

INTRODUCTION

In your home, one of the most important things to you is keeping everyone as healthy as possible.

-water

-food

-hygiene

-sanitation

-sunscreen

-insect repellent

If anyone in our household gets sick or injured

-herbal remedies

-medicine

-chiropractic care

-hospitalization

-surgery

-radiation therapy

We understand these things about keeping the people in our households physically healthy, and helping our loved ones regain health if they get unhealthy.

But even more important is the matter of spiritual health in the household of God, which is the church of God. I mention this today because we have come to the place in 1 Timothy where the word for “healthy” is first used. It will be used again, and the concept seems to be a priority in the three “pastoral epistles,” 1 Timothy, 2 Timothy, and Titus.

I showed you in the introduction to this study of 1 Timothy that the main idea is “how you are to conduct yourself in the household of God, which is the church of God.” And I told you that chapter 1 shows that the primary way we are to conduct ourselves is that we are to maintain purity of doctrine. We’ve worked through quite a bit of that together already.

Most recently we have considered Paul’s instruction that maintaining purity of doctrine involves not practicing or accepting an ignorant handling of God’s law by would-be law teachers, in which it is wrongly directed toward the righteous, when it is actually laid down for the unrighteous, who show their lawlessness and insubordination in many ways, as Paul recited, pointing out some of the most severe ways in which sinners break God’s law as expressed in the Ten Commandments.

As Paul completed his list of offenders against God’s law, he then connected that to what I mentioned a moment ago, the spiritual health of the household of God, by setting all of that law breaking as contrary to what he called, “healthy teaching,” which comes to us translated various ways, the most familiar of which is the phrase, “sound doctrine.”

So today we begin to work on understanding what is meant by “sound doctrine,” with the goal of learning to maintain and recover spiritual health in the household of God, just as we already have learned to maintain physical health in our own households. In this session, we will work on mastering the two-word phrase the bible uses. God willing, in future sessions we will work on mastering this concept of “sound doctrine” in other ways.

TEXT

1 Timothy 1:10-11 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, (11) according to the glorious gospel of the blessed God which was committed to my trust.

BODY

I. Doctrine

- A. The original Greek word is G1319 *didaskalia* which means teaching or instruction
 1. the noun “doctrine” and the verb “teach” often occur together in the bible, and of course belong together conceptually
 2. in the Greek New Testament, the various concepts of teaching are forms of one word
 3. but in English, usually
 - a) the noun is “doctrine” straight from Latin bible *doctrinae*
 - b) the verb is “teach” from Old English
 - c) but when you see “teach” or “teaching” and “doctrine” understand they are forms of the same word in the Greek original
 4. e.g. Matthew 15:9 AND IN VAIN THEY WORSHIP ME, **TEACHING AS DOCTRINES** THE COMMANDMENTS OF MEN.' "
 - a) G1321 *didasko*
 - b) G1319 *didaskalia*
 5. so, whether you see “doctrine” or “teaching” in your bible, understand it just means “that which is taught”
- B. The great importance to us of doctrine, or teaching
 1. When Jesus came here, the main thing He did was teach
 - a) Matthew 4:23 And Jesus went about all Galilee, **teaching** in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.
 2. what has happened to us sinners, who have by God’s grace been saved through faith in Christ, is that we have been made disciples, learners, students, of Jesus
 - a) Matthew 28:18-19 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (19) Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

- b) forgiveness of sins in Jesus Christ has been preached to us, and we have repented toward God, believing in Jesus Christ; one result of that repentance and faith is that we are made His disciples, His learners
- 3. so, in that we are His disciples, His students, Jesus is our teacher
 - a) Luke 22:11 Then you shall say to the master of the house, 'The **Teacher [G1320 didaskolos]** says to you, "Where is the guest room where I may eat the Passover with My **disciples?**" '
 - b) John 13:13 You call Me **Teacher** and Lord, and you say well, for so I am.
- 4. so what we disciples do is come to Jesus, for Him to teach us
 - a) Matthew 5:1-2 And seeing the multitudes, He went up on a mountain, and when He was seated His **disciples** came to Him. (2) Then He opened His mouth and **taught** them, saying:
- 5. Jesus performed this role of teaching while He was here on earth. But when He was going back to heaven, He assigned that duty to us!
 - a) Matthew 28:18-20 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (19) Go therefore and **make disciples** of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (20) **teaching** them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.
 - b) see, the disciples of Jesus come to Him, their teacher, to be taught, but they come to Him to be taught through His church as their teacher
- 6. so what we, as the church of Jesus Christ, teach His disciples, is doctrine
 - a) at the same time we are teachers of His disciples, of course we are His disciples ourselves!
 - b) so doctrine is both what we learn as His disciples and what we teach as His disciples
- 7. that brings us to the next word, because if we are both teachers of Jesus' doctrine and learners of that doctrine, we are very interested in the doctrine being sound!

