

Pastors are not appointed to a church primarily to lead in the instruction of skills and the dissemination of information; they are appointed to a church primarily to lead in Christ-following. —Jared C. Wilson

### The Baptist Catechism

AS PRINTED BY THE CHARLESTON ASSOCIATION IN 1813

(Presented here as originally published – this does not constitute a full endorsement of the Riverside Baptist Church)

3. Q. How may we know there is a God?

A. The light of nature in man and the works of God plainly declare there is a God (Rom. 1:19,20; Ps. 19:1, 2, 3; Acts 17:24); but his word and Spirit only do it fully and effectually for the salvation of sinners (1 Cor. 2:10; 2 Tim. 3:15,16).

4. Q. What is the word of God?

A. The holy scriptures of the Old and New Testament are the word of God, and the only certain rule of faith and obedience (2 Tim. 3:16; Eph. 2:20).

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#### Services:

Sunday Morning 11:00 AM

Sunday Evening 6:00 PM

Prayer and Bible Study Wednesday Evening 6:30 PM

WCWV 92.9 FM – 8:00 AM Sunday Morning

# THE RIVERSIDE BAPTIST REPORT

## THE RIVERSIDE BAPTIST CHURCH

“The Pillar and ground of the Truth” -- 1 Timothy 3:15

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### SOUND DOCTRINE

*For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. (2 Timothy 4:3-4).*

In the previous chapter Paul dealt with the divine inspiration of the Word of God and so, the thought of sound doctrine must be that which is undergirded by that fact. *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16).* We would observe that this, as well as the text points to issues of conduct and approach as being a result of sound doctrine. It is to be noted that Paul reminded Timothy that it is the Scriptures that makes us “wise unto salvation.” The phrase “sound doctrine” occurs four times in the KJV, all in the pastoral epistles. In the previous epistle Paul described the right use of the Law and then described a number of sinful ways identifying them as “contrary to sound doctrine” and as opposed to being in accord with “the glorious gospel of the blessed God, which was committed to my trust.” Likewise, in giving Titus the qualifications for elders he included, *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. (Titus 1:9).* And in the second chapter Titus was directed to *...speak thou the things which become sound doctrine: (Titus 2:1).* Thus, while there may be debate over what constitutes “sound” doctrine, there is no debate as to what is produced where it is preached.

Opposition to the Word of God appears in the efforts of men to exalt man to a place of prominence in the work that is by grace alone. They would claim that what occurs is in whole or in part dependent on human wisdom or action. That which was accomplished by Jesus our Lord sets all such claims aside. So, the charge to Timothy (and to me) is to *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. (2 Timothy 4:2).* The functionality is precious and comprehensive: the man of God is thoroughly furnished along with those who follow in the Word. The mandate then is to preach the Word; it is not to develop programs and insert the ideas of men that looks to produce the appearance of Godliness but denies the power thereof. Preaching the Word is the sum and substance of the Gospel Ministry. For this reason, attendance on the Word is to be urged by all Gospel preachers to a people that are in expectation of true blessedness.

Our text deals with the reason Paul presses such urgency on those who minister the Word. It is in anticipation of that which has come and is sure to continue to come. It will continue in that the rebellions of men against the will of God have been ongoing from the time of the fall. These things we call out, not as a matter of observation; it is rather that we be advised that not only will it occur, but it will also endeavor to

influence the Lord's people. We would note first the issue and the reaction to it – it is sound doctrine which is the teaching of our Lord. Quite often the mention of doctrinal issues is perceived as divisive and open to debate. There are certain fundamental truths that, when believed and embraced, do not fail to produce lives in the pursuit of holiness. There are four accounts of our Savior's life on earth that are properly called "Gospels." Ours is to be in emulation of Christ. Secondly, it is that they will not endure "sound doctrine" are they who cannot stand to have their lives compared to that of Christ. (The child of God willingly searches and compares in that he desires to discoverer any wicked way in himself. Psalm 139:23-24). Thirdly, we note that it is not religion that is being rejected. We have observed many times that Satan does not oppose religion but will always oppose "sound doctrine" – that which is set forth in the life of Jesus and the things that He taught.

