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1-17-1983

### False Teachers Teaching False Doctrine

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#### Recommended Citation

Vaught, W. O., "False Teachers Teaching False Doctrine" (1983). *Vaught Sermon Notes: Timothy*. 2.  
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## FALSE TEACHERS TEACHING FALSE DOCTRINE

A STUDY OF TIMOTHY  
NUMBER 6  
I TIMOTHY 1:7

Dr. W. O. Vaught  
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Little Rock, Arkansas

I Timothy 1:7 "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

I don't believe any Christian can understand The Word of God unless he understands dispensations. The Word of God is not just a mumble jumble conglomeration of events, but rather, is an orderly presentation of the past, the present, and the future. The Bible tells the story of creation and God's dealings with man both now and for all eternity. There is order and symmetry in the Bible. Therefore, the intelligent student needs to know all about the dispensations and how God is moving from one era to another. First and second Timothy has more to do with capacity for life than any other books in the Bible. Therefore, we are going to study these passages in depth so we can know where we are in the plan of God and how God is working in the world.

Verse 5 "But the objective of preaching is love, from a pure right lobe and from a good conscience, and from doctrine without hypocrisy."

Verse 6 "From which some pastors having deviated, they themselves have turned aside to ineffective teaching."

Verse 7 "Stubbornly desiring to be law-teachers..." Now that is as far as we had gotten in our last study. This therefore requires a careful look at dispensations so we can know exactly why Paul was warning Timothy about these things. Paul wanted Timothy to know that he was not living in the age of Israel any more but was living and teaching in The Church Age, which was entirely different. Let me stop and say that many teachers of the Bible don't seem to make any distinction concerning the dispensation in which they are living and teaching. You will never understand the Bible unless you understand it in the light of dispensations and the moving of God from one era to the next.

### THE DOCTRINE OF DISPENSATIONS

#### 1. DEFINITION AND DESCRIPTION

A dispensation is a period of human history expressed in terms of divine revelation. God has divided human history into its proper segments. Dispensations are the divine outline of human history as well as God's categories of human history. In dispensations, God gives us his spiritual interpretation of human history. A dispensation shows God's plan for a man as it is related to time. God administers his plan in each dispensation through specific agencies. Dispensation means stewardship and this is God's plan for all history. Salvation in each dispensation is always the same; that is, faith in Christ. Salvation never changes. Salvation was first revealed through animal sacrifices. After the cross, Christ is revealed historically. Before the cross, Christ was revealed prophetically, like in Isaiah 53.

#### 2. THE BIBLE HAS A VOCABULARY FOR DISPENSATIONS

We have quite a few words that refer to dispensations:

Chronos - From this word we get chronology. It looks at events in their flow, in their succession. One event right after the other, that is the meaning of chronos. It is often used in the Bible as a succession of events.

Kairos - refers to time as an epoch, an era, a period. It refers to time divided into its dispensational categories. I Thessalonians 5:1 will illustrate both of these words: "But of the times (chronos) and the seasons (kairos), brethren, we have no need that we write unto you." Paul had taught these things over and over again to them and he didn't need to go over it again.

Aion - refers to an age, a period of time, and is often translated "age" as in Ephesians 3:2 "If ye have heard of the dispensation of the grace of God which is given me to you-ward;" and Colossians 1:25 "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God." The word "dispensation" is aion.

Oikonomia - refers to the administration of an estate, or the divine administration of time. God has the administration of each of the eras of time and never gets out of line, never fast or slow, never confused or upset.

3. THE FIRST DISPENSATION IS CALLED THE AGE OF THE GENTILES

It is outlined in Genesis 1-11. It is divided into three periods.

- a. The age of innocence of positive volition  
Adam and Eve in the Garden of Eden in innocence.
- b. The fall and negative volition
- c. The third era was the development of Divine Establishment  
Satan made his attack on free will and God stepped in and offered man salvation.

The characteristics of this age are one race, one language. This dispensation covers the time from the creation of man down through the Tower of Babel and the confusion of tongues and the scattering of the races. There was no written Scripture in this dispensation but God revealed himself directly. There was no missionary organization. Salvation was by faith in Christ. People reached super grace by means of the doctrine they received. We know this from a study of Hebrews 11.

4. THE SECOND DISPENSATION IS CALLED THE AGE OF ISRAEL

It begins in Genesis 12 and is divided into three parts:

- a. The period of the Patriarchs  
Beginning with Abraham and going to Moses
- b. The period of the Law  
It began with Moses and was interrupted by the crucifixion, resurrection, ascension, and session of Jesus Christ. This interruption came so Jesus Christ, who was seated at God's right hand, might have a Royal Family. The church is the calling out of that Royal Family and will end when the Royal Family is completed.
- c. At the end of the church age, the Jewish age will be completed  
This we call the Tribulation. This is a period of many languages, many races. Israel began as a race, under Abraham, and was developed into a nation under Moses. The security of Israel is based on the unconditional covenants God made with the Jews. The whole idea behind this dis-

dispensation is that someone was needed to be custodians of the Scriptures. In this dispensation, salvation was exactly like all other times. It came by faith in Christ.