II. Sound

- A. The original Greek word is G5198 *hugiaino* healthy; well in body
- B. Luke 5:31 Jesus answered and said to them, "Those who are **well** have no need of a physician, but those who are sick.
- C. Luke 7:10 And those who were sent, returning to the house, found the servant well who had been sick.
- D. On "healthy" being in the gospel of Luke
 1. only in this gospel
 2. Luke's profession
 3. who was with Paul when everyone else had left him?
 - a) Colossians 4:14 Luke the beloved physician and Demas greet you.
- E. The Latin bible has *sanae* from which we get our English word "sanitary," but that didn't pass over into the English bible
- F. Why do our English bibles say, "sound" or "wholesome" for "healthy"
 1. [not related to word for "noise," which is from Latin]
 2. Wycliff used "hoolsum teching"
 - a) Old English *hal* meant entire, unhurt, healthy, sound
 3. Bishop's Bible and Geneva retained this, using "wholsome doctrine" which Geneva followed
 4. KJV changed the traditional "wholesome" to "sound doctrine"
 - a) from Old English *gesund*, same as German, which we know in the word *gesundheit*, which means "health"
- G. Think how much we care whether we are sick or healthy!
 1. thus, whether what we eat, drink, breathe, touch is healthy
 2. whether what we do tends to sickness or health
 3. how much, if we don't have health, we want to regain it
 4. how much more, then, should we be concerned that our doctrine be healthy!

CONCLUSION

Our Lord's apostle was greatly concerned that we, the household of God, take care to maintain wholesome teaching, sound doctrine, for the spiritual health of the members of the household. Let us be concerned for that same thing. Let us reject everything that is contrary to it. Let us insist on it from whoever teaches us. Let us honor those who provide it. Let us nourish our own families with it. Let us learn to hunger for it rather than for sugary treats or for anything modified from its healthful form.

“sound doctrine” KJV, RV/ASV, Moffatt, NIV, NKJV, ESV

“sound teaching” NASB, HCSB/CSB

“wholesome doctrine” BB, Geneva, Tyndale

“hoolsun teching” Wycliffe

sanae doctrinae Vulgate

JRY:

The law is for dealing with things that are against sound doctrine

The law is laid down against anything that is contrary to sound doctrine

Sound doctrine needs to prevail; anything contrary to it needs to be slain, put to death, mortified, restrained, exposed for repentance

We come to something that, in a two-word phrase, sums up much of this letter’s message regarding how one should conduct himself in the church of God.

1 Timothy 1:10-11 . . . and if there is any other thing that is contrary to **sound doctrine**, (11) according to the glorious gospel of the blessed God which was committed to my trust.

I. What sound doctrine is: how the phrase is used

A. Titus 1:5-9 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you-- (6) if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. (7) For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, (8) but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, (9) holding fast the faithful word as he has been taught, that he may be able, by **sound doctrine**, both to exhort and convict those who contradict.

1. ESV: to give instruction in sound doctrine and also to rebuke those who contradict it

2. synonymous with “the faithful [ESV trustworthy] word as he has been taught

3. what a church pastor uses both

a) to exhort [ESV give instruction]

b) to convict [ESV rebuke] those who contradict

B. Titus 1:10-2:1 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, (11) whose mouths must be stopped, who subvert

whole households, teaching things which they ought not, for the sake of dishonest gain. (12) One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." (13) This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, (14) not giving heed to Jewish fables and commandments of men who turn from the truth. (15) To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. (16) They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work. (2:1) But as for you, speak the things which are proper for **sound doctrine**:

1. what Titus is to speak, over against others who
 - a) are idle talkers and deceivers
 - b) teach Jewish fables and commandments of men
 2. notice again "rebuke" in verse 13
- C. 2 Timothy 4:2-5 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. (3) For the time will come when they will not endure **sound doctrine**, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; (4) and they will turn their ears away from the truth, and be turned aside to fables. (5) But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.
1. what Timothy is to preach, because the time will come when they will not endure it
 2. three aspects
 - a) convince [ESV reprove]
 - b) rebuke
 - c) exhort
- D.
- II. What sound doctrine is: its own qualities
 - III. What sound doctrine is: its effect on people
 - IV. What sound doctrine is: what it is synonymous with

JRY:

All these things are against the law; they are also “contrary to sound doctrine.” The law and sound doctrine, then must be compatible with each other, but lawbreaking is incompatible with both.

RWP

“The healthful (hugainō, old word for being well, as Luk_5:31; 3Jo_1:2, in figurative sense in N.T. only in the Pastorals) teaching.” See Tit_1:9; 2Ti_4:3.

Titus 1:9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

2 Timothy 4:3-4 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; (4) and they will turn their ears away from the truth, and be turned aside to fables.

