



# 1 Timothy

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**...for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, 1 Timothy 1:10**

Paul continues his lengthy list of who the law is intended for. His next target is “fornicators.” The word is  *pornos* . Specifically, it means a male prostitute, however, it is more appropriately speaking of anyone engaging in sexual immorality.

Following this comes “sodomites.” The Greek word,  *arsenokoites* , comes from two separate words which translate as “a male,” and “a bed.” Thus it refers to a man in bed with another. More specifically, it is the perversion which today we call “homosexuality.” Although termed “acceptable” in apostate churches of today, the word of God stands, and such who participate in this perversion are exactly who the law was written for. It is to show them God’s standard, and to reveal to them the punishment due for their abominable actions.

Paul’s next class are “kidnappers.” The Greek word is used only here. It signifies a slave, such as a man taken in war and sold into slavery. What is probably on Paul’s mind here is a person who steals free men and sells them into slavery, or one who steals the slaves of others and re-sells them. The Eighth Commandment refers to stealing. Among all theft, this would be one of the most repugnant types, if not the most repugnant of all.

Paul then goes to “liars.” Here the Ninth Commandment is referred to. In John 8:44, Jesus calls the devil a liar, and the father of all lies. Obviously then, a liar is one for whom the law is written. Should someone follow the path of lying, the penalty of the law is intended to instruct him of his just due for that misconduct.

Next, he notes “perjurers.” Again, it is a word only found here in Scripture, *epiorkos*. It is derived from two words indicating “against” and “oath.” Thus is a person who swears falsely. This is also aligned with the Ninth Commandment.

Paul could continue on for a lengthy time with more specific types of people for whom the law is written. Entire chapters of Leviticus identify specific laws, and the penalties for violating those laws. Deuteronomy repeats many of these, and builds upon them. But to sum up his thoughts, he simply says, “and if there is any other thing that is contrary to sound doctrine.” The word translated as “doctrine” is used by Paul 19 times in his letters. He uses it 15 times in the 3 pastoral epistles, and it is found only 2 other times in the New Testament. It means “instruction,” or “teaching.”

The high use of the word in the pastorals shows us the importance of proper teaching in the church, and especially in regards to those in leadership positions. The other two times it is used apart from Paul, it is seen in Jesus’ words when speaking of those leaders in Israel who teach “*as doctrines the commandments of men*” (Matthew 15:9). The teaching of God’s people is to be from the word of God, and it is to be taught carefully, in context, and according to the proper dispensation. In the case of the Gentile-led church age, the proper doctrine is to be from Paul’s epistles first and foremost.

Life application: It is those who are referenced in his lengthy list of offenders for whom the law is written. How can it be that pastors and teachers throughout the world, and throughout the history of the church age, have continuously picked out select portions of the law as binding upon those in the church? Some go so far as to mandate that the entire law of Moses is still in effect. But this is completely contrary to the sense of what Paul presents. Those in Christ are not at all for whom the law is written. Reintroducing the law is shown to be beyond ridiculous when taken in its proper context. Stand firm and fast on the grace of Jesus Christ alone. Stand firm in the liberty by which Christ has made us free. Do not be entangled again with the yoke of bondage, which is the law.

**...according to the glorious gospel of the blessed God which was committed to my trust.**

1 Timothy 1:11

Paul is summing up his thoughts of verses 3-10 now, but the words “according to” are more specifically directed to verses 8-10. He has been speaking of the law as being an instrument not intended for righteous people, but for those who are unrighteous. This was its full intent and purpose. And this concept is nothing invented by him, as if he had found some new meaning in it. No! In fact, he had served under this law all his life, striving for righteousness, and falling short of it continuously. And then came Christ Jesus! When Paul found true

righteousness in Him, he also found the true intent of the law. Thus, his words concerning the law in relation to the unrighteous are “according to” this precept.

After this, the English translation of the NKJV is argued to break down. Rather than it saying, “according to the glorious gospel of the blessed God,” Greek scholars say it is better translated as, “according to the gospel of the glory of the blessed God.” This then speaks of “the glory” in relation to God. In other words, the gospel which tells of righteousness apart from the law is seen in “the glory of the blessed God.” It is a reference to the work of Christ Jesus who is “the light of the knowledge of the glory of God” (2 Corinthians 4:6). The gospel may be glorious, but it is only in relation to the One who brought it forth.

It is Christ Jesus who is this “glory of the blessed God.” The glory of God, in His infinite grace and mercy, is seen in and through the work of Christ. Apart from God’s works in Christ, these things would be unknown, and unattainable. But because of Him, we can see a glory which transcends the marvel of creation. We can see that all of the majesty of creation is only a container for man to exist in, and into which God Himself would enter and demonstrate the fullness of His glory to us. Understanding this, Paul notes that this amazing treasure, the gospel which reveals these things, “was committed to my trust.”

These words set his message apart from the false teachers noted in verses 3-7. They had a false gospel which revealed no glory at all. Instead, adherence to the law which they proclaimed was a part of earning salvation (or even a convoluted misuse of the law), was only a means of obscuring the glory of God, not a means of revealing it. What they put forth was only darkness and damnation, but that which Paul put forth was light and life. This trust given to him, and to the other apostles, is the true and marvelous gift of God, revealing the Person and work of Jesus Christ on our behalf.

Life application: Again, we need to consider Paul’s words. If the gospel of Jesus Christ reveals the glory of the blessed God, and if the law is simply an instrument intended for the unrighteous, then why O’ why would we shun the cross of Christ and place ourselves under the law? Who on earth would throw away salvation in hopes of gaining condemnation? And yet, this is exactly what those who hold to the Law of Moses are doing. Be freed from this heresy! Turn to Christ and be saved through a reliance on His finished work!