

24-0818p Transcript

24-0818p - *Correcting Error*, Mike Mathis

Bible Reader: John Nousek

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Correcting Error

Transcript (0:04 - 40:58)

Scripture Reading

Bible Reader: John Nousek

2 Timothy 3:16,17

(0:04) Good evening. This evening's reading right from the Word of God comes to us in 2 Timothy (0:15) chapter 3, verses 16 and 17. That's 2 Timothy 3, 16 and 17.

(0:25) All scripture is given by inspiration of God and is profitable for doctrine, for reproof, (0:32) for correction, for instruction in righteousness, that the man of God may be complete, (0:38) thoroughly equipped for every good work. Amen.

Transcript

Preacher: Mike Mathis

(0:46) Good evening to those present here at the building (0:51) and those who may be on the phone listening in.

It's my turn for (1:02) delivering the lesson today, tonight. And my lesson tonight is correcting errors. (1:22) Now, there are some people that balk at trying to say anything to anyone.

(1:36) If that person is speaking, he may be speaking errors, untruths, but they do not (1:50) want to say anything to that individual. They don't want to rock the boat if that is the (2:05) reason they don't want to say anything. But you know, there are times when we hear a preacher (2:21) preach, he may say something that is in error.

You know, I've read this, I don't know just (2:41) whether I've read this online, whether I printed this material and this (2:53) this account was given, but this preacher said that he delivered a sermon on (3:06) marriage, divorce, and remarriage. And we know that that can create a friction whenever (3:18) it is spoken. Someone may not agree with what is preached because the preacher may be saying (3:31) things out of line.

He may be in error. But this preacher said that (3:41) after his sermon, one of the leaders of the church, and I do not know whether this leader (3:52) that he's talking about is a deacon or an elder, I don't know. (4:05) But this leader in that church met with him after the sermon, and he had a notepad, and he made (4:21) notes on that pad, tore a page off of it, and told this preacher, you preach this, that's not the way (4:39) to correct error if error is being taught.

Is this man, this leader, in disagreement with what he said? (4:57) You know, we can speak on this subject without stirring up strife. We can be scriptural. (5:09) We can use the scriptures and teach scripturally about this.

But suppose that (5:21) something is said in that sermon that is just wrong. It's not scriptural. It's an error.

(5:35) It doesn't need correcting. Now, the content of that sermon was not given. (5:46) A response from this preacher to this leader after he handed that paper with the notes on it (5:58) and told him, he said, you preach this.

I don't know whether this was a young preacher. (6:08) Don't know whether this preacher was in the preaching for a while. I don't know. (6:21) All that I know is what he said. But you know, what that leader gives (6:32) doesn't correct anything. And if there is error being taught, there is a way to correct that (6:47) error.

And that is using the scriptures. Now, the lesson that he presented could be straight from (7:00) the scriptures. And he could give it straight from the scriptures.

And in such a way that there would (7:10) be no friction. I know because I've given some lessons on it. And I gave a series of lessons on (7:22) this in my hometown and the church that was there.

I didn't have any friction because I was trying to (7:38) discuss some errors that I saw through one of the papers, brotherhood papers, (7:46) the Byrne Foundation at that time. We can give a scriptural lesson. However, let's just say (7:56) that there was some things that was said in that sermon that was not scriptural.

(8:07) Why didn't that leader with another take this preacher and discuss the scriptures with him? (8:24) Show him that he was in error. Show him where he was in error if he was. Let's look at Acts 18, (8:38) beginning with verse 24 and going to the end of the chapter, which is verse 28.

(8:53) Now a certain Jew named Apollos, born in Alexandria, an eloquent man and mighty in the scriptures, (9:05) came to Ephesus. This man had been instructed in the way of the Lord, and being fervent in spirit, (9:20) he spoke and taught accurately the things of the Lord, though he knew only the baptism of John. (9:37) So he began to speak boldly in the synagogue.

When Aquila and Priscilla heard him, (9:46) they took him aside and explained to him the way of God more accurately. (9:57) Do you notice that? More accurately. And when he desired to cross (10:06) to Achaia, the brethren wrote, exhorting the disciples to receive him.

(10:15) And when he arrived, he greatly helped those who had believed through grace, (10:23) for he vigorously refuted the Jews publicly, showing from the scriptures (10:33) that Jesus is the Christ. Now let's look at this. Here is a certain Jew, he's named Apollos, (10:51) said that he was born in Alexandria.

This is where a lot of the educational (11:04) material for study would show up. And here Apollos is an eloquent man. He's mighty in (11:15) the scriptures.

He knows the scriptures. He came to Ephesus. This man had been instructed (11:28) in the way of the Lord, and being fervent in spirit, he spoke and taught accurately (11:34) the things of the Lord, though he knew only the baptism of John.

(11:42) Now, what is wrong here? What is wrong is that he should be knowing the baptism (12:00) that Christ authorized. Now, I don't know. It's always said that this man and woman, (12:21) his husband and wife, they were workers in the church.

When they heard Apollos speaking, (12:34) they took him aside and explained to him the way of God more accurately. (12:42) What was missing here is that he knew only the baptism of John. And at this time, (12:57) John's baptism went out of effect.

