



An Essay: “Biblical Orientation to Judicial Tyranny”; Paul’s Second Use of *Arsenokoitēs*, 1 Tim 1:3-6; False Teachers & Confused Christians

75.

The Biblical Orientation to Judicial Tyranny

It is difficult to voice opinions about matters involving the verbal warfare that is engaged today between progressives and traditionalists. If you take the position of the progressives because they are right in the “legal” sense you may be misunderstood as *compromising* the traditional position. If you stand with the traditionalists because they are right in the “cultural” sense then you may be misunderstood as *opposing* the law of the land. I believe that in our current political environment what a believer *thinks* should be traditional but in certain situations what he *does* must be progressive but only up to a point. This is a conundrum so let me explain.

Christians of every sect and denomination must face the fact that our struggle attempts to revive a time, a tradition, and a culture that is now officially dead and we are going to have to get used to it. We are now the subjects of an unrestrained judicial tyranny that defies the clear restraints placed on government by the Constitution and its Bill of Rights.

What to do? First of all, we are to reference **Romans 13:1**, “Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. (v. 2) Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.”

Jesus Christ, who told Pilate, “You would have no authority over Me, unless it had been given you from above (John 19:11),” submitted not only to Pilate but also to that madman in Rome, Tiberius Claudius Caesar.

Paul was imprisoned twice by Nero but wrote the words “honor the king.” Peter was also persecuted by Nero but wrote the words in **1 Peter 2:13**, “Submit yourselves for the Lord’s sake to every human institution, whether to a king as one in authority, (v. 14) or to governors as sent by him for the punishment of evildoers and the praise of those who do right. (v. 15) For such is the will of God.”

Like it or not we live in a country far removed from that we knew as children growing up in our home towns. Things have changed. The rules are different. We must admit it. These changes have occurred because a free people have allowed them to take place. Our duty in the midst of this inversion of thought is to orient to this reality, and adjust accordingly.

The one thing that has not changed is the freedom of pastors to teach Scripture from the pulpits of America, if they would only accept the challenge. Parents may also instruct their children from the Scriptures in the privacy of their own homes, if they only will. If these two simple freedoms are utilized consistently for the next couple of generations then there is the possibility that we can recover biblical thought and restore order. Most of us will be dead and with the Lord before that day arrives.

Until order is restored, the believer must develop the following rationales:

On the one hand, he must be willing to suppress traditional beliefs and submit to and comply with the laws of the progressives as long as they do not require him to reject what biblical mandates condone.

On the other hand, he must be prepared to submit to traditional beliefs and reject the laws of the progressives whenever they require him to submit to and comply with what biblical mandates condemn.



To do these effectively, the believer must learn to discern the difference between them through Bible study.

Presently, believers must stand fast behind the garrison of truth in their souls: evangelize the lost, teach Scripture to the saved, and voice their firm belief that true freedom and domestic order can only be realized and maintained by broad public acceptance of the absolute truths found in the Word of God. We must press on with confident assurance that in the end, be it in this generation or one to follow, believers will ultimately witness the validation of Henry Wadsworth Longfellow's refrain, "The wrong shall fail, the right prevail." This won't signal peace on earth, but peace will once again prevail in this client nation, or the one that succeeds it, for "God is not dead, nor doth He sleep!"

76. The accurate communication of the Word of God and the willingness of believers to live it and defend it are imperatives for the Christian. When doctrine is silenced then false teachers have open season on the souls of the vulnerable.
77. The second passage in which we find the word *arsenokoitēs* addresses the cultural warfare that existed between the traditionalists and progressives in first-century Ephesus. Timothy was the pastor of the Ephesian church and Paul's first letter to him was written from Macedonia.

1 Timothy 1:3 -I ordered you to remain behind at Ephesus while I went to Macedonia for the purpose that you might use your authority to the utmost toward certain ones that they teach no other doctrine,

v. 4 - nor become occupied with fables and endless genealogies, which cause useless speculation rather than edification as God would have it which is by means of doctrine.

There was a faction that emphasized the legalism of the Mosaic Law and stressed oral tradition outside the revelation of the Bible. It was an attempt to co-opt Judaism into incipient Christianity.

v. 5 - But the objective of the commandment is love from the source of a pure heart [**status quo spirituality under the filling of the Holy Spirit**], from a good conscience [**establishment and doctrinal norms and standards**], and from doctrine without hypocrisy [**objectivity in the evaluation of Scripture**],

v. 6 - From which some communicators have deviated, having turned aside to fruitless chatter.

1. The mission of the pastor is to objectively communicate what the Word of God says without concern for any tension that might exist between it and the fads and notions of the day.
2. This requires the pastor to be more spiritually advanced than his congregation, functioning from an inventory of ideas in his conscience based on establishment and doctrinal viewpoint, and the courage to present the teachings of the Word objectively to his flock.
3. It is from these standards that many communicators in Ephesus had deviated and having done so engaged in "fruitless chatter."
4. Such is the case today. Christ, Christianity, the Bible, the Church, doctrine, and the divine institutions are under assault, not only from the expected sources such as religion, progressives, and a decadent culture but from those who present themselves as pastors of God's flock.



5. Dr. Lewis Sperry Chafer had something to say about false teachers in his:

Chafer, Lewis Sperry. *Systematic Theology*. (Dallas: Dallas Seminary Press, 1947), 2:104-105:

The real church has by no means lost her foes, for they are now even more numerous, subtle, and terrible than ever before. These present enemies, however, like the unclean birds in the mustard tree, have taken shelter under her branches. They are officiating at her most sacred altars and conducting her institutions. These vultures are fed by a multitude, both in the church and out, who, in satanic blindness, are committed to the furtherance of any project or the acceptance of any theory that promises good to the world if it is apparently based upon Scripture, little realizing that they are often really supporting the enemy of God.

6. Satanic blindness has so confused the “religious community” that those who profess to be Christian have no idea how this translates into an every-day reality.
7. The greatest confusion that I have seen repeated over and over is the misconception of what it means to be “spiritual” and “sinful.” It is not possible for the Christian to be partially spiritual and partially sinful. Spirituality and sinfulness are both absolutes. Neither is a condition of degree but is one of status.
8. The Christian is either filled with the Holy Spirit or he is controlled by the sinful nature. There cannot be simultaneous rulership here. Either the Holy Spirit is in total control of the believer’s life or the sinful nature is.
9. I recently received an article from a member of our Internet congregation which addressed the subject of how people “feel about God, spirituality, and religion.”
10. One quote from this article emphasizes the problem Timothy faced in Ephesus. False teachers have convinced this respondent that a position taken by the Catholic Church is wrong and for her to return for services the church must change its policies and agree with her opinions:

Innes, Stephanie. “Tucsonans Trust in God but Less Often in Religion,” *The Arizona Daily Star*, A1:

Karen Alison calls herself Catholic. Yet she doesn’t go to church and she also strongly identifies with pantheists, who find a divine presence in nature.

“I believe in God and I like the Catholic Church’s services, but I really can’t go to church until they change their moral laws that are unfavorable to homosexuals,” said Alison.

11. We will see in our passage that the Catholic Church’s “moral law” that is “unfavorable to homosexuals” is its classification as a sin.