One of the characteristics of human nature is that we do not want to be different and so are given to "follow the crowd." Here is where compromise seeks to insert itself. When their own lusts become the driving force in their lives, they seek to rationalize all sorts of behaviors and will seek out those who will confirm them. So, it is that we witness the acceptance of all sorts of deviant behaviors and the emergence of churches with teachers that insert their own thoughts in the place of the Word of God. The result is they are turned to fables born out of the depraved imaginations of men. These can take the form of some vile things, but it can also appear as that which simply excites religious pride. Such is the case of anything that produces

the thoughts of any claim of merit other than the blood of Christ Jesus our Lord.

Paul directed Timothy in the following verse to ...*watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.* (2 Timothy 4:5). It is with the intent that these things be impressed upon all believers as things to beware of and to avoid at all costs. Elsewhere, Paul urged Timothy to watch thusly: *But thou, 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 hast professed a good profession before many witnesses.* (1 Timothy 6:11-12). To endure as well, writing to him *Thou therefore endure hardness, as a good soldier of Jesus Christ.* (2 Timothy 2:3).

It is certain that we have a mandate to press the necessity of the Gospel upon all men. It is with "sound doctrine" that we do so. Man is depraved, in need of a substitute, and has no hope apart from an interest in the Gospel of our Lord Jesus Christ. Christ is declared to be our example -- *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.* (1 Peter 2:21-24). They who are the Lord's, embrace and rejoice in "sound doctrine." bhs

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Our spiritual disciplines don't just benefit us. We don't follow Jesus in isolation. Our growth and our perseverance also encourage growth and perseverance in our brothers and sisters in Christ. —Glenna Marshall

From: *The Saints Everlasting Rest: Updated and Abridged by Richard Baxter and Joni Eareckson Tada*

This rest also contains a sweet and constant action of all the powers of the soul and body in the joyful possession of God. First, our senses are perfected. As the ore is cast into the fire in the form of stone but comes forth as a metal so pure that it deserves another name, so much greater will be the change of our bodies and senses. We will then say, “This is not the body I had, and these are not the senses I had.” But because we have no other name for them, let us continue to call them senses—call them eyes and ears, call this seeing and hearing. But observe the difference between them. This spiritual body exceeds even the glory of the sun in surpassing these frail, disagreeable, diseased lumps of flesh or dirt we now carry about us. We must conceive the change of the senses in proportion to the change of the body. As God advances our sense and enlarges our capacity, so will he advance the happiness of those senses and fill up with himself all that capacity. And if the body will be thus employed, oh, how will the soul be taken up? As its powers and capacities are greatest, so its action is strongest and its enjoyment sweetest.

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### Providence and Prayer

Turn my eyes from looking at worthless things; and give me life in your ways. PSALM 119:37 Providence is an ineffable act or work of Almighty God, by which he cherishes, sustains, and governs the world, moving all created things in accordance with the natures that he gave them, to those ends which he has proposed. It is not troublesome to God to take notice of all that he has created. ‘Not a sparrow falls to the ground without our Father’ and ‘even the hairs of your head are all numbered’ (Matt. 10:29-30). Behold his knowledge and care of all! He powerfully overrules all events, arranging them to certain ends for the manifestation of his glory. So Joseph tells his brethren, ‘As for you, you planned evil against me; but God planned it for good, to bring it about that many people should be kept alive, as they are today’ (Gen. 50:20). In innumerable places, it is clear that his providence rules in the counsels of mankind and their most secret resolutions. The working of his providence is effectual even in the hearts and wills of individuals to turn them whichever way he wants, and to determine them to this or that in particular. Sometimes the saints of God pray that God would be pleased thus to determine their hearts, and bend their wills, and wholly incline them to something. So David says in Psalm 119:36, ‘Incline my heart to your testimonies, and not to unjust gain!’ This prayer being his may also be ours, and we may ask it in faith, relying on the power and promise of God in Christ that he will perform our petitions (John 14:14)—not just by a general influence, but by a powerful bending of the heart and soul.

-- *Daily Readings* – John Owen, John Owen and Lee Gatiss