

## Acts 2:41 (Charles (Chuck) Hendricks) 215915

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Read a verse from Acts chapter 2. Chapter 2 and verse 41. Then they that gladly received his word were baptized, and the same day they were added unto them about 3000 souls. And they continued steadfastly in the apostles, doctrine and fellowship. And in breaking of bread. And in prayers. They continued steadfastly in the Apostles doctrine. And fellowship, and in breaking of bread and in prayers. Especially think of that first. Expression. The Apostles doctrine. Doctrine is what is becoming. Less and less important in these days. In the church world. I was talking to one recently. The person used the expression to me. Christian values. And this seems to be more important. To even but true believers today than doctrine. It's not so in the Word of God. In fact, Christian values come from doctrine. And without doctrine, we don't have a sure foundation. We don't really have that which establishes the truth of God in our souls. So I'd like to trace a little turn with me to First Timothy. Doctrine and how often it's used in Scripture and how important it is. In as found in the writings of the Apostle. One Timothy 1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and Lord Jesus Christ, which is our hope. Unto Timothy, my own son, in the faith, grace, mercy and peace from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. I think we're familiar with the fact that doctrine means teaching. So when he talks about teaching, he's really talking about establishing doctrine. That they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions rather than. Godly edifying, which is in faith. Mr. Darby renders that rather than further God's dispensation, which is in faith. Oftentimes when he talks about sound doctrine, godly. Life that flows from sound doctrine. He follows it with the. The opposite fables and endless genealogies. Endless genealogies would bring the thoughts back to Judaism. Where they meant they made much of. Uh, their heritage and genealogical register in Christianity, we don't have anything like that that we can trace back to. It's all grace. It's grace that has saved us and brought us out of darkness. And we who are from the Gentiles, of course we have no genealogy that we can trace back. We can't go back to Abraham and say Abraham was our father like the Jews could. But. Not necessary in Christianity when one understands the doctrine of grace. And what he's brought us into. So he says to Timothy, that thou mightest charge some that they teach no other doctrine. Timothy was well acquainted with Paul's doctrine and his teachings. He had been instructed by him and was under his ministry, he says in. In second, I think it's Second Timothy chapter 3, he says. In verse 14. But continue thou on the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them. And he was under probably the greatest teacher of the church period, the Apostle Paul. And so he charges him that they teach no other doctrine.

Going down to. Well, let me read on a little bit so we get the connection. Now verse 5, the end of the commandment is charity or love out of a pure heart and of a good conscience, and of faith unfeigned. From which some, having swerved, have turned aside unto vain jangling. Notice how that fables and endless genealogies and vain jangling are all in contrast with sound doctrine. Desiring to be teachers of the law. Understanding neither what they say nor whereof they affirm. But we know that the law is good if a man uses it lawfully. There is a good use of the law, and that is to convict lawbreakers of their sins. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient. For the ungodly and for sinners, For the unholy and profane. For murderers of fathers and murderers of mothers, for manslaughters, For \*\*\*\*\* For them that defile themselves with mankind or men, Steelers for liars, for perjured persons. And if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the gospel of the glory of the blessed God, which was committed to my trust. So he charges him that they teach no other doctrine, that he charges them him that anything contrary to sound doctrine. I was thinking of. Some of the movements which are so prominent in the Christian world today. Where a doctrine is. Is pretty much shelved and set aside and Christian values are promoted. That is, you can have. Different groups of Christians that are against abortion. And their doctrines may differ widely. They don't agree in doctrine and in their ecclesiastical associations, but they they they agree on certain things that Christians agree with. Abortion is bad, homosexuality is bad, and these are things that represent Christian values. And if one starts to press that. Rather than doctrine. You can find yourself with some very strange bedfellows, those that may hold the same Christian values that you hold, but it's not founded upon sound doctrine. And I want to make this strong statement at the beginning. Conduct which is not founded on sound doctrine. Even though it might seem right. Has no value in the sight of God. Sound doctrine, that which exalts and magnifies Christ. There are movements today out there that are trying to get all Christians together under the umbrella of Christian values. But don't press doctrine, don't press sound teaching, because that would only divide us. But if we can, if we can get together, if we can unite under the umbrella of Christian values. Then we can find a common denominator, so to speak, to get together, and that's of course which will what will end up. In Babylon the Great, it's amazing how those that have been known as evangelicals today can now extend. The right hand of fellowship to those that are fundamentally. Unsound on the person and work of Christ. But it's happening right under our eyes. And I don't know how many of us are aware of it. Let's go to. The second chapter. We don't have. Time to cover all of these verses. He says. I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks. Be made for all men, for kings, and for all that are in authority. That we may lead a quiet and peaceable life in all godliness and honesty.

