

INTRODUCTION

The truth about Jesus Christ is glorious! He is God manifest in the flesh. He came here to live a perfectly righteous life, then to die a sacrificial, substitutionary death, that by His blood shed on the cross, we poor lost sinners would be washed clean from the guilt of sin, and granted eternal, everlasting life with Him in glory in the presence of God. That forgiveness of sins and that eternal life come to us from Him not by our earning it, but through our believing in Him, that He has earned it for us. That truth, along with all the other truth that makes up the Christian faith, is glorious.

But the Bible warns us that in the times between when Jesus came, and when He will come back again, some will depart from the faith, will apostasize. They will apostasize by giving heed to deceiving spirits and the doctrines of demons, which will be told to them by hypocritical liars, whose consciences are seared or burned.

In today's verses, our Lord's apostle, Paul, gives us two examples of doctrines to which people will give heed, and which, in believing, people will apostasize, will depart from the faith. But when we read these examples, we are surprised at how harmless they seem. The apostle doesn't mention anything that denies God as Trinity, or that paints Jesus Christ as not truly divine and truly human in one person, or anything like that. So,

How do these two examples help us know when we are hearing deceiving spirits?
What is it that is demonic about these two doctrines?
How do these two examples help us identify those who are speaking lies?

TEXT

1 Timothy 4:1-5

BODY

- I. Two Examples of Doctrines By Which Some Will Depart From the Faith
 - A. Forbidding to marry: the doctrine
 1. that Christians must not get married, or
 2. that some Christians must not get married
 - B. Commanding to abstain from foods
 1. not from all foods all the time
 2. from certain foods all the time
 3. from certain foods at special times
 4. from all foods at special times (fastings)
 - C. These are the two examples given here in the Bible; which means
 1. they are the examples the Holy Spirit inspired Paul to give
 2. they are the two examples that will do us the most good
 3. APPLICATION: We can do no better than to accept these two examples and work from them.

II. These Two False Doctrines Go Against God's Created Order

- A. That is the first thing I say to you about them, because that is what the apostle wrote about them
- B. In these verses,
 1. the Bible says this specifically about one of the two doctrines, the command to abstain from foods
 2. the argument presented regarding foods can be observed to be true about marriage, also; so I will speak about both together
- C. In the book of Genesis, we read that God created marriage and foods to be good
- D. So, we who believe and know the truth should not refuse marriage and foods, but should receive them with thanksgiving
- E. If there could be any question about whether marriage and food are still good for us to use since sin came into the world, the answer is that they are sanctified, or made pure for use, by two things:
 1. by the word of God; that is, the Bible says so
 - a) in Genesis, even after Adam and Eve had sinned, marriage and foods are still portrayed as good
 - b) in what the Lord Jesus said
 - c) in the doctrine of the apostles
 - d) (I intend to teach in more detail on this the next two sermons.)
 2. by prayer
 - a) we pray for God to provide these things, and He does
 - b) we thank God for providing these things
 - c) we learn that pattern from the Bible, in many places
- F. How do we make use of these two examples, in light of the fact that they go against God's created order? We expect to hear false doctrines that pertain to God's created order
 1. we keep watch for these; we always are on the lookout for these
 2. we look with particular suspicion on any doctrine that seems not to be in keeping with the created order taught in Genesis
 3. when we study into it, we reject any doctrine that, in fact, is not in keeping with the created order
 4. examples
 - a) that it is okay for men to get married to men and women to get married to women
 - (1) this is a popular doctrine around us today
 - (2) Genesis says that God made marriage to be one man with one woman
 - (3) so people who believe the false doctrine are apostasizing, are departing from the faith
 - b) that it is okay for a man to say he is a woman, or a woman to say she is a man, or both, or neither, or something in between, or something else
 - (1) this is a popular doctrine around us today
 - (2) Genesis says that God made us male and female
 - (a) there are only these two sexes
 - (b) they are established by God in creation, and so cannot be changed or reassigned by us
 - (3) so people who believe the false doctrine are apostasizing, are departing from the faith

The two doctrines given as examples of those by which some will depart from the faith -go against God's created order; and

