

## INTRODUCTION

The sum of all our duty to God our Creator is to love Him with all of every part of us, and to love other people with that same Godly love. So, the goal or end or target or destination in all sound Christian bible teaching is love. The apostle says that certain people must be charged not to teach anything other than that good bible doctrine which follows the pattern of sounds words laid down by the apostles. He says that the aim or goal or end or target or destination of that charge is love---specifically that Godly love that comes from all of every part of us. Through Moses, the Lord describes it as love with all the heart, all the soul, and all the strength or might. Through Paul, the Lord describes it as love from a pure heart, a good conscience, and unhyprocritical faith.

The men who need to be charged have strayed from these. Let's see how we are to understand that, and what we are to do about it, and how it is related to the gospel of Jesus Christ.

## TEXT

1 Timothy 1:5-7

## BODY

### I. Some Have Strayed from These Things

A. English: have erred; having strayed; by swerving

B. G795 *astocheo*

1. this is a negation: not + aim

C. err, stray, swerve

D. note that although we speak of this in English as something these men have done; in the original it really is something they have NOT done or FAILED to do or CEASED from doing; so as you consider this verse, please keep that in mind

1. it does not take conscious thought to do this thing that some of those men in Ephesus had done

### II. In Straying from These Things, They Have Turned Aside

A. Here you may see the importance of realizing that the previous point is not really something some men have actively done, but something they have NOT done; because otherwise it won't seem to make sense to say this second thing

B. English: old way of translating this was "have turned;" but the Greek word is G1624 *ektrepo*; the prefix "ek" means "out of" or "away from;" so we see newer translations saying, "turned aside" or "wandered away"

### III. They Have Turned Aside to Idle Talk, to Vain Discussion

#### A. G3150 *mataiologia*

##### 1. empty/vain/profitless/useless/idle

###### a) idle

(1) person's heart is beating, lungs are breathing, but he is not doing anything that produces any good

(2) car's engine is running, gas is being consumed, but the car is not taking anyone anywhere

###### b) vain

(1) somebody did something, but it did not accomplish what was needed, so we say it was done "in vain"

##### 2. speech/talk/discussion

a) you know the Greek word *logos* "In the beginning was the Word" "In the beginning was the *logos*"

b) here a form of that word *logia*, which here means speech or discussion

##### 3. so, idle talk; vain discussion; useless speech

#### B. These men would think that their doctrine is full of wisdom, useful for building up the church, when, in fact, it is empty, vain, idle, useless

1. remember that God has ordained an economy, a stewardship in His house, where faithful men dispense the nourishing Word of God, milk for babes, and meat for the mature, by which individual Christians and the whole church grow strong in the Lord

2. but when men teach, who have ceased to aim where they should, and so have turned aside, their talking does not produce this dispensing of the Word of God; it is just idle, useless, profitless

#### C. They think that what they say is teaching the bible, but

1. they don't understand what they say; that is, they don't understand the law itself

a) they don't understand the law as originally given, free of man-made tradition

b) they don't understand the law in light of the coming of the New Covenant

c) they don't understand the three different kinds of law found in the Old Testament, as we discussed last week

2. they don't understand the things which they affirm; that is, the assertions they make about what we must do because of what the law says

3. so, although good, sound teaching of the law can be very nourishing for the church, these men's way of teaching law, which is so different from how our Lord Jesus and His apostles taught the law, is just a speaking in to no useful purpose; it is just idle talk or vain discussion

- D. There is a very interesting turn of phrase here in the traditional English versions that may be very helpful in remembering this concept
1. Tyn, Gen, KJV: vain jangling
  2. jingle and jangle = the sounds pieces of metal make when they are shaken against each other
    - a) -jingle = pleasant e.g. bells
    - b) -jangle = unpleasant, discordant e.g. keys
  3. so “jangling” was used to denote the speech of quarreling or bickering
  4. this is a very striking phrase, and may be helpful for remembering, but there are a couple of weaknesses to this translation, I think,
    - a) the Greek word does mean vain or empty “talk,” but not necessarily “quarreling” or “bickering;” in fact, I would say that many times the speech of such men comes in smooth presentations rather than quarreling
    - b) which is that the speech of such men is often not unpleasant, but pleasant to listen to, which is part of the danger for God’s household;

The aim of the charge Paul is giving is love from all of every part of us:

-a pure heart

-a good conscience

-faith unfeigned

Some have strayed from these and have turned aside to idle talk.