Now what he is teaching here. Is sound doctrine. It is not for Christians to be joining in with movements that would rebel against God-given authority, but we are enjoying to pray for those that are in authority and that we might be able to go on quietly and peaceably. You know godliness and honesty. For this is good and acceptable in the sight of God our Savior. Who will have all men to be saved, and to come unto the knowledge of the truth? For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. To be testified in due time. Whereunto I am ordained A preacher and an apostle, I speak the truth in Christ. And why not a teacher of the Gentiles in faith? And Verity. So Paul was the primary. Instrument in the hand of God to teach these Gentiles sound doctrine. I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. Just one verse for a word to the men they are to be. Up front in the warfare, praying everywhere, lifting up holy hands without wrath and doubting. And then he has several verses for the women. In like manner. Also that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broided hair or gold or

pearls or costly array. Now what he's giving here is doctrine. What he's giving here is teaching. For the man's place and the woman's place, and they're not the same. And God never made the 2 The same. He set Adam first. He was the head. And the reason that he gives for this instruction, this teaching, this doctrine as to the relative places of the man and the woman, the brother and the sister, the husband and the wife. Is based upon the original creation. We'll find that out as we read on. Verse 11. Let the woman learn in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man. But to be in silence now here he gives the reason for his instruction. It goes back to the original creation for Adam was first formed. Then Eve. So Adam is the head, not Eve. That's the first reason. The second reason is, and Adam was not deceived, but the woman being deceived was in the transgression. So she is not to take the leadership. But her place is in retirement, in the family, having children. Raising them for the Lord in the home domestic circle. These are instructions that we have, and this is sound doctrine, completely contrary to what is out there today and to the opinions of men and to the various movements that have developed in my lifetime. Notwithstanding. She shall be saved, preserved, preserved in her place in having children, in childbearing. If they continue in faith and charity and holiness with sobriety, I believe they as the Christian women. And if they do that, what preserves the woman in her place? In the home is having children. And raising them for the Lord. One of the most important. Responsibilities that anyone can have and it falls upon. The woman. And then he gives instruction for leadership. Locally in the Assembly, he says this is a true saying. If a man desire the office of a Bishop or an overseer, he desireth the good work. A Bishop, an overseer, then must be blameless, the husband of one wife, vigilant, sober. Of good behavior given to hospitality, apartment to teach, not given to wine. No striker, not greedy of filthy lucre, but patient. Not a brawler, not covetous, one that ruleth well his own house. Having his children in subjection with all gravity.

