

What follows represents the unedited lecture notes of Pastor Merritt's teaching of the book of 1st Timothy. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

1st Timothy Lesson

9-17-2017

1. Last week I exegeted in part 1Ti 6:4 by way of the *Doctrine of Pride*. When the clock tolled 12:00 noon we were about to analyze the phrase "When a human is positive to God he will receive, somehow, someday God's plan of salvation."

1.1 Introduction – There were many men who were instrumental in making Bible doctrine understandable. One such man mentioned last week was C. I. Scofield

Doctor Cyrus Ingerson Scofield (1843-1921) is undoubtedly best known today for the Scofield Reference Bible, but was instrumental in the promotion of premillennial dispensational doctrine across denominational lines. His explanations of Scripture in his study Bible are clear and systematic, effectively presenting his views.

Scofield was the seventh son of a farmer and raised by his stepmother. As a teen, he fought in the Civil War. He became a lawyer and was politically active in the state of Kansas, but resigned under allegations of corruption. Later, he became separated from his wife and his children, no longer practiced law, and has been described as a thief and a drunkard. It was then, in 1879, when Scofield accepted Christ as his Savior, and immediately became active in the ministry, an activity which was to dominate his life from then on.

Scofield was originally a member of the Pilgrim Congregational Church in St Louis and worked with D.L. Moody. He was soon licensed to preach and began the Hyde Park Congregational Church ... In 1888, Scofield published his landmark, "Rightly Dividing the Word of Truth", which explains pretribulation, premillennialism, and dispensationalism, which was very well circulated ... In 1890, Scofield founded the Central American Mission and began the Scofield Bible Correspondence Course. This study course formed the core which would go into the Scofield Reference Bible.

In 1895, Scofield left Dallas to join Moody in Massachusetts, where he presided over the Northfield Bible Training School, which Moody had founded. It was here that Scofield determined to create the Scofield Reference Bible. Scofield returned to Dallas, but he spent much time away as he worked on the Bible. The first edition was published in 1909, with a revision following in 1917. ...

While it is evident from the described activity above that Scofield was extremely active and successful in the ministry, what remains to be presented is the scope of his lasting impact on Christianity, especially in the areas of premillennial doctrine ...

The impact ... of the Scofield Reference Bible, cannot be overstated ... that is, a lifetime of relentless evangelical efforts under a clear, conservative, theology ... One can hardly discount his investment in souls through his college and missionary activity, not to mention Scofield's pastoral activity and his daily life. A final area of lasting contribution ... is ... his ability to encourage subsequent generations to continue in the works and traditions of the Bible ... A noted follower of Scofield was Lewis Sperry Chafer who was close to Scofield for twenty years. Chafer went on to found the Dallas Theological Seminary, and to write his masterpiece work, "Systematic Theology."

2. Before returning to our study I want to give you opportunity to use 1Jo 1:9 as may be necessary.

3. Let's begin this morning's exegesis with an expanded translation of 1Ti 6:1-3.

Expanded Translation

1Ti 6:3 Since there will be false teachers who will disregard the words of the Lord Jesus Christ, even His categorical teachings which foster godliness;

4. So far, we have exegeted that portion of 1Ti 6:4 which in the KJV has been translated "He is proud, knowing nothing ..." noting it might better be translated "**this person is arrogant and understands nothing ...**"

5. The entire verse has been translated in the KJV:

KJV-Sentence Continues

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strife's of words, whereof cometh envy, strife, railings, evil surmising's,

6. The phrase "He is proud" made necessary a review of the *Doctrine of Pride*. I want to review some of that learned and then begin new material at point 14 on page three.

Doctrine of Pride

1. Webster defines pride as: "A sense of one's own proper dignity and value, or pleasure and satisfaction taken in one's achievements or possessions."

2. Pride only becomes a sin when we fail to recognize that the source of one's dignity, value, achievements, and accumulated possessions is God's grace. Many Christians pride themselves in their humility and "stoop shouldered" meekness, as they like to think of themselves as suffering for Jesus.

3. This facade of humility is not part of God's plan because we are to have a firm confidence in our dignity and assurance of God's watch-care for every aspect of our life, as members of God's forever family.

4. Confidence in the Lord, with an associated stability of mind, should characterize the mental attitude of the mature believer. We are to rest in the fact that everything in our life is part of God's divine decrees and perfectly structured for our maximum well-being. Rom 8:28; 1Th 5:18

5. There is a difference between being confident and the sin of pride. This difference has nothing to do with overt appearances of either beleaguered self-denigration and/or confident manifest self-approval.

6. The difference between confidence and the sin of pride is the source of your self-esteem, i.e., is the source God, or you?

7. Pride was the original sin of Satan and therefore pride relates to the fall. (Isa 14:12-17)

8. Pride is listed first in the seven sins God is said to hate.

Pro 6:16 These six things doth the LORD hate: yea, **seven are an abomination** unto him:

8.1 The seven are:

Arrogance,

those who malign others and gossip,

murderers,

those who sit around indulging their mental attitude sins-thinking evil,

those who reject authority,

those who commit perjury,

and those who run around sowing discord among the brethren.

9. Since personal sin is not an issue in salvation, the sin of arrogance is deeply involved in the judgment of the unbeliever. It takes preposterous arrogance to think man, apart from God could ever do anything acceptable to God. Isa 64:6; Rom 3:4; Psa 14:1; Mic 7:2

10. Therefore, pride is the single impediment to man's salvation, as he rests in his own dignity, self-esteem and self-perception of his own worth, usually relative worth. 2Co 10:12

11. Because of our hopeless condition and the total depravity of man, God took care of the sin problem for all and then made sure everyone got the Word, clearly understood the Word and left the Word with them to reject or accept.

12. The Holy Spirit makes both salvation doctrine and, after salvation, the whole realm of doctrine clear but only to the positive believer. Joh 16:12, 14:26

13. As Paul teaches in his second letter to the church at Corinth; the self-righteous man usually compares his righteousness with that of others, ergo, it is often the unbeliever's own relative worth that impresses him or her.

14. When a human is positive to God he will receive, somehow, someday God's plan of salvation. This is made clear in several Scriptures. For example:

Rom 1:21 For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened.

Rom 1:22 Although they claimed to be wise, they became fools

Rom 1:23 and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles ...

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judges: for wherein thou judge another, thou condemn thyself; for thou that judges does the same things.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

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