And so he needs to understand that. Now, (13:15) this couple takes him aside and explains to him the way of God more accurately. (13:25) Now, he was taught and it was explained to him.

And now, as they were teaching him, (13:40) it was up to Apollos to receive what they taught him. He didn't have to accept what they said. (13:58) They taught him and were speaking to him the way of God more accurately, but he could have (14:09) repudiated that.

But you know, there are some people that just don't take correction. (14:21) Very good. You try to tell them, you show them, well, you know, it says right here, (14:31) you know, you show them in black and white, because what it says.

No, they don't want that. (14:39) They want what they want. But what they want is not necessarily what God wants.

(14:49) And they may be totally against what God wants. But you know, Apollos did receive their teaching. (15:07) Now, I don't know whether Apollos, he just knew John's baptism.

He didn't know, (15:21) he didn't realize that Jesus had authorized baptism in his name and that it was for (15:34) the remission of sins, just as John's baptism was. But John's baptism went out when Jesus (15:48) died and was resurrected. It was no longer in force.

Now, it was in force before Jesus died, (16:02) and that was okay. But when Jesus died and he was resurrected, and then the (16:12) the Great Commission was given, then the baptism of John was not valid. (16:25) But the people were likely to just know of John's baptism.

(16:36) And so they, after the, after Pentecost, and after the church was established and (16:56) that, it is the baptism of Jesus in the name of the Father, the Son, and the Holy Spirit (17:07) that is effective. And it's in Jesus' name. Now, you see, (17:16) the, what happened to Apollos was that he's already mighty in the scriptures and he, and he, (17:26) he taught what he taught most accurately, the things of the Lord.

It was just that missing (17:34) element. He didn't know of the baptism of Jesus. So after this, we see that he's vigorously refuting (17:50) the Jews publicly, unafraid to face them.

They're, they're in opposition to the truth, (18:03) but he's showing from the scriptures that Jesus is the Christ. (18:12) Now, we want to turn to 1 Corinthians 1, and we want to look at verse 12. (18:29) 1 Corinthians 1 and verse 12.

(18:47) Now, and this is Paul in, in this, speaking to the Corinthians in this letter, he says, (19:00) Now, I say this, that each of you says, I am of Paul, or I am of Apollos, (19:13) or I am of Cephas, or I am of Christ. So here we've got these talking about who they are (19:25) of, just because these men are their favorites. But it shouldn't be.

You know, today we have (19:43) similar problems with, with preachers. Some preachers have their favorite preacher, (19:50) and others have their favorite preacher. Well, Paul is, is speaking to them, and he's telling (20:03) them, this is, you're saying that I'm of Paul, I am of Apollos, or I am of Cephas, which is here, (20:16) or I am of Christ.

Now he says, is Christ divided? Was Paul crucified for you, or were you baptized (20:31) in the name of Paul? You see, the very first one that is named, that is mentioned is, I am of Paul. (20:42) He says, was Paul crucified for you? Is Christ divided? And he is speaking to keep them (20:56) away from division, and showing that, you know, it should be Christ that you should be (21:09) adhering to, and not just men. And he says, in the third chapter of 1 Corinthians, (21:20) in verse 4, for when one says, I am of Paul, and another, I am of Apollos, are you not carnal? (21:34) Then he asks, who then is Paul? And who is Apollos? But ministers through whom you believe, (21:46) as the Lord gave to each one.

I planted, Apollos watered, but God gave the increase. (21:59) So then neither he who plants is anything, nor he who waters, but God who gave the increase. (22:12) So he says, you shouldn't be making such a fuss over who your favorite one is.

(22:24) So they're all teaching of Christ, and they're working to teach them the gospel of Christ, (22:35) but still yet, Paul's reasoning with them. Well, who then is Paul? In other words, (22:44) yeah, he's an apostle, but he's a man, just like Apollos is, just like Peter is. Yes, (22:57) they're apostles, but they're men, and that's what he's wanting to show them.

(23:07) So then neither he who plants is anything, nor he who waters, but God gives the increase. (23:19) But the work of planting and watering is necessary, and they're doing their part, (23:30) and it is God that gives the increase. Now, whenever we have error, (23:43) it is to the scriptures that we go in order to correct the error.

For in 2 Timothy 3, (24:04) in verses 16 and 17, we have said all scripture is given by inspiration of God. (24:17) And inspiration here does not mean that they had an inspiration within them to write. (24:28) It means that the word from which this inspiration comes from means that it is God-breathed.

(24:41) The scriptures are God-breathed and is profitable for doctrine. You know, (24:52) I have been mentioning Johnny Robertson as I watch him and his son Caleb on the YouTube, (25:10) and they're teaching and showing things that are happening. (25:22) But there was one where he was showing a debate with this couple.

There's a last name Phelps, (25:37) and this woman, I saw a portion of a debate that he was having with them, and she said, (26:02) it is, preaching the gospel is about rebuke, rebuke, rebuke. (26:16) And I'll agree that rebuke is in here, but the next thing she said, (26:27) she said, it says it is rebuke,

rebuke, rebuke, tick it, tick it, tick it. And that's what they (26:36) would go around the nation doing, trying to stir up trouble, (26:42) different things, especially at funerals.