III. These Two False Doctrines Are Not Apostolic

- A. That is, these doctrines are not the teaching of the Lord Jesus and his apostles
 1. as you read the New Testament scriptures, you never see the Lord Jesus or His apostles forbidding people to marry, or commanding people to abstain from foods
 2. both of these subjects are raised by the Lord Jesus and His apostles, but they do not forbid them or command abstinence from them
- B. One of our Lord's apostles, Paul, here explicitly denounces these doctrines, so it is easy to see they are not apostolic
- C. But even if these doctrines were not here explicitly denounced, it would be enough for us if we observed that they are not taught by the apostles
 1. obviously things refuted by the apostles, we do not consider apostolic
 2. but it is important to note that things never taught by the apostles, we also do not consider apostolic
- D. How do we make use of these two examples, in light of the fact that they are not apostolic?
 1. We consider no doctrine to have authority if it is not the doctrine of the apostles
 - a) a teacher of these two false doctrines is basing his doctrine on the proposition that teachers themselves have the authority to determine what the church is taught
 - b) but the truth is that a teacher has authority only inasmuch as he is teaching what the Lord Jesus and His apostles taught
 2. We maintain precisely the standard that our doctrine must be the doctrine of the apostles; it must be apostolic
 - a) The false standard implied in these two false doctrines: Can a verse be found in the Bible that makes this doctrine sound plausible?
 - b) The true standard by which we must evaluate doctrine: Is this truly the apostles' practice and doctrine, as expressed in the scriptures?
 - c) If the church budges one iota, one mm, one inch, on these standards regarding the source of our doctrine, moving away in the least degree from the standard that all our doctrine must be apostolic, we give away everything.
 - (1) illus. If a dam is allowed to leak, even a little bit, eventually a huge breach will be made in the dam.
 - (2) illus. If even one enemy soldier is allowed into the castle, he can open the gate for all the rest to enter.
 3. We maintain that the source of our ordinances must be the provisions of the New Covenant, as taught by the Lord Jesus and His apostles, not of the Old Covenant as taught by Moses and the prophets
 - a) matters of morality, that is, of essential right and wrong, can be taught and learned from the laws of the Old Covenant;
 - (1) the Old Covenant contains moral laws, which apply to everyone everywhere at every time

- (a) e.g. Thou shalt have no other gods before me
- (b) e.g. love your neighbor as yourself
- (2) the Old Covenant contains judicial or civil laws, which expired with the end of the Old Covenant state of Israel, and which do not oblige anyone now, but in which can be observed principles of general equity to guide us morally
 - (a) e.g. the Old Covenant judicial law was “You shall not muzzle an ox while it is treading out the grain.”
 - (b) that law is not longer in effect
 - (c) but the principle that you shouldn’t expect people to work for you without them being paid for their work still is of moral use to everyone
- b) but the observance of religious ordinances must be ordered and obeyed from the provisions of the New Covenant only
 - (1) religious ordinances are a kind of law called “ceremonial law,” which applies only in the particular covenant in which it is given
 - (2) ceremonial laws from the Old Covenant, such as abstinence from certain foods, do not apply to anyone anymore, since that Old Covenant was abrogated, was cancelled, was ended, when Jesus Christ died on the cross
 - (3) only ceremonies ordained for the New Covenant are to be obeyed now; i.e. Believer’s Baptism and The Lord’s Supper

CONCLUSION

We are given two examples. Let us consider them the best two examples, and make use of them!
 The two doctrines given as examples of those by which some will depart from the faith
 -go against God’s created order; and
 -are not apostolic; and

Chris - Call to Worship: Psalm 1

Roel - Scripture Reading: Deuteronomy 12:28-32

Thad - Congregational Prayer

Benediction: Jude 24-25

Allison - Prelude

Allison - Trinity 677 “Nothing But the Blood of Jesus”

Audrey - Trinity 83 “We Praise Thee, O God, Our Redeemer, Creator”

Allison - Trinity 435 “Jesus Christ, the Crucified”

IV. These Doctrines Obscure the Gospel of Jesus Christ

- A. There is always the need for us to take care that we do not concentrate all our doctrine on God's law, at the expense of preaching God's gospel
- B. But when we are teaching God's law rightly,
 - 1. it is good for the sinner, to show Him his need of the Savior; and
 - 2. it is good for the saint, to show Him how to live out his love for the Savior
 - 3. it is good for all, to help us understand the Savior, through all that the law shows us about Him by type and shadow
- C. But when people are taught to obey laws that are not in effect anymore, or laws that are made up by men, that are mere traditions, those doctrines, and the practices they institute, do not point to the gospel of Jesus Christ, but instead obscure it
- D. History has taught us, as observed so keenly in the Reformation in the 1500s and 1600s, that man-made religious laws, whether pertaining to marriage, or foods, or holidays, or many other things, tend toward establishing a false religion of works, rather than establishing the true religion of faith in Jesus Christ

The two doctrines given as examples of those by which some will depart from the faith

-go against God's created order; and

-are not apostolic; and

-obscure the gospel of Jesus Christ

[At this point, if time is short, conclude, leaving application for next week.]

