

6th of September 2015

Sound doctrine is from the Scriptures (Doctrine Pt 2)

Introduction:

This is the second study on the word “doctrine” in the Holy Scriptures.

Previous study.

(1) Doctrine is what is taught, and (2) the world is a source for doctrine, and (3) the Scriptures are a source for doctrine.

Three points are established from the Scriptures for this study.

(1) Good doctrine is from the law, and (2) for this age sound doctrine is what Paul taught the church, which doctrine he received from the Lord, and (3) we are able to exhort and convince the gainsayers by sound doctrine.

Our three points in more detail.

1. Good doctrine is from the law.

Supporting Verses.

Prov.4: 2 “For I give you good doctrine, forsake not my law.”

Context and meaning of our verse.

* Solomon is speaking to the nation of Israel, and specifically the children, whom he encourages to hear the instruction of their father and to attend to understanding (verse 1). The instruction he (Solomon) gives is part of the law (verse 2), hence, good doctrine is from the law.

Other scriptural support.

Prov.6: 23 & Rom.7: 12.

Application of our verse today.

* Proverbs forms part of the Hebrew Scriptures for the children of Israel, but as part of the Christian Scriptures that agree with instruction from Paul’s writings to the church, we apply this point to us today.

Illustration.

* John Wesley a great English preacher of the 1700s was known for coming to a town and spending the first week preaching on sin so that the lost of that city would know of their need for a Saviour. According to the Scriptures the source of doctrine to establish sin is the law: “for by the law is the knowledge of sin” (Rom.3: 20). Hence, John Wesley’s preaching included the law.

Learning from our Illustration.

* So if you hear a preacher preaching the good news of salvation and there is no mention of the law and sin, and only the Saviour, then even though a lost person comes forward and says “they believe in Jesus, that He died on the cross, and was raised from the dead”, unless they acknowledge **their** sin, and that Jesus died on the cross for **their** sin, then they are **not** saved. Because according to the gospel of Christ crucified, “Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures” (1Cor.15: 3 & 4). So, the law is essential to the preaching of the gospel today.

Challenge & or encouragement.

* Is the law sound doctrine for those who are “delivered from the law” (Rom.7: 6)? “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet” (Rom.7: 7). The law then is “profitable for doctrine” (2Tim.3: 16), “the law is good, if a man use it lawfully” (1Tim.1: 8), the “law is holy, and the commandment holy, just, and good” (Rom.7: 12), Therefore, the law is good for instructing the lost, and those that have backslidden. Let us memorise the ten commandments that when we proclaim Christ we speak forth the law as good doctrine to enable our audience to come to the knowledge of their sin, and know their need for the Saviour.

2. For this age sound doctrine is what Paul taught the church.

Supporting verse.

1Tim.4: 6 "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

Context and meaning of our verse.

* Paul is writing to Timothy and begins the chapter with a reference to the "latter times some shall depart from the faith." They will give "heed to seducing spirits, and doctrines of devils". You can identify them, because they speak "lies in hypocrisy: having their conscience seared with a hot iron" (verse 2). In other words, where their conscience would normally bear witness to their sin, it has been seared with a hot iron, it has been sealed off so that no more knowledge of right and wrong gets through to the heart, as if it were a blood vessel being seared to stop blood flow. The out-working of having a seared conscience is they forbid marriage, and command "to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." So, the conscience is sealed off from the truth. Verse 4 reiterates the need for such meats to be "received with thanksgiving", because "it is sanctified by the word of God and prayer." Hence we give thanks in prayer before we eat.

* Then our verse, "If thou", speaking to Timothy, "put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." If Timothy puts the brethren in remembrance of the things that Paul wrote to him of, he would be a good minister of Jesus Christ, being raised up on words of faith and good doctrine. Hence, good doctrine (for Paul's audience) is that which they had "attained" (verse 6) from him, in a similar way that Rome was sent doctrine (Rom.6: 17) in his letter to them, which he calls "my doctrine" (2Tim.3: 10).

Other scriptural support.

Rom.6: 17, 16: 17, 1Tim.1: 10, 4: 16. The phrase "sound doctrine" is only in Paul's epistles,

Application of our verse today.

* The letter to Timothy is part of Paul's instruction to the Gentile church, and is therefore applicable to us today.

Illustration.