Let's apply the gospel to this difficult situation.

#### IV. The Gospel Is for Those Who Have Strayed

- A. It may be that you are one who has strayed from God's word, not meaning to, but by someone else other-teaching you
- B. It may be that you are one who has strayed from God's word, seeking to be a teacher, but not really knowing the bible and the truth we believe about our Lord Jesus Christ
- C. Note that the apostle does not write Timothy to tell these men they cannot be recovered, but are doomed to go to hell. No, Timothy is to charge them not to continue straying as they have been, but to stop straying. At the same time you are charged neither to teach other doctrine, nor to give heed to myths, you also are promised that there is forgiveness of sins in the name of Jesus Christ for all who repent and believe in Him. These men in Ephesus are not too far gone to be forgiven and to set their eyes again on the destination: love for God through Jesus Christ, with all their heart, mind, and strength. How far gone would be too far? Glance ahead in 1 Timothy, to 1 Timothy 1:13-14
  1. 1 Timothy 1:13-14 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. (14) And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus.
- D. It may be that you are one who has strayed from God's word not in some points of doctrine, but entirely. What does the bible say about that?
  1. Isaiah 53:6a All we like sheep have gone astray; We have turned, every one, to his own way;
  2. Isaiah 53:6b And the LORD has laid on Him the iniquity of us all.

#### V. Those Who Have Strayed Can Hear This Gospel Only If This Charge Is Issued

- A. It does not feel very much like we are preaching the good news of God's grace when we are charging certain men not to teach other doctrine
- B. But by the wisdom God gave him, the apostle Paul understands that if men who stray from the goal are not charged to stop, their own situation and the situation of the churches will get worse and worse, until the gospel is no longer understood, believed, and preached
  1. 2 Timothy 2:15-18 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. (16) But shun profane and idle babblings, for they will increase to more ungodliness. (17) And their message will spread like cancer [ESV gangrene]. Hymenaeus and Philetus are of this sort, (18) who have **strayed [ESV swerved]** concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.
- C. For the gospel of forgiveness of sins in Jesus Christ to be preached, the straying or swerving of certain men must be stopped while it is still slight or small. Such straying or swerving, if allowed to continue unchecked, will result in the gospel not being preached.

Psalm 40:4 Blessed is that man who makes the LORD his trust, And does not respect the proud, nor such as turn aside to lies.

for Lord's Supper:

1 Peter 2:24-25 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed. (25) For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.

**(6a) from which some, having strayed,**

ESV: Certain persons, by swerving from these,

Wyc, Tyn, Gen: have erred

“from . . . having strayed” or “by swerving from”

G795 *astocleo* not + hit the mark not + correctly aimed

Trapp (as others):

"Having missed the mark," as unskilful shooters

Paul uses this term in this context three times; this one and these two others:

1 Timothy 6:20-21 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge-- (21) by professing it some have **strayed** concerning the faith. Grace be with you. Amen.

2 Timothy 2:15-18 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. (16) But shun profane and idle babblings, for they will increase to more ungodliness. (17) And their message will spread like cancer. Hymenaeus and Philetus are of this sort, (18) who have **strayed** concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.

JRY: What have they strayed from? It is plural. It is those things listed in verse 5  
a pure heart  
a good conscience

unhypocritical faith

They have not kept aiming at that target.

They have not kept on course for that destination.

see in 1 Tim 6:21 strayed concerning the **faith**

see in 2 Tim 2:18 strayed concerning the **truth** . . . overthrow the **faith** of some

see in 1 Tim 1:19 **faith** and **a good conscience**, which some have rejected

**(6b) have turned aside** G1624 *ektrepo* to turn away/out

ESV: have wandered away

Geneva: have turned

JRY: Of course

when you head somewhere, but veer off course, you end up somewhere else!

when you aim, but aim off target, you hit something else!