For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, not one that has just recently come to the faith. But lest being lifted up with pride, he falleth into the condemnation of the devil. It's quite the practice. In Christian circles nowadays to put one who's just recently been saved to work. And to get them occupied in teaching some class or so and they don't know anything yet. But it's get them busy. Well, this instruction is. That one that is in this place of responsibility in the Assembly, as an elder, as an overseer, is not to be a novice. Moreover, he must have a good report of them which are without. That's the world. Those who are without are the world. Lest he fall into reproach in the snare of the devil. And then he gives instruction for the deacons or the ministers, those that cared for the temporal needs of the Saints. Those have looked after the widows and and saw that they were properly cared for and fed, and so on. Likewise must the deacons be grave, not double tongue, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved. Then let them use the office of the Deacon being found blameless. So there was even with one that was a Deacon or a minister in that sense. We use the word minister so differently today in Christian world than it really means. It means one who cares for the temporal needs of the Saints. Let these be first proved so there was a proving time. Then let them use the office of a Deacon, being found blameless in that proving time. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children in their own houses. Well, notice that. Given for both the overseer and the minister, or the Bishop and the Deacon. They that have used the office of a Deacon well purchased to themselves a good degree and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly. Now all this instruction that Paul is giving to Timothy is sound doctrine, sound teaching. And he says, If I tarry long, I am going to come shortly, but if I tarry long, that thou mayest know how thou. Artists to behave thyself in the House of God. We're always in the House of God. It's not. When you enter a church building, you enter the House of God. That's a totally Jewish thought. The House of God is composed of the Saints of God, who are living stones being built up a spiritual house, Peter tells us. And in Hebrews, whose house are we? All the Saints are the House of God. And so how to conduct ourselves in that sphere where God dwells? It is the Church of the Living God, the pillar and ground of the truth. Now, the way it upholds and maintains the truth is it is taught. It is taught by. The gifts that the Lord gives. And then the assembly is responsible, being taught by the Lord Himself through these gifts. To uphold and maintain the truth. Because they've been taught sound doctrine. And the most vital and important truth he mentions in the next verse without controversy, great is the mystery of godliness. You'll find that godliness and sound doctrine are often put together in this these epistles, Timothy and Titus. Great is the mystery of godliness. God was manifest in the flesh. There can be no true. Godliness without sound doctrine. If there is not sound doctrine. There cannot be true godliness. It will be an imitation. And that's the way the Lord, that's the way the enemy deceives today. He deceives by imitation. One of the one of the most prominent groups out there that have anything but sound doctrine. I remember reading a pamphlet once put out by the the Mormons and every scripture in that pamphlet was misapplied. Not one was applied properly. Sound doctrine they do not have, but they come forth as promoting.

And being in favor of Christian values. Having a nice home. The children in subjection. The husband loving the wife. All good things. All scriptural things. Umm, but the doctrine. Very faulty. And this is the way the enemy imitates. And if you just shift, it seems ever such a slight shift from doctrine as being so important to Christian values. You have opened the door for fellowship with all kinds of groups, Roman Catholics. Mormons and others that hold very unsound doctrine. This passage says the secret of godliness is the doctrine of Christ. God manifest in the flesh, justified in the spirit seen of angels, preached unto the Gentiles. Believed on in the world, received up into glory. If one does not hold that truth of God manifest in the flesh the doctrine of Christ, there can't be any true godliness in that person. You can have a man. A neighbor of yours that is one of the nicest citizens. He keeps the law, he doesn't break the law, his children are not rowdy and he is a very courteous. And. You can't really fault him for anything in his life. And yet you talk to Him about Christ. And he doesn't want to hear anything about the Lord Jesus. So the value system that he is acting upon is something that. Exalts himself as a good citizen. People like to be known as church members. They often use that as a front to make them look like. Good citizens, law abiding citizens, and so on. And some are like take, take the Mormon group. They they don't smoke, they don't swear, they don't drink. These are all good things. What's wrong with them? Well, have you ever looked at their doctrine? It's terrible. It's blasphemous. It's fundamentally unsound. And so with the Romish system. Doctrine. How important the word of God holds it as of prime importance. Chapter 4. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, the faith the whole deposit of truth. Giving heed to seducing spirits and doctrines of devils. Doctrines of demons. Are there doctrines of demons out there in the Christian world? They're most assuredly are doctrines of demons. He mentions some of them speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry. That's a doctrine of demons, saying that it's wrong to marry. God never said that. He said it's good for a man not to be alone. Paul does say that if one has the gift from God to remain single, he will be able to serve the Lord without distraction, which he won't have that privilege so much if he gets a family and has all the problems that come in with families and children and so on. But he provided for that. In fact, he established it. So it's a doctrine of demons to. That a certain class of priests and so on in a certain system can't marry. That was never so in the early church. Nothing like that in Scripture, Old or New Testament. And then commanding to abstain from meats. There are those that are strict. Vegetarians. That say it's evil. I've got a book entitled Back to Eden. Well, the titles wrong. It's it's a it's a book on health foods in that and

there's a lot of good things in the book, by the way, but back to Eden is wrong. We can't get back to Eden. Man has been expelled from Eden. Innocency, which was in the Garden of Eden, has been lost. It will never be regained. Thank God we've got something better than innocency. We have holiness in Christ, something far better than Eden. But the idea that we can go back to the conditions that existed before sin entered the world.

