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Doctrinal Studies Bible Church  
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I Timothy Book Study (#2)

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## **WARNING AGAINST HETERODOXY**

In our lesson text, Paul tells Timothy that he left him at Ephesus “so that you may instruct certain men not to teach strange doctrines.” (I Tim.1:3)

The Greek word for teaching strange doctrines is heterodidaskalia (different kind of doctrines). The title of this lesson comes from this Greek word.

**Heterodoxy refers to doctrines that are a different kind than orthodox Christian grace doctrines.**

There were ordained Christian teachers within the Church of Ephesus who had sat under Paul’s grace doctrinal teaching who were now teaching “strange doctrines (heterodidaskalia).” They were teaching different doctrines than those decreed in the Apostolic Creed of Acts 15:5-11, 22-29.

**This lesson will study five aspects of Paul’s warning against Heterodoxy in Church of Ephesus.**

### **1. One of five reasons for writing this Epistle to Timothy was Warning against Heterodoxy.**

Ryrie’s NAS Study Bible outlined five reasons for Book of 1Timothy.

- |              |   |
|--------------|---|
| <b>Ch. 1</b> | <b>Instruction Concerning Doctrines</b> |
| Ch. 2        | Instruction Concerning Worship          |
| Ch. 3        | Instruction Concerning Leaders          |
| Ch. 4        | Instruction Concerning Dangers          |
| Ch. 5-6      | Instructions Concerning Various Duties  |

Notice the word **instruction** used in Ryrie’s outline of 1Timothy. It is the Greek word *paraggelo* or *paraggelia* translated in:

- I Tim.1:3, 5 / instruction
- I Tim.18 / command
- I Tim.4:11; 5:7 / prescribe
- I Tim.6:13 / charge
- I Tim.17 / instruct (NASB)

### **2. The original meaning of this Greek word refers to passing on a public announcement.**

It was used with royal commands for public proclamations. “In 1Timothy *paraggelein* in one of the special tasks of the recipients of the letter. It is part of the Apostolic Traditions.” (TD of NT, vol.5; pgs.761-765).

Vine’s describes *paraggelo*: “It is strictly used of commands received from a superior and transmitted to others.” It was a word associated with the military and government.

This word was used by Jesus with His command of Divine Authority over diseases, demons, death, and disciples as the Christ. “These twelve Jesus sent out after instructing them, saying, ‘Do not go in the way of the Gentiles, and do not enter any city of the Samaritans.’ (Matt.10:5/ **10:1-8**/ NASB)

3. Paul urged (parakaleo/ a.a.aind.1ps) [Apostolic authority] Timothy to “instruct (paraggelo/ a.a.subj 2ps) certain men not to teach strange doctrines.” (I Tim.1:3)

Paul identified the teachers of these false doctrines in I Tim.1:7

As those “Wanting to be teachers of the Law (nomodidaskalia/ nplm), even though they do not understand either what they are saying or the matters about which they make confident assertions.”

These teachers were influenced by Judaizer legalism theology (Acts 15 and Gal.2; **3:24-25**; 2 Cor.11:13, 20).

**They taught salvation** by faith in the gospel **plus** works.

(Acts 15:5) “But some of the sect of the Pharisees who had believed stood up, saying, ‘It is necessary to circumcise them and to direct them to observe the Law of Moses,’” “**Unless you are circumcised according to the custom of Moses, you cannot be saved.**”

(Acts 15:1b; Rom.10:4; Gal.5:6; 1 Cor.15:3-4; Rom.1:16; Eph.2:8-9)

**They taught spirituality** by the Indwelling of the Holy Spirit **plus** keeping the Law of Moses.

(Gal.3:2-3) “This is the only thing I want to find out from you: **did you receive the Spirit by the works of the Law, or by hearing with faith**? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?” (Gal.5:16-17)

4. These false doctrines were causing confusion and division within the church.

(1 Tim.1:6) “For some men, **straying from** (astocheo/ a.a.ptc.nplm) these things, **have turned aside** (ektrepo/ a.a.ind.3pl) to fruitless discussions (mataiologia/ asf).”

(Gal.2:4-5) “But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage (katadouloo/ f.a.ind.3pl). But we did not yield (eiko/ a.a.ind.1pl) in **subjection** (te hupotage) to them for even an hour, so that the truth of the gospel would remain with you.”

(Gal.2:21) “I do not nullify (ouk atheteo/ p.a.ind.1ps) [disannul; make void] the grace of God, for **if** (1cc/ true) righteousness comes through the Law [as you say it does], then Christ died needlessly (dorean/ adv.) [In vain].”

5. Paul urged Timothy to issue four warnings and the doctrinal solution to these reversionistic believers who have strayed (astocheo/ p.a.ptc.aplm) from the Apostolic Doctrine and have turned aside (ektrepo/ a.a.ind.3pl) to fruitless discussions (I Tim.1:3-7).

- **1st warning:** Do “**NOT** to teach strange doctrines,
- **2nd warning:** **Nor pay attention** to myths (muthos) [mythological legends added to the OT] and endless genealogies [OT genealogies that don’t end with Jesus Christ],
- **3rd warning:** **Which (hostis/ nfpl/ pl.)** gives rise to mere speculations (ekzetesis/ aplf/ always searching but never able to get truthful answers. (2 Tim.2:23-26; **3:7**; Titus 3:9-11; **1 Tim.1:4**)
- **4th warning:** **Turned side to fruitless discussion** (mataiologia) [talking that is vain of divine production in the Christian Way of Life. (CWL) (I Tim.1:6).
- **Correct doctrinal solution Rather than** (furthering) the administration of God (oikonomia/ asf/ biblical dispensation) which (ten/ asf/ singular) is by faith.” (I Tim.1:3-4; Rom.10:17)