



Sermon – 04/02/2017

1 Timothy 1:3 – 5

I'm impressed. Nice crowd for this kind of day. I got all sorts of texts wondering if we were going to have service. And so I texted a preacher friend in town who's at a church with similar size and repute of hours. So I'm not going to tell you who it was but I texted him this morning and said, "Hey. You guys having service? We are." He texted me back and he said, "Yeah." Second thing he said, "Praying for you right now." And the third thing he said was, "If I didn't have to preach I'd stay home in bed." So just love an honest guy.

Turn to 1 Timothy. That's where we are. We're walking through, we're walking through this book. A few years ago when *The Shack* first came out in book form, and I'm just going to encourage you, don't go see the movie. The theology is, the main point may be OK, but so much of it is woeful. But I remember right when it came out this lady came up to me in the church, she's gone, she's in another state now, and she walked up to me and she said, and she wasn't being teasing, she had that, if you're married you know that look that your wife has when you're in trouble. She had that look and she said, "I just finished the book, *The Shack*, and I don't want to hear anything bad about it in one of your sermons." Which said to me that there must have been something bad in it that she knew was bad, but she liked the rest of the book so she wanted me to make sure I didn't bust it.

Now one of the jobs as a pastor is to have to deal with that. One of our jobs is to protect you from what's out there that sounds good and really is not. That is exactly what he's doing with Timothy. Now look in verse 3. It says:

[³Just as I beseeched you to stay in Ephesus, while I went into Macedonia that you might teach some not to teach another doctrine,](#)

Now so he's going to, now we've got a little sea here, but we've got Asia (where Turkey is), we've got Macedonia up here. Remember Thessalonica, Berea, Philippi, we've got Corinth down here and Achaia. Paul's heading over here, but he leaves Timothy as the pastor at the church at Ephesus. He leaves him there. First thing he says to him, as a matter of fact the entire book is really his instruction to Timothy as he pastors the church and what he ought to do and how he ought to pastor and how that's going to involve things. Now so he says here's the first thing I want you to do; first thing off the bat. There are some, now listen to what he says

because this is important. Now there are, let me walk through and then I'll come back. Listen to this.

that you might teach some, might command some not to teach another doctrine, 4neither to give way to myths and endless genealogies, which create speculations rather than the household of God being built in you in faith.

So here's what he says. Now remember Corinth at the end of the book. We talked about the fact that those guys were coming in and saying, "We have a knowledge that Paul doesn't have." And it was probably referring to 1 John where the Gnostics were saying that Jesus didn't come in the flesh and that if he died on the cross it was spiritual. It really wasn't physical which we all understand means; I'm not saved if he didn't die physically. So it was a heresy and a dangerous false doctrine. I don't think that's what you have in Timothy. Now some of your translations are going to say false doctrine, but literally, the Greek word in verse three is that you command some, not to teach another doctrine, which results in myths, endless genealogies, and creates these speculations. I don't think he's really talking about, in the tone of the book, is some really heavy, blasphemous heresy.

I think there are two ways the enemy pulls us away from scripture. I think number one he does give us false doctrines that we believe. But the other thing he does; he gives us, this is my best phrase, he gives us goofy doctrines. Now I think that's what you have here; endless, all sorts of speculation, endless genealogies. There was a book, and nobody knows exactly what Paul's referencing. Obviously, Timothy does and the church at Ephesus does, but it was a book out there, it's apocryphal and apocalyptic, it's the Book of Jubilees and it's kind of a commentary that the Jewish people read on Genesis. Now the problem with this book is it did exactly what he says here. It created crazy stuff. It said, for example, that the angels were created circumcised. Now see, what's the phrase, dumber than dirt. That doesn't even make sense. Jesus said the angels were not, do not marry, given in marriage. They don't have that ability so they're not circumcised. So all of a sudden now you're reading this book and now you're starting to debate among one another; I wonder if the angels are circumcised. And now you're completely away from scriptural teaching. So I think one thing he will do to us, one thing he'll do to us, he'll give us doctrines or things that are not necessarily heretical, but that are goofy.