Is wrong. Satan wants us to adopt A lifestyle where we don't live on the death of another. But that's the basis for our salvation, isn't it? We live on the death of another, except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you, the Lord Jesus said. And that was a hard saying for the Jews. They never, they were told never to drink blood. The Lord was talking about appropriating to 1's own soul the value of the death of Christ for himself and the fact that since sin has entered the world, we are told man is told to kill animals and eat their flesh. Because. That reminds us affect all of the Old Testament sacrifices, the death of an animal, a clean animal pointed forward to the death of Christ. Well, Satan demons want to do away with everything that the Bible promotes and stands for. And so it's called here a doctrine of demons, forbidding to marry, commanding to abstain from meats. That was never a command from God, even in the Old Testament. Now it's true, before sin entered into the world, they didn't eat meat. But that state of innocence, he didn't last very long. And we're not in Eden. And the idea that we can get back to Eden is totally, fundamentally unsound. It's not sound teaching. Commanding to abstain from meats which God hath created, to be received with Thanksgiving of them which believe and know the truth. Even in Judaism, they had meat. There was a difference though. There was clean food and clean meat and unclean. But now in Christianity we have an advance on that verse. For every creature of God is good. There is no such thing as unclean food in Christianity. Every creature of God is good and nothing to be refused if it be received with Thanksgiving. For it is sanctified by the word of God and prayer. We give thanks for the food that we eat. And so there's there's two things in this passage. There's the doctrine of demons, which forbids marriage and it forbids eating meat. And then there's the Judaistic idea that certain foods were unsuitable and unclean and we have to. Be taught the sound doctrine that all things are pure. And all things are clean. And as Paul says in Romans 14, I know and am persuaded. By the Lord Jesus, that there is nothing unclean of itself. Nothing. All things are pure. All things are lawful. But not all things are expedient. But we're not under the law, we're under grace. And so the doctrine that flows from that. Differs something somewhat from the Old Testament, and so some of these wrong doctrines that he deals with have to do with Judaistic notions. Now he says after having said this in verse 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. Now having mentioned good doctrine, right away he mentions the bad he says, But refuse profane and old wives fables, and exercise thyself rather unto godliness. For bodily exercise profited little, but godliness is profitable unto all things. Having promise of the life that now is and of that which is to come. We've never been in a day. In the history of the world. Where bodily exercise is being promoted, promoted. Promoted. Promoted. And Paul says, yes, bodily exercise is profitable for a little, but there's something that's profitable for all things, and that's. The exercise of godliness. Godliness that flows from sound doctrine. From good teaching. This is a faithful saying and worthy of all acceptation, for therefore we both labor and suffer reproach because we trust in the living God. Who is the savior or the preserver of all men, especially of those that believe?

