

How does doctrine shape my life?

1 Timothy 6:3-5

Introduction

1. Many distinguish between the “gospel” and “doctrine” and make the claim that the former must be agreed upon, but the latter can have differences; that we must get the gospel “right,” but doctrine is not as important.
 2. The Bible makes no such distinction.
 3. The Bible gives great significance to doctrine, which simply means teaching.
 4. Doctrine shapes lives for better or worse, depending on whether it is true – **1 Timothy 4:1-3** (Doctrines of demons leading to seared conscience, and misbehavior); **6:3** (Doctrine which accords with godliness)
- I. Doctrine About God
- A. The Scriptural Relationship Between God’s Justice and Mercy
 - a. Scripture teaches God is just, and does not leave sin unaddressed:
 - i. **2 Thessalonians 1:6-9** – His punishment is a **“righteous thing”**
 - ii. **2 Corinthians 5:9-11** – Paul persuaded men to faith based on this reality.
 - b. Scripture teaches God is merciful, and His mercy triumphs over judgment:
 - i. **1 Timothy 2:4; 2 Peter 3:9** – wants all to be saved, doesn’t want any to perish.
 - ii. **Exodus 34:6-7** – mercy and grace are key characteristics of the person of God.
 - iii. **James 2:13** – mercy triumphs over judgment.
 - c. God is both just and the justifier – **Romans 3:21-26**
 - i. **(vv. 19-20, 23)** – all are guilty – **Romans 6:23** – deserving of death.
 - ii. **(v. 21)** – plan of righteousness witnessed in the Law – provision of blood, sacrifice, atonement, etc.
 - iii. **(vv. 22-24)** – pointing to justification by grace through faith in Jesus.
 - iv. **(vv. 25-26)** – propitiation (mercy-seat), blood, just and justifier.
 - v. **“of the one who has faith in Jesus”** – i.e. not for those who do not – **Romans 1:5; 16:26** – **“obedience of faith” (NASB, ESV)**
 1. **“in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.” (2 Thessalonians 1:8)**
 2. Obedient faith to the gospel is where we receive the justification through Jesus’ sacrifice.

3. **Romans 1:16** – “**believe**” – present active verb
- d. Result – faithfulness, godliness, sanctification, diligence, etc.
- B. God is All...?
 - a. Some act as though God is different now than in the Old Testament – “**For our God is a consuming fire**” (**Hebrews 12:29**).
 - b. Many speak in extremes – God is ALL: grace, mercy, love, goodness, etc.
 - c. These unscriptural doctrines dramatically shape lives for the worse:
 - i. Grace turned to lewdness – **Jude 4**
 - ii. Goodness taken for granted – **Romans 2:4** – missing the point of it.
 - iii. Love loses its transformative power – **1 John 4:17-19; 5:3** – true love in obedience to Him.
 - d. God is not “all...”, He is both – **Romans 11:22** – goodness and severity.
 - i. **Acts 24:24-25** – righteousness, self-control, judgment.
- II. Doctrine About Scripture
 - A. The Scripture’s Self-Claim and Confirmation
 - a. Scripture claims inspiration for itself, and sufficiency – **2 Timothy 3:16-17**
 - i. **2 Peter 1:20-21** – the men did not come up with the thoughts and words themselves.
 - ii. “**which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words.**” (**1 Corinthians 2:13, NASB**)
 - iii. Ex: **Hebrews 4:3, 7** (He, God, through David); **Hebrews 10:15-17** (Holy Spirit through Jeremiah)
 - b. Scripture was confirmed through miracles witnessed, and recorded – **Hebrews 2:3-4; Mark 16:20**
 - i. Paul’s words questioned – **1 Corinthians 14:37; 2 Corinthians 12:11-12** (commandments of the Lord, signs of an apostle)
 - c. Result – **Acts 17:11; 1 Thessalonians 5:19-22; 2 Timothy 2:15** – searching scripture, testing things by scripture, diligence and rightly dividing scripture, approval of God.
 - B. Scripture Itself is Insufficient?
 - a. Many act as though the Bible is a “good book,” but it is not the inspired word of God – how is it a good book if it lies with its fundamental source claim? How is it a good book if there is not sufficient evidence to support the legitimacy of its offer? (Salvation)
 - b. Some agree that the Bible is inspired, but not that it is sufficient:

- i. Sign seekers – **Luke 16:27-31** – Moses and the prophets (scripture) are enough.
 1. Not even a resurrection rivals God’s word.
 2. Emotionalism, phenomenalism, abounding contradictions.
 - ii. Holy Spirit assistance – **2 Timothy 3:16-17** – despite the claim, some suggest we are not equipped with scripture alone.
 1. I cannot understand myself, but need the Holy Spirit to change me to understand?
 2. The word is what does the changing in us – **Acts 20:32** – builds us up, gives us salvation.
 3. We can understand when we read – **Ephesians 3:3-4** (reading the product of the Holy Spirit)
 4. This combines with the former problem, leading to the embracing of contradictory interpretations based on things mistaken for the Holy Spirit.
 5. Result – giving up if you don’t feel the HS, or what you feel is the HS taking you away from God.
 - iii. Institutional guidance – **Matthew 15:1-9** – enforcement of extra biblical tradition and law nullifies Divine law.
 1. Some claim scripture is not enough, but we need “the church” or a body of men to tell what it means and even give what it doesn’t provide itself.
 2. **(vv. 3, 6, 8-9)** – despite intentions, additional authority from men and institutions leads to a departure from God’s eternal truth.
- III. Doctrine About Salvation
- A. The Scriptural Chronology of Salvation
 - a. Scripture provides legitimate security and confidence in salvation, but it is often severely misunderstood.
 - b. Salvation spoken of as an event in the past – **Titus 3:4-6** – **“He saved us”**
 - c. Salvation spoken of as a present process – **1 Corinthians 1:18; 1 Corinthians 15:2** (both present passive – **“being saved”**); **Philippians 2:12**
 - d. Salvation spoken of as an event in the future – **Romans 5:9-10** (**“we shall be saved”**); **Romans 13:11** (**“our salvation is nearer”**)
 - e. Implications:
 - i. I could have been “saved” in the past only to be lost in the present – **Acts 8:20-23** (Simon)

- ii. I could have been “saved” in the past, and currently be in the process of salvation in the present, only to be depart and be lost in the future – **2 Timothy 4:10** (Demas)
 - iii. I could have been “saved” in the past, only to be lost for eternity – **Jude 5** (Israelites)
 - iv. I could have been “saved” in the past, and in the process of “being saved” in the present, and will be saved finally in the end – **1 Thessalonians 5:23-24**
 - f. Result – **1 Corinthians 10:12** – taking heed lest we fall.
- B. Once Saved, Always Saved?
- a. A popular doctrine is that once we are saved (at the point of belief in the past) then we will always be saved – i.e. we can’t lose our salvation.
 - b. Despite the explanations given for why such a doctrine would not lead to a sinful life, it inevitably does.
 - c. There is a difference in conduct between one who thinks salvation is completed, and one who knows that Christ is coming to judge even His own:
 - i. **1 Corinthians 4:8** – the Corinthians had a great deal of immorality addressed, and they thought their journey was sealed up.
 - ii. **2 Peter 3:14** – Peter encouraged faithful Christians to be diligent and holy knowing that Christ would come in judgment at any moment.

Conclusion

1. What the Bible teaches, it teaches for a reason. We cannot dismiss anything even if we might not see how it shapes us in the moment.
2. Our convictions based on revealed truth dramatically affect how we live our lives.
3. Doctrine will shape us for the better or the worse, so we must ensure that it is sound doctrine to which we hold fast.