When I was in college and I went to a Baptist school because I didn't know anything about the Bible, I didn't know who came first; Abraham or Moses. So once God called me to preach I figured it would behoove me to go figure something out about that book. So I went to college and one of the things that happened about my sophomore year this book came out that I read and went nuts over. Every guy in my dorm read it and went nuts over. And there were tons of books that followed it that we all went nuts over for about 6 months to a year. And the book was The Late Great Planet Earth by Hal Lindsey. It was a book about the second coming of Christ which is in the scripture clearly. Daniel, Revelation, Ezekiel, there are all sorts of passages about the second coming of Christ, 2 Thessalonians, all sorts of passages. Absolutely true. But this book got me just going crazy. And in the book Hal has figured out things nobody else has figured out. Agog and Magog are Russia; he's absolutely sure. Bible talks about the weapons of the anti-Christ being burned up. He went into this thing, they discovered certain metals in the weapons and they're going to burn differently. Revelation 9, 10 talk about the locusts. He pointed out

that the locusts had men's faces. He said those are helicopters. And so pretty soon you're getting up in all these crazy speculative things exactly what he is talking about. And here's what happened to me and I didn't know this verse, but I got heavy into this stuff for about six months and I couldn't let it go. I read every book. I had all my charts. I had everything down. I knew when He was coming back. And so, and again I didn't know this first, but after about six months, and I don't know that I'd use the word epiphany, but after about six months it all of a sudden dawned on me one day, I kind of looked in the mirror and I thought, "You know I've been studying hard for six to nine months. I'm not praying any better. I don't really know the Bible any better. I'm not really changed any spiritually." And then I kind of came to a point I realized, "You know in all this study I've kind of lost my connection with the Father." And I think that's what Paul's talking about. I think there are two ways the enemy pulls us away from this. One is abject heresy. But the other is he gets us caught up in speculations and goofy stuff. So let's just be real clear here. If it's not in here, don't try to answer the question because you wind up in goofy-land. You can wind up in heresy-land; you can wind up in goofy-land. Either one pulls you away from the Bible. Look at what he says, 1 Timothy, he says:

[I don't want you in these endless genealogies and speculations, listen to this, but I want the stewardship of God which is in faith.](#)

Now that Greek word stewardship is literally the Greek word to rule a house. So here's what is supposed to happen in your life. You're not supposed to be caught up; you're not supposed to come to the scripture and wind up in all these goofy speculations. When you finish with the scripture, God should be able to be increasing the work of his house in your life. Now with all of us in this room that means two things; there are two things God's doing to build a house in your life. Two things that his kingdom's operating on: number one – every one of us He's trying to conform us to the image of Jesus Christ. So he's trying to get every one of us to walk, look, and smell and act like Jesus Christ. There's the first thing. Second thing is this: every one of us in this room has a plan from Almighty God. It may be Yemen. It may be London. It may be here. It may be a preacher. It may be a missionary. It may be a business worker. It may be a teacher. There are all sorts of things. But he's trying to work his plan out in your life in two ways: conforming you to the image of Christ and then putting you where he has for you so that the image of Christ impacts the people that you run into in your calling. Those two things. That's what that Greek word means. God's trying to do, and if I get caught up in heresy or goofy, Christ is not formed in me and I don't impact the people around me. So there are two things here. God wants to take the Word, move the goofy, move the heresy, get you locked down here so that he forms himself in you and then wherever he plants you, you impact the people around you. Real simple.

You say, "Well how do I know whether or not the word is doing that?" Alright. Here we go. Verse 5:

[⁵the end of teaching](#)

Now literally here's the Greek. The end of teaching. In other words the aim, the purpose, the absolute reason why you go to the Scripture or why I teach it. The purpose. Now listen to what

he says. The purpose of teaching and he's going to give you this. Now watch this. Here's the first thing:

The end result, the purpose of teaching, is love out of a clean heart

Now here's the first thing that happens. OK. If I really get into the scripture, I don't get goofy and I don't get heretical, I get into the scripture and see what it says; He will do two things. He will point out to me where I'm not living out of God's character and it will show me where I am. So it will in time direct my heart and it will clean it up. Not perfect. None of us is perfect. But it will direct your heart toward being clean and then what happens is the clean, now listen, the cleaner my heart gets, the more I fall in love with Jesus. Now there are two Greek words, we've talked about this before, *philia* means to feel something, *agapé* means I love something because of its value. Now here's what happens. If Biblical teaching does what it's supposed to do in your life it will purify you on the inside which will cause you to appreciate and love and have great value for the Jesus that's changed your heart. So your love for Him and His value of who he is deepens. If your value and love of Jesus Christ isn't deeper after a year of opening the Bible, there's something wrong either in where you're going for Bible study or in your own work. You're studying it for information instead of studying it to meet the author. So first thing that should happen; your love for Him and your appreciation of His value should become deeper. Here's the second thing and look at this:

clean heart and a good conscience

There's our problem. All of us have a conscience. Now here's the deal. Listen to me carefully. I'm going to walk you through this and I'm going to say something that's going to pop me, but just we're going to walk through this today. You have in your life kind of three warning systems. You have the scripture. You have the Holy Spirit in you. And you have a conscience. Now lost people have a conscience. The problem with a conscience is it goes whatever direction you train it. It's based on what you think. So it can go against, depending on how you train it, it can go against what God really wants for you. It can be under reactive or over reactive. And so what the Bible does is the more you fall in love with Christ and the more the Word impacts your life, the more it takes your conscience, now listen, and it aligns it with this book and with the Holy Spirit in your heart. So things begin to work together.