* I remember attending a Bible study group after I came to the knowledge of the truth of the Authorised Bible. The gathering was part of a church that Karen's friends went to, and they invited me along. I remember that they were covering a teaching from the gospels, and I asked a question about Jesus' instruction to His disciples, where He said; "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jn.14: 13). My question was: how does this apply to me today when I ask God for things and He does not do what I ask? The pastor fobbed me off, and did not answer the question. But no one in the group brought him back to the question, and no one noticed that he did not answer the question.

Learning from our Illustration.

* In Mk.16: 17 it says: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues", and "They shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (verse 18). I could have used these verses or any other that is specific to the children of Israel in my question to the pastor. So, how do we answer the question: how do we apply Jesus's words to us today? We can only do so when we rightly divide the Scriptures of truth, then sound doctrine for this age will include Christ's teachings where they do not contradict the instruction given by Paul for this age, as we have seen with asking something of the Father, and the signs and wonders that follow them that believe the gospel.

Challenge & or encouragement.

* After Jesus healed a leper he told him to "go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them" (Matt.8: 4). Is that sound doctrine for us today? No, we are not required to go to a Jewish priest for anything according to the commandments that Moses gave, and so that instruction from the Lord Jesus is not sound doctrine

for us today. Be not deceived by those who require you to obey the law, whether it be worshipping on the sabbath, circumcision, or going to see a priest as Moses commanded. But rather, be encouraged to establish sound doctrine first from what Paul taught the church, and obey that.

3. We are able to exhort and convince the gainsayers by sound doctrine.

Supporting Verses.

Tit.1: 9 "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

Context and meaning of our verse.

* Paul is writing to Titus whom he identifies as his son in the faith (verse 4), and includes what he passed on to Titus through the preaching of the word which was "committed unto me" (verse 3).
* Paul ordained "elders in every city" (verse 5) that were also called Bishops (verse 7), "the husband of one wife, having faithful children not accused of riot or unruly" (verse 6). They are also to be "as the steward of God, not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre", (verse 7). Paul continues "But a lover of hospitality, a lover of good men, sober, just, holy, temperate". Then we have our verse, where the elder is required to hold "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (verse 9). Why? Because "there are many unruly and vain talkers and deceivers" and in Paul's day they were "of the circumcision", they were Jews. How did they convince them? By sound doctrine that they had been taught. Hence, elders were taught sound doctrine which Paul preached and they committed that sound doctrine "to faithful men, who shall be able to teach others also" (2Tim.2: 2).

Application of our verse today.

* The letter to Titus is part of Paul's instruction to the Gentile church, and is therefore applicable to us today.

Illustration.

* During my time at BCNZ I met a young man who was involved in evangelism. I caught up with him some years later and found out that he was writing a book on the gospel. I put my name down to receive email updates from him and one day got asked to review a chapter of his book, he was mostly after grammatical comments, but I asked why the authority for the content was the scholars who advocate there is only one gospel message, rather than providing a study from the Scriptures. His book was to help in the confusion that surrounds the gospel in the churches, yet in reality he was only adding to that confusion by using the scholars as his foundation instead of the Scriptures.

Learning from our Illustration.

* You cannot proclaim sound doctrine for the Christian faith when your source is the scholars, and this is especially important for the doctrine of salvation and the gospel. When a student of the Scriptures compares the scholars to the Scriptures they will always be different, because everyone "hath a psalm, hath a doctrine" (1Cor.14: 26). And the scholars can say that all gospels are the same, but they only reinforce the confusion, because a person today does not get saved by believing Abraham's gospel (Gal.3: 8), but rather by believing the gospel that Christ gave to Paul, the gospel of Christ crucified (Rom.16: 25).

Challenge & or encouragement.

* If you are going to exhort and convince the gainsayers with the gospel of the kingdom as the Mormons, Roman Catholics, and Jehovah Witness do, then be prepared to be rebuked when a brother points out that it is the instruction that Christ gave to Paul that is sound doctrine for the church age. Be encouraged to read and study the doctrines that Paul gave to the church which are sound doctrine for us today, and then you will be able to exhort and convince the gainsayers.

Summary of our three points.

(1) Good doctrine is from the law, and (2) for this age sound doctrine is what Paul taught the church, which doctrine he received from the Lord, and (3) we are able to exhort and convince the gainsayers by sound doctrine.