The Problem: The reason we are discussing all of this right at this point is the fact that in Ephesus, where Timothy was serving as pastor, the Judaizers came along and were ignorant of the kind of doctrine I am outlining here and they were trying to make Jews out of everybody. They contended you couldn't be a Christian unless you became a Jew. They simply didn't know anything about dispensations. That is why I am placing this explanation here: so you will understand the problems Timothy was facing as he tried to present the gospel in Ephesus. Paul was writing him these things to keep him on the straight path.

### THE DOCTRINE OF INTERCALLATION

#### 1. DEFINITION

Intercallation means insertion. The Jewish Dispensation was interrupted by the insertion of a new dispensation and we call it "The Church Age." The strategical victory of Jesus, including his cross, his resurrection, his ascension, his being seated at God's right hand demanded that the Jewish age be interrupted and a new dispensation inserted.

#### 2. THE CHURCH

This new dispensation that was inserted at this point is called "The Royal Family of God" or "The Church." The local church is the classroom where doctrine is taught by the pastor-teacher under the direction and power of The Holy Spirit.

#### 3. THE CONFLICT INTENSIFIED

The moment the church age was inserted, the intensification of the angelic conflict began. The calling out of the "Royal Family" intensified the angelic conflict.

4. The doctrine pertaining to "The Church Age" is called "mystery" and the reason for this is that this doctrine was not known in Old Testament times. The Old Testament writers were not given this revelation and they would come right up to the church age and jump over it and write about things that would happen after the church age was completed, but they never mentioned the church.
- Romans 16:25-26 "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."
- Colossians 1:26-27 "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."
- Ephesians 3:1 "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles."
- Ephesians 3:6 "That the Gentiles should be fellow-heirs, and of the same body and partakers of his promise in Christ by the gospel."

5. Doctrines pertaining to the church age are not found in Old Testament Scriptures. Where church age doctrine would normally occur, there is a parenthesis.
6. Doctrine pertaining to the church age is inserted by the New Testament writers, especially the Epistles of Paul.
7. There are many illustrations where the doctrine of intercallation is clearly seen. In Daniel 2:40, Daniel comes right up to the church age and then jumps over it. Between Daniel 2:40 and 41, you can insert the whole church age. The same thing is true in the opening verses of Isaiah 61. These are the verses Jesus quoted on the Sabbath when he spoke in his home town synagogue. Half way between verse two, you jump from the first coming of Christ clear over to the second coming of Christ. The same thing is true concerning Daniel 7:23 and 24 and Daniel 8:22 and 23 and Daniel 11:35 and 36.
8. The Old Testament reveals doctrine up through the seating of Christ at God's right hand. Then it skips over the Church Age and moves on down to the Second Coming of Christ and the Millennium. But never once does the Old Testament talk about the church age. This is why the church age came with such a great surprise. On the Day of Pentecost, no one understood what was happening and Peter was led of the Holy Spirit to refer to Joel to explain why the people were acting as they were. They were not drunk but they were filled with The Holy Spirit. The church age is the key to the understanding of all these things. In the Old Testament, the Holy Spirit could leave the body of a believer but in the church age this was impossible. Once the church age came along, there was a whole set of new laws that would be applied.

The people and the preachers in the time I Timothy was written did not understand these things I have explained thus far in this paper. Paul uses the words "understanding neither." We have the negative me plus the present, active, participle of noeo and it should be translated "not understanding." The pastors in the vicinity of Ephesus had slipped into reversionism and therefore they badly needed this admonition. The full translation of this phrase is "since they do not understand." This is the way you translate the participle. Next, we have the present, active, indicative of lego and mete and hos and it means "what they are teaching." Then we have peri and tis and the present, middle, indicative of diabebaiomai and it means "concerning the things they affirm." It really means "to make confident assertions which are untrue."

The whole verse says, "Since they do not understand either what they are teaching, or concerning things about which they speak dogmatically." These pastors around Ephesus were teaching a legalism related to the Mosaic Law which had no application to the church age. They were teaching it dogmatically and arrogantly. This is why in the next verses, 8 through 11, Paul is going to answer the question "why do we have the Mosaic Law?" This next paragraph will give the true purpose of the Mosaic Law.

In order to understand these things, we need to take a quick look at the covenants God made to Israel.

1. DEFINITION

The Hebrew word berith and the Greek word diatheke do not mean testament as we say they mean. We say "New Testament" and "Old Testament." Well, this is wrong. The word is not "testament" but the word rather is "covenant." We have an old covenant and a new covenant. Listen to this very carefully: the words berith in Hebrew and diatheke in Greek refer to a disposition made by a party of the first part (God) to a party of the second part (God's people.) A covenant means that the party of the first part (God) makes a favorable disposition to a party of the second part, apart from the fact that the party of the second part has nothing to do at all. It is total grace all the way. In other words, God does it all, just as he does in salvation.