We have here at Central now a thing called, one of the best things we do all year, the Daddy Daughter, what's the next word? Dance. OK. If we had used that word here 15 years ago I'd be the pastor of First Baptist Hearne. I remember when Jerry Dingmore was our first college minister back in the early '90's and he said, "Listen, I'm going to take the college students out and we're going to do country/western dancing." I said, "Oh no, no. You're going to do country/western foot functioning." We don't dance at Central. Now the reason is because for years if we even mentioned a Daddy/Daughter Dance or College students dancing and I'm just going to tell you....I'm going to be careful. So we have people that were very upset about a dance. Now before, and I used to just kind of bust their chops, but I really think it's because their conscience is in the wrong place. If you've ever been to a dance of teenagers where the lights are low, the music is seductive, you're holding each other, you're doing some things you shouldn't be doing, then you understand the danger there. And I don't think that's to be

dismissed. And so when that's been your experience, your conscience, the minute you hear the word dance, your conscience reacts and you're immediately angry because you don't understand how the church could do something like that, to have a dance, when in fact the scripture never addresses it except one time when it says David danced before the Lord and his wife blew him up about it. Our conscience has to be re-tuned. Now for me, it wasn't the dancing thing, for me, now I want you to hear me all the way through on both sides, we're going to have hear, so hear me all the way through. Don't tune me out. Don't do the Baptist thing.

My conscience was in the wrong place in regards to alcohol. Now I can immediately see you going "What's he going to say?" Can we go get drunk now? No! But I grew up with a Baptist ideology that if you took any alcohol you were not right with God. So let me just, my conscience was controlled by that. Now I don't drink today. I will not drink. There are three reasons; one of which doesn't count any more but the other two still do. My first reason I don't drink is because I'm a pastor. We have people in this room today that are struggling with alcohol. I don't want them to see me with alcohol in my hand and they think, "Well if he can do it, I can do it." I don't want to be a stumbling block and a cause of damage to them, particularly as a pastor. So I don't drink; not going to drink. Number two: I know my personality. I have an addictive personality. I'm on a deer lease with the president of Blue Bell and I don't drink Blue Bell, drink it, whatever it is, this is how I know you're in trouble. I don't drink Blue Bell because if I drink it tonight at 9:30, tomorrow night about 8:30 I'll crave it. I know because I'm an addictive personality. We love Blue Bloods. Great show. But every night they get home, buddy, they're popping a little think of scotch. If I did that one little think of scotch a night, I'd need two tomorrow night, three the next night, and I guarantee you there'd be a point where I'm not in control of the alcohol, it's in control of me. That's the second reason.

The third reason I didn't drink growing up, especially as a young pastor, is kids in the home. One of the things my kids told me when they left home, they said, "You know, dad, if you had touched alcohol, we would have done it in high school." I don't want my kids not knowing how to handle it, get behind a car, and kill somebody. You say, "Well that's being extreme." Let me tell you something. I can't tell you how many people I've buried dead because somebody drank behind the wheel of a car. So those three reasons. Now the problem is that the Bible doesn't say you can't drink. As a matter of fact when we get into chapter two of Timothy he's going to say to me, he's going to say to the deacons, don't give yourself too much wine. In other words you can, you can't do much, for us we're going to say a sip. So at any rate, but the Bible doesn't say you can't. And I had a conscience that was based on Baptist ideology instead of the truth of scripture. And when I ran into people that had alcohol, my first thought was, "Man you are not spiritual or you wouldn't have that in your hand." I have a brother-in-law and sister-in-law that love Jesus, are two of the Godliest people I know, and they have a glass of wine every night for supper. So my conscience was tuned to Baptist ideology instead of scripture. So that's where I am and I had to kind of walk my way back and so as I've studied the scripture and really looked at it, it's turned my conscience back. I still wouldn't do it with my kids in the house. I think that's a wisdom question. But my conscience had made it a moral question when I think the Bible addresses it as a wisdom issue. So second thing the Word's going to do is take your conscience and it's going to turn it around where it matches, not what you've known all your life growing up, but it's going to match what the scripture says and what the Holy Spirit reveals to you. So if I walk up to you and you've got a beer in your hand, don't do what most people do. I

walk up, they got the beer, and they go, “Brother Christ, so good to see you.” Like I don’t know you have a beer! You’re sitting there going, “Yeah, yeah, I’ll be in church Sunday. Yeah! Man I love your sermon. Boy! Great stuff. Yeah. Good to see you.” Don’t do that. I’m not going to pass judgment on you. My conscience has been re-altered. I’m embarrassed to have to say that, but it’s a fact.