These things command and teach. It was important that he teach these things. He even uses a stronger word command them. Let no man despise thy youth, but be thou an example of the believers in Word, in conversation, in charity and spirit, in faith and purity. Till I come give attendance to reading. I think that was public reading. Not everyone could read. I suppose in those days very few could read. And so he would read the scriptures to them. Paul says to the Colossians cause that this epistle be read to those in Laodicea and Hierapolis. And it was important that when the Scriptures were, when the letters, these letters from Paul were received, that they'd be read in the assembly where to which it was addressed, and also to the surrounding assemblies. So he says, till I come, give attendance to reading. To exhortation. To doctrine. To doctrine. How important that sound teaching doctrine? Be upheld and maintained. Neglect not the gift that is in thee, which was given thee by prophecy. With the laying on of the hands of the presbytery the elder. Meditates upon these things. Give thyself holy to them. That by profiting may appear to all, what a word to a young man, a young man in the faith. Meditate upon these things. Give thyself holy to them, that thy profiting may appear to all. Take heed unto thyself. As to how you are walking. And unto the doctrine. Continue in them. For in doing this, thou shalt both save thyself. And then that here they. Again, the doctrine mentioned. Rebuke not an elder. New Translation. Rebuke not an elder. Sharply. But entreat him as a father, and the younger men as brethren. The elder women as mothers. Now this is all teaching, sound teaching that Paul is giving to Timothy to teach. The elder woman is mothers, the younger is sisters with all purity. Honor widows that are widows indeed. But if any widow, a widow indeed is one who is destitute, not able to support herself, she she doesn't have means, and if left alone she would she would starve. Doesn't have anyone else to minister to or doesn't have relatives, sons or daughters. Honor widows that are widows indeed, but if any widow have children or nephews, let them learn to 1St. 1St to show piety at home and to requite their parents for that is good and acceptable before God. This is good doctrine. Now she that is a widow indeed, and desolate, trusteth in God, and continue within supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge that they may be blameless. But if any provide not for his own, and specially for those of his own house. He hath denied the Faith, and is worse. Than an infidel. All of these teachings that Paul is giving of a very practical nature. That Timothy was to pass on. They didn't. They didn't have this instruction in paganism. How important that one cares for his own. And when parents become unable to care for themselves because of. The children should. Take care of them. Let not a widow be taken into the number under 3 score years old, having been the wife of one man. Ruelle reported out for good works. If she had brought up children, if she have lodged strangers, if she have washed the Saints feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refused. When they have begun to wax wanton against Christ, they will marry. Having damnation or judgment because they've cast off their first faith. And with all they learned to be idle, wandering about from house to house, and not only idle, but toddlers also in busy body, speaking things which they ought not. I will therefore that the.

Now, wandering about from house to house, we don't have to do that anymore. All we have to do is pick up the telephone. And we can do all this cataloging and whispering and. Sometimes these modern inventions are not a blessing. And this is an instance when they can be used by the enemy. Idle wandering about from house to house. Not only idle, but tattlers also, and busy bodies. Speaking things which they ought not. I will therefore that the younger women marry their children guide the house. Children keep the younger women busy and at home where they belong. And where they can guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. Any man or woman that believeth have widows, let them relieve them, and let not the Church be charged that it may relieve them that are widows indeed. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. Word and doctrine for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and the laborers worthy of his reward. Against an elder received not an accusation, but before two or three witnesses all this. Teaching given to this young

man, Timothy. That he might pass it on faithfully to others, as he says. In chapter 2 of Two Timothy he says the things verse 2 The things thou hast heard of me among many witnesses, the same commit thou to faithful men. Who shall be able to teach others also. So there is to be the passing down. To faithful men, these truths that Paul was giving to Timothy as his father in the faith. Then that sin verse 20 rebuked before all and back in chapter 5 of 1 Timothy. That others also may fear. There's an instance of that in Scripture where in Galatians 2 The apostle Paul rebuked the apostle Peter because he did not walk uprightly, but when certain came from James, he stopped eating with the Gentiles and he erected the wall of separation between Jew and Gentile, and he falsified the gospel of the grace of God. If you read Acts 15, where that question was settled at Jerusalem. Peter was the first to give the final pronouncement and then James, the Lord's brother gave the final. But Peter said we believe we Jews believe that we shall be saved even as they. And that was an amazing statement for a Jew to make because they would normally say it, they shall be saved even as we we're first. But he didn't put it that way. He says we Jews shall be saved even as they Gentiles. But then in Galatians 2 he has to be rebuked for falsifying. That truth? And re establishing a difference between Jew and Gentile, actually invalidating and negating the gospel of the grace of God, the truth of God's grace. So how important that? The doctrine is maintained and upheld. Verse 21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. It's instructive here, I think, that it says God and the Lord Jesus Christ and the elect angels and they're looking down. We learn from Ephesians 3 that they are learning in the assembly the all various wisdom of God. That God has called out of the nations steeped in idolatry and all kinds of sins. A people for his name and He's. The angels are looking down, and they are beholding the manifold wisdom of God. In this mystery of Christ in the church, the Church. Composed of Jew and Gentile. No distinction any longer. Grace has broken down. The middle wall of partition between us. Well. The angels look on.