Gill:

the law lies against it, takes notice of it, charges with it, condemns and punishes for it: by "sound doctrine" is meant the doctrine of the Gospel, which is in itself pure and incorrupt, and is the cause of soundness and health to others; it is health to the navel, and marrow to the bones; its doctrines are the wholesome words of Christ, and by them souls are nourished up unto eternal life; when the errors and heresies of men are in themselves rotten and corrupt, and also eat as do a canker. Here it may be observed, that there is an entire harmony and agreement between the Gospel and the law, rightly understood and used; what is contrary to the one, is also to the other; the Gospel no more countenances sin than the law does; and whatever is repugnant to the Gospel is liable to be punished by the law

Calvin:

In this clause he maintains that his gospel is so far from being opposed to the law, that it is a powerful confirmation of it. He declares that by his preaching, he supports that very sentence which the Lord pronounced in his law, against “everything that is contrary to sound doctrine.” Hence it follows, that they who depart from the gospel, do not adhere to the spirit of the law, but merely pursue its shadow.

Sound doctrine is contrasted with frivolous questions about which he says (1Ti_6:3) that foolish teachers are in an unhealthy condition and which, on account of the effect produced by them, are called diseased.

Poole:

that is, the holy and pure truth of God, that is not corrupted, but judges aright of good and evil: for these he saith the law is made, that is, to deter from such crimes, or to condemn for them; but not to terrify such who either never were guilty of such flagitious crimes, or if they have been guilty, yet are now washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of God, as the apostle speaks, 1Co_6:11. The law (as the apostle here saith) was never made to terrify, or to condemn and affright, these, for, Rom_8:1: There is no condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Clarke:

Every species of vice and immorality, all must be necessarily included, that is contrary to sound doctrine - to the immutable moral law of God, as well as to the pure precepts of Christianity where that law is incorporated, explained, and rendered, if possible, more and more binding.

according to the glorious gospel of the blessed God which was committed to my trust.

Gill:

For no doctrine is sound, but what is agreeable to that:

Bengel:

This is construed with “sound doctrine”

Or else it is construed with “if a man use it lawfully”

or with “from faith” (verse 5)

Fairbairn:

What does the apostle mean to tell us is according to his gospel? Is it simply the sound doctrine spoken of immediately before? So some have thought (as Theophylact, Bengel); but in that case there must have been required a connecting link with the διδασκαλία, such as τῆ κατὰ τὸ εὐαγ. (as is done in D; and Theophylact has the gloss, τῆ οὐσα τὸ εὐαγ.). But there being no such connecting particle, we are obliged to refer this concluding statement to the whole of the preceding passage; and so the meaning comes to be, that the assertion about the law being made rather for restraining the wicked, than for establishing and perfecting the righteous, is according to the gospel of the grace of God with which the apostle was entrusted.

Ellicott:

All that St. Paul had been saying concerning the Law—its true work and its only work—was no mere arbitrary conception of his own; it was simply a repetition of the teaching of the gospel which his Master had intrusted to him, the gospel which taught so clearly that the Law was for the condemnation of sinners—that it was for those alone who do not accept the easy yoke and the light burden of the Lord Jesus.

Barnes:

The gospel is a system of divine revelation. It makes known the will of God. It states what is duty, and accords in its great principles with the law, or is in harmony with it. The law, in principle, forbids all which the gospel forbids, and in publishing the requirements of the gospel, therefore, Paul says that the law really forbade all which was prohibited in the gospel, and was designed to restrain all who would act contrary to that gospel. There is no

contradiction between the law and the gospel. They forbid the same things, and in regard to morals and true piety, the clearer revelations of the gospel are but carrying out the principles stated in the law. They who preach the gospel, then, should not be regarded as arrayed against the law, and Paul says that they who preached the gospel aright really stated the true principles of the law. This he evidently intends should bear against the false teachers who professed to explain the law of Moses. He means here that if a man wished to explain the law, the best explanation would be found in that gospel which it was his office to publish; compare Rom_3:31.

VWS:

The connection is with the whole foregoing statement about the law and its application
The writer substantiates what he has just said about the law, by a reference to the gospel.

Romans 2:12-16 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (13) (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; (14) for when Gentiles, who do not have the law, by nature do the things in the law, these, although not having the law, are a law to themselves, (15) who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) (16) in the day when God will judge the secrets of men by Jesus Christ, according to my gospel.

Acts 17:30-31 Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, (31) because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.

Call to Worship: Psalm 96:1-2

Scripture Reading: Isaiah 52:7-10

Sermon: "What Sound Doctrine Is: The Two Words"

Benediction: 1 Peter 1:3-5

Prelude T 533 What A Friend We Have In Jesus, T 534 Sweet Hour of Prayer, Anna Piano, Camille Flute

G 118 My Soul What Truth Consoles You, Anna Piano, Camille Flute

T 47 O Jehovah, hear my words, Camille Piano, Anna Sing

G 232 Out of The Depths, Anna Piano, Camille Sing
G 70 How Great Thou Art, Anna Piano, Camille Flute