Third thing. Look at this:

[and a faith without hypocrisy.](#)

That is one of my favorite Greek words in the New Testament. *Hypokrités*: to judge under. That’s the literal Greek word. Weird word but here’s what it means. In the old days, the Roman Empire and the Greeks, they, they had plays and they had actors. They didn’t have the large number of actors we have today, and you really weren’t much of a celebrity, plus they didn’t have many actors. Everybody had to play more than one part so here’s what they would do. They had masks, different masks, you would take the mask, whether you were playing a woman or playing a man, you would take the mask, you would come out with the mask on that would represent the particular character in the play, you would change your gestures and your voice and your speech inflection to match the mask that you were wearing over your face. And these actors were called hypocrites because they were wearing a mask.

The third thing that the word of God should do in your life; it should bring you to a point, let me put this in terms that we all get, that if you’re alone in a motel room in another city Friday night at 10:30 you ought to be the same person you are sitting in that chair right now. And I get it. We all put on the mask when we come Sunday morning, particularly if you came in the same car, because 9 times out of 10 you had a fight. You’re mad at the kids, you’re mad at each other. I told you my wife and I solved that. We come in different vehicles. No point asking the Holy Spirit to do anything about it because, you’re stuck. So we all have bad Sundays. I get that. But we come here singing to a Savior. We come here listening to truth about a Savior because we are saying by being in this building we’re in love with Him. Now when you get out of here it doesn’t mean you’re not going to sin, you’re not going to fail, you’re not going to be perfect. But I will tell you, you should at least have the same dynamic in your soul Friday night that you do Sunday morning at 9:40. And the word of God should do that. So you don’t want to get caught up in all this goofy theology or heretical theology. That book should make you love Him more, fix your conscience, and take off the mask. If you go to a Bible study for a year; I’ll put it in these terms. If you go to a church for a year and those three things don’t happen to you, then I’d get out of the Bible study, I’d get out of the church, or I’d look in the mirror and say, “What is wrong with me that your word has not changed me?” For an entire year in college, six months to a year, His word didn’t change me because I was caught up in the goofy. You don’t read this and it’s the most dangerous job for preachers; the most dangerous thing in a pastor’s life, and this is why we burn out, this is why guys burnout for four or five years, we can come to a place as pastor’s where we read this to give you information, but we’re no longer reading it to meet with the author, and that’s dangerous.

We’ve had some really quality young pastors come through this church. As a matter of fact one of them is over in Austin at Austin Stone, Matt Carter. Matt and I were on a luncheon panel at

the Expositors Preaching Conference up in Fort Worth a couple weeks ago. And in sitting on that panel somebody asked a question and Matt responded with what I thought was a great answer. They asked about hiring staff. What do you look for? What do you think? And Matt had an interesting response. I don't think I'll ever forget this. He said, "You know," he said, "My executive pastor really does the first stuff; checking the staff out." He said, "When I come in, I have one question I ask every staff member." He said, "I ask them when's the last time that the gospel and its truth made you weep?" That is the question. If His truth really impacts you, at some point you're going to weep over how great your God is. And if this table that we're about to enter doesn't impact you and the truth of this doesn't impact you, then I would go home and say, "God I don't care anymore about information. I want to know the author of every word in this book."

Let's pray.

Father I thank you for those that came out today. Thank you that your word can absolutely transform us inside out. Father I pray two things: I pray for me, that my agenda would never be to disseminate information, but that my agenda would be that they fall in love with you, their conscience are re-twisted and there's no mask. And Father let that be the agenda for every heart in this room. Thank you that what we celebrate in a moment makes that possible. In Jesus Christ name.

With your heads bowed and your eyes closed, none of that can have any impact on you until you meet Jesus Christ. If you're here and you want to do that, the staff and I are here; we'll be glad to share with you how. If you have something you need to pray about before you come to this table, we're here at the front, we'll be glad to share with you. And if God's calling you to be a part of this fellowship, as He speaks to your heart this morning you come.