V. APPLICATION: How Do We Make Use of These Two Examples?

We are determined not to be among those who apostasize, who depart from the faith. How do we use these two examples of false doctrines, to guard ourselves, so we do not give heed to the lies of the false teachers?

- A. We expect to hear false doctrines that pertain to God's created order
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 - 2. we look with particular suspicion on any doctrine that seems not to be in keeping with the created order taught in Genesis
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Believer’s Baptism and The Lord’s Supper

- E. We must understand and keep in mind that having zeal does not make a person right; a person can be fervent about something, but not know rightly what he’s talking about
 - 1. Romans 10:1-4 NKJV Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. 2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes.
 - 2. it is very popular in American religious life today for people to think that if a person shows zeal for something, which is usually mis-labeled “passion” or being “passionate” or “having a passion,” then what he says or does is assumed to be good, or at least harmless
 - 3. the opposite should be our rule; a person zealous about something should be assumed to be in error unless and until the doctrine for which he is zealous is thoroughly examined and proven to be apostolic
- F. We maintain a confession of faith that is long and detailed enough to cover such things
 - 1. there are many confessions of faith that contain statements that are untrue; of course we do not make those our confession of faith
 - 2. there are many confessions of faith that contain only statements that are true, that contain nothing false; but if they are so brief that they do not even touch on the kinds of things the apostle gives as examples of false doctrines, we should look further for confessions that are long enough and detailed enough to cover these things
 - 3. thankfully, this church is not looking for such a confession of faith; this church was founded with the 1689 Second London Confession of Baptist Faith as its constitution; this confession does address both of these things, and is long enough and detailed enough to address a number of issues we find necessary in these times when some depart from the faith

- I. Since Not Apostolic, Then Not According To the Right Standard for Judging What the Church Should Believe and Obey
 - A. Since Not Apostolic, Then Designed To Bring Souls Back Into Captivity
 - B. These doctrines would make you live as if man, instead of God, were lord of your conscience
 - C. 1689.21.2 “Of Christian Liberty and Liberty of Conscience”
 - 1. God alone is Lord of the conscience

2. and hath left it free from the doctrines and commandments of men which are in any thing
 - a) contrary to His Word, or
 - b) not contained in it

II. Safeguards

CONCLUSION

A. Options

1. I am teaching you this because the Lord Jesus and His apostles practiced and taught this
2. I am teaching you this because I think we should practice and teach this

How kind the Lord is to us, to give us marriage and to give us food!

What a cruel trick of the devil to convince people that it is a command from God that we abstain from these things!

The two false doctrines given as examples of doctrines of demons present the essence of all apostasy from the one true Christian faith, in that they are not the truth taught us by the Lord Jesus Christ and His apostles, as the Holy Spirit inspired them to be written in the New Testament scriptures. In a word, they are not apostolic.

I. The Usefulness of Our Confession of Faith

A.

The two false doctrines given as examples of doctrines of demons present the essence of all apostasy from the one true Christian faith, in that they are not the truth taught us by the Lord Jesus Christ and His apostles, as the Holy Spirit inspired them to be written in the New Testament scriptures. In a word, they are not apostolic.

I assert that these doctrines are not apostolic, and am under no burden to prove it. Those who would say these doctrines are apostolic would be under the burden to prove that they are. But since it is very handy to prove that these doctrines are not apostolic, I will show that to you right now: Paul, himself an apostle, is giving these doctrines as examples of doctrines of demons, from deceiving spirits, told as lies by hypocrites. Therefore, these doctrines are not apostolic.

1 Timothy 4:1-3 in the Augsburg Confession

XXIII Of the Marriage of Priests

Paul, in 1 Tim 4:3, calls that a doctrine of devils which forbids marriage.

XXVI Of the Distinction of Meats

And in 1 Tim 4:1-3 Paul calls the prohibition of meats a doctrine of devils; for it is against the Gospel to institute or to do such works that by them we may merit grace, or as though Christianity could not exist without such service of God.

XXVIII Of Ecclesiastical Power

Whence have the bishops the right to lay...traditions upon the Church...?

If bishops have the right to burden churches with...traditions...why does Scripture...call them “doctrines of devils”? 1 Tim 4:1

In the 1500s, the reformers learned and then taught that such man-made rules as not marrying and not eating certain foods was closely associated with the misunderstanding that people needed to merit or deserve God’s grace.