices for sin thou hast had no pleasure.

13. Now let's see how our verse looks so far by way of an expanded translation.

Expanded Translation

1Ti 1:7 these men want to be teachers of the Mosaic law ...

14. Now let's review the Doctrine of Teaching.

The Doctrine of Teaching

1. The Greek verb **Didasko** originally meant to teach publicly. Teaching was done in a public assembly usually called the **Ekklesia** or church.

2. **Didasko** or public teaching is the primary function of a pastor-teacher, whether convenient or inconvenient. All his other functions are designed to support this function.

3. In the Church Age, believers are urged to attend the local classroom where the Word of God is taught. It is to be done consistently.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

4. In the epistles to the churches only pastor-teachers are told to teach the Word.

4.1 Notice the examples in the Pastoral Epistles where teaching is listed and commanded for pastor-teachers:

1Ti 3:2 A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt **to teach**;

1Ti 4:11 These things command and **teach**.

2Ti 2:24 And the servant of the Lord must not strive; but be gentle unto all men, **apt to teach**, patient,

Tit 2:1 But **speak** thou the things which become sound doctrine:

Tit 2:15 These things **speak**, and exhort, and rebuke with all authority. Let no man despise thee.

2Ti 4:2 **Preach** the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

5. There are four words in the New Testament for a pastor-teacher; each emphasizes a special function of his office.

5.1 **Presbuteros**--means the old man. The word stresses the authority of the leader of the local church. The pastor-teacher represents the absent King Jesus.

1Ti 5:17 Let the **elders** that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1Ti 5:19 Against an **elder** receive not an accusation, but before two or three witnesses.

1Pe 5:1 The **elders** which are among you I exhort, who am also an **elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

5.1.1 Congregants are urged to get under the authority of the **Presbuteros**.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

5.2 **Episkopos**--means the chief overseer and stresses the role of the pastor-teacher as the person in charge of policy-making.

1Ti 3:2 A **bishop** then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;

Phi 1:1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the **bishops** and deacons:

5.2.1 Christ is the ultimate **Episkopos**.

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and **Bishop** of your souls.

5.3 **Poimen**--means the shepherd of the sheep and emphasizes his responsibility for protecting and feeding his congregation; it is the noun form of **Poimaino**. The pastor-teacher is to protect the privacy of the believer; he is also responsible for shielding his congregants from false teachers. The pulpit is to be guarded.

Joh 21:16 Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, ""**Take care of** my sheep."

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be "**pastors**" and teachers,

Acts 20:28 Keep watch over yourselves, and all the flock, over the which the Holy Spirit hath made you overseers, "**to feed**" the church of God, which he hath purchased with his own blood.

1Pe 5:2 "**Feed**" the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

5.3.1 Christ is also said to be the ultimate **Poimen**.

Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great "**Shepherd**" of the sheep, through the blood of the everlasting covenant,

1Pe 2:25 For ye were as sheep going astray; but are now returned unto the "**Shepherd**" and Bishop of your souls.

5.4 **Didaskalos**--means one who teaches the Word in public assembly; it is the noun form of the verb **Didasko**. The word emphasizes the primary aspect of the pastor-teacher. His job is to provide doctrine to those who come.

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a **teacher** of the Gentiles in faith and verity.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a **teacher** of the Gentiles.

5.4.1 A **Didaskalos** must declare the Word fearlessly as God's ambassador.

Eph 6:19 Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly **make known** the mystery of the gospel,

Eph 6:20 for which I am an **ambassador** in chains. Pray that I may declare it fearlessly, as I should.

6. Interestingly, **Episkopos**, **Poimen** and **Didaskalos** (or one of their cognates) are used interchangeably for pastor-teacher.

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, **pastors (Poimen) and teachers (Didaskalos)**;

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you **overseers (Episkopos), to feed (Poimaino)** the church of God, which he hath purchased with his own blood.

1Pe 5:2 Feed (**Poimaino**) the flock of God which is among you, taking the oversight (**Episkopos**) thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

7. There is another word which is often used for pastor-teacher; that word is **Kerux**. It is usually translated "preacher."

7.1 This word stresses the evangelical aspect of many messages given by the pastor-teacher. The word originally described a town crier. The town crier would bring a message from the king. The message would be read in the public square.

2Ti 1:11 And of this gospel I was appointed **a herald** and an apostle and a teacher.

8. The pastor-teacher presents the message, but it is the Holy Spirit Who teaches the student.

1Co 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost **teacheth**; comparing spiritual things with spiritual.

Joh 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he **shall teach** you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall **not speak** of himself; but whatsoever he shall hear, that shall **he speak**: and he will shew you things to come.

9. Now let's again see how our verse looks so far by way of an expanded translation.

Expanded Translation

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End Lesson Taught 2-21-10