- a. These biblical words berith and daitheke do not refer to a will or testament, because a will or a testament is activated by the death of the testator, and God will live forever and never die.
- b. While the new covenant depends on the death of Christ for our sins on the cross, it was not activated because of his physical death. To the contrary, it was guaranteed by his resurrection, ascension, and session.
- c. Therefore berith and diatheke require a compact between two parties, with one party favoring the other.
- d. All covenants are made between God and man and always God favors man on a grace basis.
- e. Each dispensation contains one or more covenants. For example: the age of the Gentiles had the Adamic covenant and the covenant God made to Noah. The age of Israel had four covenants, namely: Abrahamic, Palestinian, Davidic, and the new covenant. The church age has the new covenant God made to the church.

2. THE GENERAL COVENANTS MADE TO ISRAEL

- a. The Abrahamic Covenant
- b. The Palestinian Covenant
- c. The Mosaic Covenant
- d. The Davidic Covenant
- e. The New Covenant to Israel

3. THERE ARE COVENANTS RELATED TO THE MESSIAH AND HIS LINE

- a. The Covenant to Adam (Genesis 2:15 and 3:15)
- b. The Covenant to Noah (Genesis 6:18, 8:21, and 9:17)  
The covenant here is that the seed of the woman will come through Seth.
- c. The Abrahamic Covenant. The seed of the woman will come down through Abraham, Isaac, and Jacob.
- d. The Davidic Covenant. The seed of the woman will come down through David and Bathsheba and Solomon and Nathan.
- e. The seed of the woman will come down in The New Covenant to Israel by Christ returning to the earth and reigning forever and ever.

4. THE COVENANT TO ABRAHAM BRIEFLY OUTLINED

This is an unconditional covenant of grace where the party of the first part (God) makes a covenant with a party of the second part (Abraham). This covenant promises a new race (The Jews) and a new nation (Israel.) This covenant is founded on Genesis 12:1-3

with amplifications that came later. It included a promise of real estate, therefore, it ties in with the Palestinian Covenant. The geographical location of this land is given in Genesis 13:14-16 and Genesis 15:18-21. It includes an eternal city, the heavenly Jerusalem. This covenant pertains to the seed of Abraham through Isaac and Jacob. This covenant is the basis of the exodus deliverance of the children of Israel from Egypt says Exodus 6:2-8.

5. THE NEXT COVENANT IS THE PALESTINIAN COVENANT

In this covenant, God made a land grant to Israel in the millennium. Only believers will enjoy this covenant forever and ever. It includes the land from the Euphrates and Tigris River valleys to the Great Sea and from Turkey on the north to Egypt on the south, Numbers 34:1-12, Deuteronomy 31:1-9, and Joshua 1,3, and 4.

6. THE COVENANT TO JEREMIAH

This is what we call "The New Covenant to Israel" and it is outlined in Jeremiah 31:31-34 and Hebrews 8:10-12.

THE DOCTRINE OF THE MOSAIC COVENANT

1. The Mosaic Covenant Is Divided Into Three Parts

a. The Freedom Code

This we call the Ten Commandments. They were not given mainly for the purpose of morals, but for the sake of freedom. This was the heritage of freedom God gave to the Jews.

b. The Ordinances

This is the spiritual code. The Jewish race was founded on regeneration. Regeneration was their hallmark. The passover illustrates the new birth.

c. The Judgments

This is the establishment code. It includes how to live, privacy, military service, taxation, diet, quarantine, health, rotation of crops, etc.

2. The Nation of Israel Was the Receptient of the Law

Exodus 19:3, Leviticus 26:46, Romans 3:19, and Romans 9:4. The law was not given to the Gentiles. Deuteronomy 4:8, Romans 2:12-14. The Mosaic Law was not given to the church. Acts 15:5 and 15:24 and Romans 6:14 and Galatians 2:19.

3. Jesus Christ and the Law

Jesus kept the law perfectly when he lived on the earth. It was a part of his perfection and his patriotism. Christ fulfilled the law says Matthew 5:17. Christ is the end of the law says Romans 10:4.

4. Keeping the Law of Moses Is Not a Way of Salvation

Galatians 2:16. It never was the way of salvation even to the Jews.

5. Keeping the Law Is Not Spirituality

Believers in the church age are under a higher law than the law of Moses. Believers in the church age have the indwelling Holy Spirit. Romans 8:2-4, Galatians 5:8 and I Corinthians 13.

6. Therefore, the Law of Moses Is Limited in the Church Age

It cannot justify (Gal. 2:16); it cannot give life (Gal. 3:21); it cannot provide the Holy Spirit (Gal. 3:2); it cannot solve the problem of the old sin nature (Rom. 8:4). The Mosaic Law was written for our instruction says Romans 15:4.