**(6c) to idle talk** G3150 *mataiologia* empty/profitless/vain + speech

ESV: into vain discussion,

Tyn, Gen, KJV: vain jangling

jingle and jangle

-jingle = pleasant

-jangle = unpleasant, discordant

talk -> discussion -> quarreling

**(7) desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.**

ESV: desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

what they say

ESV what they are saying

that is, the actual text of the law, especially its purpose

the things which they affirm G1226 *diabebaioomai* to affirm, assert, strongly, confidently

ESV the things about which they make confident assertions

nor the assertions they make about the law; that is, the implications of it and applications of it

Calvin:

e.g. purgatory; intercession by dead saints

Poole:

neither understanding the Divine law,  
nor the questions themselves started and spake unto

Gill:

they did not understand the law...  
they were ignorant of the things they talked of,  
and know not by what arguments to confirm them,  
and yet were very bold and confident in their assertions

Clarke:

This is evident from almost all the Jewish comments which yet remain. Things are asserted which are either false or dubious; words, the import of which they did not understand, were brought to illustrate them: so that it may be said, They understand not what they say, nor whereof they affirm. I will give one instance from the Jerusalem Targum, on Gen\_1:15 : And God made two great lights, and they were equal in splendor twenty-one years, the six hundred and seventy-second part of an hour excepted: and afterwards the moon brought a false accusation against the sun, and therefore she was lessened; and God made the sun the greater light to superintend the day, etc. I could produce a thousand of a similar complexion.

Barnes:

One needs only a slight acquaintance with the manner of teaching among Jewish rabbis, or with the things found in their traditions, to see the accuracy of this statement of the apostle.

Examples:

TerKeurst  
Daniels  
Allred  
Gothard

Ellicott:

A wise teacher must understand what he teaches, and must, at the same time, be clear in his own mind that what he teaches is true.  
The false teachers are here charged (1) with not understanding the wild fables and traditions upon which their teaching was based, and (2) with not comprehending the things whereof they make their assertions: that is, they had no real belief in those great truths which really underlie that Law with which they were meddling.

Trapp:

*Non curo illos censores, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt*, saith Augustine.

[Trapp's paraphrase/translation] I pass [change or move] not for the censures of such as dare to reprehend what they do not comprehend.



Galatinus (saith Mr. Sarson), as he affirmeth without reason, so he may be dismissed without refutation.

Laurence Sarson, professor at Cambridge first half of 1600s

[https://books.google.com/books?id=DQiHF8zK9HUC&pg=PA1934&lpq=PA1934&dq=sarson+roman+cultus&source=bl&ots=J\\_SB5f1DtY&sig=oNzJyRGRSQo82pD8e1RFJcjVqk4&hl=en&sa=X&ved=oahUKEwjI3uj8q4TVAhVEo4MKHckfDLcQ6AEIUzAK#v=onepage&q=sarson%20roman%20cultus&f=false](https://books.google.com/books?id=DQiHF8zK9HUC&pg=PA1934&lpq=PA1934&dq=sarson+roman+cultus&source=bl&ots=J_SB5f1DtY&sig=oNzJyRGRSQo82pD8e1RFJcjVqk4&hl=en&sa=X&ved=oahUKEwjI3uj8q4TVAhVEo4MKHckfDLcQ6AEIUzAK#v=onepage&q=sarson%20roman%20cultus&f=false)

Petrus Galatinus or Pietro Colonna Galatino (1460-1540) monk and scholar who wrote apology against the Jews' rejection of Christ, *De Arcanis Catholicae Veritatis*, 1516, very popular with Pope and with reading public. Late in life, wrote a defense of the immaculate conception of the blessed virgin.

Call to Worship: Psalm 9:1-2

Scripture Reading: Ezekiel 34:11-16a

Sermon: "Some Have Strayed from These Things" 1 Timothy 1:5-7

Benediction: Ezekiel 34:23-24

T 727 When The Roll Is Called Up Yonder

T 48 Psalm 11.1-5,7 My Trust is in The Lord

G 81 I Will Glory In My Redeemer

G 85 It Is Enough that I Am In Christ.