And when we make a difference, when we play favorites, and when we act one way to our Jewish brethren and another way to our Gentile brethren, which would be the tendency of our hearts, naturally speaking, showing partiality, and we can do it in many ways. He says, I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without. Referring one before another. Doing nothing by partiality. Don't show prejudice. Don't show favoritism. But. Judge, righteous judgment. They hand suddenly unknown man neither be partaker of other men sins. We lay hands suddenly on someone we might be commending someone that turns out to be a scoundrel. I remember reading one of Mr. Darby's letters once He was a he was tremendous at explaining the scriptures. He was a teacher like no other and he could explain the word of God, but he wasn't a good judge of character. And he said once he said all my favorites turn out to be. Scoundrels and this He wasn't a good judge of character, so he needed his brethren. Another said, oh, I hope the first one he talks to gives them the truth because that's the one he's going to believe and that's a danger well. Lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself. Pure. Drink no longer water only is the thought, but use a little wine for thy stomachs sake and thine often infirmities. Evidently, Timothy had a nervous stomach. And he was timid and he needed to be encouraged not to let anyone despise his youth, as he says in chapter. 4/12. But to be an example of the believers. And so he says here. Take care of yourself. And drink a little wine for thy stomach's sake and thine often infirmities. Some man's sins are opened beforehand, going before to judgment, their manifest to all, and some, and they follow after. You don't see it quite so clearly. Likewise, also the good works of some are manifest beforehand, and they that are otherwise cannot be hid. And then he goes on in chapter 6. Let as many servants as are under the yoke. That is a slave count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. So even a slave who is a Christian, even one who is in in that menial position, he has an opportunity in the way he conducts himself towards his master. To commend the doctrine of God, or to. Slighted to bring dishonor if any man teach otherwise, and consent not to wholesome words. Even the words of our Lord Jesus Christ and to the doctrine which is according to godliness. He is proud. Knowing nothing. But doting about questions and stripes of words whereof cometh envy, strife, railings. Evil surmisings, perverse disputings of men, of corrupt minds, and destitute of the truth. Supposing that gain is godliness. Verse 6 but godliness with contentment. Is great game. Supposing that gain is godliness is a Jewish notion. The Jews were told in Deuteronomy that if they obeyed the law and kept it, God would bless them the fruit of the womb. He would bless them with health. You would bless them with healthy children. You would bless them with good lands and good crops. And there is a prosperity gospel which is preached today, founded upon. The misunderstanding of dispensational truth. That sound doctrine. If you don't understand dispensational truth, you really don't understand sound doctrine. In second Timothy one, we'll come to that in a moment. He says hold fast the form of sound words or heaven outline of sound words. And that outline if we have it properly. Will enable us to distinguish between what is Jewish and what is Christian and what is future in the Millennium and so on. Different dispensations, they are not the same and you cannot. Act properly in the present day if you do not understand. Present truth, present doctrine. Verse 3 again of chapter 6. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, what does he say of such? He's proud.

Knowing nothing so those that would. Those that would come in conflict with. The Word of God, the teachings of the Apostle. Where he's giving sound doctrine the words of our Lord Jesus Christ. Those that would teach contrary to that, they're proud. They know nothing. Doting about questions and stripes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men, of corrupt minds. Destitute of the truth, supposing that gain is godliness. From such withdraw thyself is not in the new translation, and it seems as though that's doesn't have much authority behind it. So supposing that gain is godliness, but godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. Having food and raiment. Let us be there with content. But they that will be rich, though, that those that have that as their purpose in life, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition for the love of money, not money. But the love of money, that could be that. Could a poor man could be guilty of that. He could be one who wants money. It doesn't have to necessarily be a rich man. The love of money is the root of all evil, which while some coveted after they have heard from the faith and have pierced themselves through with many sorrows, Now it's this Jewish. Idea that if you live right and godly, God will bless you with earthly riches. And that's promoted by many a teacher in the Christian world today. And it's absolutely not sound doctrine. So those that would. Those that would arrange their lifestyle with that in mind. As being good doctrine, they're not going to be arranging their life according to Christian principles. They will push them through themselves through with many sorrows, but thou Verse 11. O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and has professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate. Good confession that thou keep this commandment without spot unrebukable. Until the appearing of our Lord Jesus Christ. And then at the end of the chapter, verse 20, he says, Oh Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of science falsely so-called. Which some professing have heard concerning the faith. Grace be with thee. Amen. Now going on to second Timothy quickly. In verse 11 he says whereunto I am appointed chapter one, verse 11, I am appointed A preacher and an apostle and

