

# Series On Baptist Doctrine – Introductory Lesson

**Text: II Timothy 3:16-17** (An appropriate on-going text)

## INTRODUCTION

1. I think it is significant to point out that, according to God, the Scriptures are profitable first of all for doctrine.

a. That is significant because in many places today man views an emphasis on doctrine as divisive, counter-productive to growth.

b. And so it is de-emphasized, for “the greater good” of bringing everybody together (cite Kanye West’s recent visit to Joel Osteen’s church w/quotes).

c. That event can’t happen, and that church can’t get to that size in this day and age if that church emphasized doctrine. (Relate story of when we arrived in Jenkintown to start a church...)

d. And how many times has it been said, “I don’t like to hear doctrinal preaching.”

2. But **doctrine** is what God places first in the list of reasons He gave the Scriptures to man.

3. And the sad truth is, the world, in many of the mainline churches (not to mention the world of the unchurched) and I dare say many so-called “Baptist” churches are starving to death spiritually for the plain simple doctrines of the Word of God. They have been fed on chaff and husks – they are lean and weak; the Country is lean and weak, because there is no real spiritual food in chaff.

4. The **”primacy of doctrine”**: that’s what Baptists ought to be about, and true Baptists are about.

5. And notice from our text that our doctrine must be found within the confines of the Word of God – not in other books (unless they are about what’s written in the Book), not from leaders of religious movements like Joseph Smith, Charles Taze Russell, Victor Paul Wierwille, or Mary Baker Glover Patterson Eddy.

6. According to John 7:16, Jesus said His doctrine came from God and that is where ours must come from.

7. All true doctrines are found in the Word of God, and that is the only place on which we need to focus our attention.

## I. DOCTRINE – THE GENERAL DEFINITION

1. The word ‘doctrine’ is an interesting word when you consider the etymology of the word.

2. Listen to the definition of ‘etymology’ and see how accurately it applies to the word ‘doctrine’.

a. a chronological account of the birth and development of a particular word or element of a word, often delineating its spread from one language to another and its evolving changes in form and meaning.

- b. The study of historical linguistic change, especially as manifested in individual words.
3. 'Doctrine' is translated from the Greek word 'didaskalia' which Strong's Concordance says means *instruction* (the function or the information).
- a. "The function" – that's interesting.
  - b. 'function' – def. Web. – The natural, proper, or characteristic *action* of anything.
  - c. So, the action of instruction; or the act of instructing, the act of teaching is the first definition of the word 'doctrine' and the Greek word it is translated from.
  - d. That's readily seen in the word Strong's says 'didaskalia' comes from, which is 'didaskalos' meaning an instructor, doctor, master, teacher.
  - e. One well-known example in the Scriptures is Luke 2:46 –  
*And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.*
  - f. Notice the translation of 'didaskalos' there: '**doctors**'.
    - (1) The original definition and usage of the word 'doctor' was not someone who practiced medicine or someone who earned a Doctor of Philosophy (Phd).
    - (2) It meant one who taught, one who communicated instruction, a teacher.
  - g. Lets look at another example of this in the Scriptures, Rom. 12:6-7 –*Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;  
 Or ministry, let us wait on our ministering: or he that teacheth (didasko), on teaching (didaskalia);*
  - h. How about Scripture where 'didaskalia' is translated '*doctrine*', where it means "the act of instructing" (let's look at them):  
*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. I Tim. 4:16*  
*In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,  
 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Titus 2:7-8*
  - i. We also saw that the Greek word translated 'doctrine' meant "the *information*" as well as "the *function*", or **that** which is taught as well as the act of teaching.
    - (1) Familiar examples of this in the Scriptures are these verses:  
*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.* I Tim. 4:6