a teacher of the Gentiles. He was one that gave the Gentile sound doctrine. Now that verse I just referred to verse 13. Hold fast the form of sound words. Which thou hast heard of me in faith and love, which is in Christ Jesus he had heard. The words from Paul, the sound words from Paul, but he's exhorting Timothy here to have an outline of them. To have them. In their proper place and not to rightly divide the word of truth. And this is where the knowledge of dispensational truth is so important, to know what is according to the mind of God today and what was. In a previous dispensation. For instance, as a for instance, in the Old Testament they had musical instruments. And there was a choir. David's time and so on. And they played in the Psalms refer to musical instruments. But it's never referred to, not once a musical instrument in the epistles. The only musical instrument referred to as singing and making melody to the Lord in your hearts. That's the only musical instrument. It comes from within the soul.

Musical instrument does not have a soul, does not have a spirit, cannot worship God. And we worship God in the New Testament, in the Spirit and by the Spirit, and that's not by a musical instrument. We worship God because we are redeemed and have a new life and a new nature. It comes from within and it can sound very beautiful and we have to be careful. That we don't get taken up emotionally. With hymns that do not contain sound doctrine. We should, no matter how much we may like him, if it's not sound doctrine, either correct the unsoundness of it or don't sing it, because we get attached to these things, and we will even have our thoughts formed by unsound expressions that are in some hymns. Paul says in First Corinthians 14, I know it's a little different subject, but the principle is the same. He says I will sing. With the Spirit and I will sing also with the understanding. So we should know what we are singing. And we should understand what we're singing, and we should convey what we're singing to others in a way that they can understand it as the truth of God. How important. And this all flows from sound doctrine. Chapter 2. Now verse 2. And the things that thou hast heard of me, among many witnesses. The same commit thou to faithful men who shall be able to teach others also. You've got 4 generations. It's often been pointed out Paul, Timothy, faithful men and those that they teach. So this is the way the word of God is to be. Propagated in these last days that we're in. Not by the fiction of Apostolic succession. There is no such thing. Was talking about to a brother recently about some that come into the book room who are with the. Watchman Knee Group. I don't know what they're called now. Local church I think. And they have apostles. Well, it's just not sound doctrine at all. What's an apostle for? To lay the foundation. The apostles laid the foundation. That was done back in the 1st century. You don't need apostles today and there are none. And there's no such thing as Apostolic succession. How is the truth to be communicated? The things thou has heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. And then later on in the chapter verse 15 study to show thyself approved unto God a Workman that needeth not to be ashamed. Rightly dividing the word of truth. How important sound doctrine is? So that we can rightly divide and understand God's Word. Verse 24 And the servant of the Lord must not strive, but be gentle unto all men. Apartment to teach. Patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgement, the acknowledging of the truth. That they may recover themselves out of the snare of the devil. Then in the third chapter. He talks about those in verse 7 who are ever learning. And never able to come to the knowledge of the truth. Now, as Jannies and Jambres withstood Moses, these were the magicians in Egypt that. Withstood Moses by duplicating, imitating what he was doing. As Jannies and Jambres withstood Moses, so do these also resist the truth. Men of corrupt minds reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was. But thou hast fully known my doctrine. Manner of life, purpose, faith, long-suffering, charity, patience, and so on. Thou is fully known my doctrine, and that's why, Because he had fully known Paul's doctrine, he says in that first epistle. He exhorts him to teach that they teach no other doctrine. Than what Paul was teaching. He says in verse 7, I have fought the good fight.