*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

- j.** So, both meanings of the Greek word for doctrine are used throughout the New Testament.
- 4.** But over time, *that* which is taught, the information, not the function emerged as the common usage of the English word ‘doctrine,’ and the other meaning faded to the realm of the archaic. (Show Webster’s Second Edition Dictionary definition)
- 5.** The *English* word ‘doctrine’ has its own interesting etymology.
- a.** As shown here in the Webster’s, ‘doctrine’ is from the Latin word ‘doctrina’
  - b.** “Wait a minute, Bro. Pellicone, you said ‘doctrine’ is from the Greek word ‘didaskalia’; now you are saying it’s from the Latin ‘doctrina’!
  - c.** The English word ‘doctrine’ is the *translated* word from the Greek, but, etymologically, it is a *transliterated* word with its own origins from the Latin.
  - d.** There is a difference between being translated and being transliterated.
  - e.** The Greek has its own transliterated words in the Bible (Can you think of any? ‘*baptizo*’ – ‘*baptism*’; ‘*angelos*’ – ‘*angel*’; ‘*Christos*’ – ‘*Christ*’)
  - f.** So, ‘doctrine’ is from ‘doctrina’ You’ll never guess what the Latin word ‘doctrina’ is from:
    - (1)** It’s from the Latin word for ‘doctor’, which also means, teacher. Guess what that Latin word is. ‘doctor’ That’s the Latin word!
    - (2)** And that’s from the Latin verb ‘docere’, which means, to teach.
- 6.** Two etymologies of the word ‘doctrine’, one following the Greek the other following the Latin, both ending up at the same place.
- a.** And yet it’s that meaning, the act of teaching, which has been rendered archaic over time and ‘that which is taught’ has become the common usage.
    - (1)** To the extent that when we see ‘doctrine’ in the New Testament we automatically think it’s the passive sense (what is taught) rather than the active sense (the teaching of it).
    - (2)** But a careful study of the Scriptures will show otherwise.
- 7.** Look at our text, II Tim. 3:16
- a.** The key word is ‘profitable’, which is what matters to the God of love.
  - b.** In what way does it matter? In what way is it most profitable?
    - (1)** I Cor. 14:6,19 (comparing Scripture with Scripture)
    - (2)** Teaching by doctrine is where others profit, a characteristic of ‘*agape*’ – ‘..seeketh not her own..’
  - c.** So, ‘doctrine’ here lends itself more to the meaning that has become archaic.
    - (1)** Notice what Matthew Henry said about II Tim. 3:16 (Read highlighted commentary)
- 8.** Now let’s look at the specific focus on Baptist doctrine, specifically, Baptist distinctives.

## II. DOCTRINE – THE SPECIFIC FOCUS

1. Webster's second definition of 'doctrine': That which is taught; a principle, or body of principles, in any branch of knowledge; dogma; principle of faith.

2. This will be a series on Baptist Doctrine or Baptist Distinctives.

3. As E. C. Gillentine, a leader and writer in the American Baptist Association in past days, wrote at the beginning of his booklet on Baptist Doctrine (read paragraph).

In a nutshell, Baptist doctrine is Bible doctrine and Bible doctrine is Baptist doctrine.

4. One last thing before we begin the series; someone might rightly ask: "How do we know our interpretation of Bible doctrine is correct? Here are three assurances:

a. Promises from the Lord:

*Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

John 8:31-32

*Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

*He shall glorify me: for he shall receive of mine, and shall shew it unto you. John 16:13-14*

b. Promises about our salvation:

*That we should be to the praise of his glory, who first trusted in Christ.*

*In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Ephes. 1:12-13*

*But ye have an unction from the Holy One, and ye know all things.*

I John 2:20

*For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.*

*But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. I Cor. 2:11-14*

c. Follow three simple Biblical rules:

(1) Pay attention to the context – Who are the subjects of the passage?

*Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: I Cor. 10:32*

**(2) Compare Scripture with Scripture:**

*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

*Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth (didaktos, instructed or communicated by teaching; from didasko, to teach); comparing spiritual things with spiritual. I Cor. 2:12-13*

(a) Ultimately, The Holy Spirit is the teacher of the Word of God.

(b) In effect, then, the Word instructs us through the Holy Spirit; which is what Matthew Henry is saying when he said, "It (the Word) instructs us in that which is true...we all need to be instructed.."

(c) How many times has that happened to us when we read or study the Scriptures when they speak to our hearts without a human instructor?

(d) Of course we know He give us human instrumentality also (Ephes. 4:11)

(e) So, compare Scripture with Scripture

**(3)** Pay attention to the actual wording of what the Scriptures say, not what we suppose they say.

*Every word of God is pure: he is a shield unto them that put their trust in him.*

*Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. 30:5-6*

5. The Baptist Distinctives we'll be covering in the coming weeks are (read from separate sheet)

6. Next time, **The Bible.**