Should read. I have finished the course. I have kept the faith. The whole deposit of divine truth. Paul had kept it now. He says in chapter 4. He says preach the word verse 2 The instant in season. Out of season. Reprove. Rebuke. Exhort. With all long-suffering. And doctrine. For the time will come. When they will not endure sound doctrine. But after their own lust shall they heap to themselves teachers. Having itching ears? And they will turn away their ears from the truth. And shall be turned unto fables. You get fables often mentioned after the mentioning of. Sound doctrine or the refusing of it? Just before we close, I want to turn you to one more verse, and that's in Second John. 2nd Epistle of John. Which is written to an elect lady and her children. And he says in verse 9. He says whosoever transgressive. Or whosoever goes forward. And divideth not him the doctrine of Christ. Hath not God? This is a doctrine of such importance that not not to hold it. Is to not have God. He that abideth in the doctrine of Christ, he hath both the Father. And the Son, It's the truth of Christ's person. That he is very God and very man. And then he says to this elect lady, and her children, if there come any unto you, and bring not this doctrine. Receive him not into your house, neither bid him Godspeed. For he that biddeth him, Godspeed is partaker. Of his evil deeds. I remember once I was in a store and I saw this on the television. In the store. I saw this huge auditorium, not auditorium, this huge. Stadium. That held maybe 100,000 people. Football stadium probably was, and it was filled with men. And I didn't know the name of this. I said what is this? Now watched a little bit and the camera played from one musical group to another. One group had the men had caps on hats. The next group they didn't. The next group they did, and then it played through the audience. Some men had coverings on their head, others didn't. And I looked at that and I said that's a religious thing and it's not of God. It can't be because it's not. It's not following sound doctrine. Men with heads covered, praising God, singing praises to the Lord. That's not sound doctrine. And I found out later the name of the movement was Promise Keepers. Well, that's a movement that was started by the coach of a football team. And his purpose was to get Christian fathers and parents to assume the role of leadership in their homes. Very good, Very good purpose. And. To be good Christian parents to children and so on. These are Christian values. They have good Christian values. But what about the doctrine? About the doctrine. You listen. I read articles on the belief system of the men that are called to speak at their conventions. And they're all over the place. Some are sound in the faith, some are not sound at all. Some don't hold the doctrine of Christ even. And. And yet this is a movement to unify all Christians, regardless of what denominational affiliation I might be of truth and doctrine is not to be pressed, not to be insisted on, but rather Christian values. So the door is open to the Roman Catholics. The door is even open to the Mormons. What is that is that of God? It's Satan's imitation as Janie's and Jamboree's withstood Moses. These also withstand the truth. You can't press truth there. You just love them because they are Christians and you extend the right-handed fellowship to your Roman Catholic brother even though he's connected with a system that is blasphemous. Calls Mary the mother of God.

And says that the Lord Jesus had to be sacrificed over and over and over again every time they sacrificed the doctrine of the Mass. The Scripture says by one offering He hath perfected forever them that are sanctified. Never to be repeated. That denies the eternal efficacy of the work of Christ. I remember stopping once I saw two Mormons coming down. This was up in Nova Scotia, I think was in Halifax. In Nova Scotia and I saw these two young men, these elders. Mormon elders with their suitcases, and I knew who they were, and I beat them to the punch, and I handed them some gospel tracts and we got to talking. And one of them reached in, and he reached out, reached in for his Book of Mormon. And I said, you show me, I asked him. I said tell me, is not your doctrine that as. As God is, so we shall be. As we are, so he once

was, and they looked at each other. In other words, their teaching is that God was once a man like we are, and one day we will be gods. And that's their teaching. And I said, is that not your teaching? And they said. They didn't know how I learned that, but they said yes. And I said show me that in the Bible. Well, they reached into their satchel and brought out the Book of Mormon. I said, show me that in the Bible. Not the Book of Mormon. Show me that in the Bible. This is the standard of truth. Well, of course they couldn't. And I issued a very, very solemn warning to them and I said you win, are on your way to hell and you're propagating false and doctrine and evil teaching. And yet they promote Christian values. Don't be deceived by Christian value promotion. Ask a person what do you believe? I am the person of Christ and on the work of Christ. Do you believe in man's place and woman's place? And you can go all down the line. Sound doctrine is what will keep us together, going on in the truth and nothing else. Nothing else.

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