I don't know why they would want to do things like that. (26:51) But anyway, rebuking, I can see. But it's not all about rebuking.

Listen to what this says. (27:02) It's for doctrine or teaching. Some copies of the Bible will cite teaching.

(27:14) Some of our teaching does not involve rebuking, just giving information. (27:23) It is for rebuke. Now that's not necessarily rebuke.

That is proving, giving, (27:39) giving what is to show the truth of the matter. It is for correction. (27:52) Yes, and that's not necessarily rebuking.

For instruction and righteousness. (28:03) Now you can have instruction without having a whole lot of rebuking. (28:11) But now in the next chapter, chapter four, Paul tells Timothy, preach the word.

(28:26) Be ready in season and out of season. Convince. Do we teach in such a way (28:37) that we can convince people of the truth of the scriptures of the word? (28:50) Rebuke, yes.

If there is anything in that needs to be rebuked, yes, rebuke. (29:05) But it's not all about rebuking. Notice this.

Exhort with all our suffering and teaching. (29:19) All this is not necessarily rebuking. Not if we need to rebuke.

Let it be that the rebuke comes. (29:33) But the error needs to be corrected by the scriptures. And the way to correct is from the (29:44) word.

And it says here, you know, in verse 17 of chapter 3 of 2 Timothy, that the man of God (29:55) may be complete, thoroughly equipped for every good work. You know, this shows that we don't need (30:09) anything else but the scriptures, which is the word of God. And Jesus referred to the word of God (30:25) as the seed of God.

So we don't need anything else. And I was surprised. I was, (30:42) this was a Mormon that came to my place where I live.

I told him, when you sow a seed, (30:56) that seed doesn't need anything else. That must have baffled him because he said, (31:05) what do you mean by seed? I said, the word of God, this is the word of God. (31:18) And it is referred to as the seed.

And you have your book of Mormon alongside this Bible. (31:33) But this Bible does not need another book, especially if that other book is (31:44) not right with the word. And it doesn't need help.

It's the seed of God. (31:53) And when it is sown, it reads whatever is sown. When it is sown, it will read salvation.

(32:04) So it is important that we take the scriptures. Now, I cautioned when I was teaching the teens, (32:20) I said, don't read and know the scriptures just to refuse. I said, it's necessary for you to (32:31) show the truth and all right.

But it's not in order to prove somebody else wrong. (32:44) But it will let you know. It will let you know immediately.

If you know especially what it says, (32:54) and somebody out there is teaching error. Someone gets stand behind the pulpit and starts (33:04) preaching untruth. This untruth is error.

This untruth is what will get us into trouble. (33:17) So we need to be, we need to correct. And isn't that what Jesus did when he went on the occasion (33:29) when the Sadducees, who did not believe in the resurrection, posed the question to him (33:42) about a man that married a wife.

And under the law, if this man had a brother or brothers, (33:58) that this dead man who was survived by the brother, that brother was supposed to (34:08) take his surviving widow as wife to perpetuate deceit. So they posed this, and they asked this (34:22) question, said, this man had, he had seven brothers or so, or maybe he was the seventh one. (34:35) But anyway, he said he died.

And then the next brother in line took her as wife. (34:47) And that brother died. The next brother married her.

And so on down to the last one. Last of all, (34:57) that brother died, and so did the woman. Now in heaven, who will be, (35:10) who will have her as wife? He said, you do error, not knowing the truth.

(35:18) He said, have you not read from the scripture of the Word, (35:24) where God said, I am of Abraham, Isaac, and Jacob? And at the time he said that, (35:36) Abraham, Isaac, and Jacob had passed on. But he said, God is not the God of the dead. (35:48) He said, God is the God of the living.

And furthermore, (35:56) no one will be given in marriage or take one in marriage. There will be no marriage in heaven. (36:07) And so he, he, he taught them from the scriptures that God is the God of the living.

Yes, (36:19) Abraham, Isaac, and Jacob, they're living. Yes, they passed on, but they are living. (36:30) And so this, this thing is, and it's shown from the scriptures that they are.

(36:41) So in conclusion, you know, you can't tell another what to say. You can teach him. (36:54) You can give the, the teaching about what was wrong with that man, (37:06) making notes and telling the preacher, now you preach this.

That's telling him (37:15) what he is to say. And that letter just might be wrong. If that preacher was wrong, (37:25) he might've been wrong.

And those two people that are wrong. So we prove things by the scriptures. (37:37) We may use the scriptures to correct errors, but it's up to another to receive correction, (37:47) just as Apollos did.

And Apollos took that correction. He didn't change anything about (37:59) what he was doing. He still was mighty in the scriptures.

He still used that to refute (38:09) the Jews. And he used it to show that Jesus is the Christ. And there are those that (38:21) deny that Jesus is the son of God, but we need to, we need to show that Jesus is the Christ.

(38:33) Just as they did. Yes, there may be error taught, but the son is the son of those that know (38:49) what to do in order to show the one who is teaching the error, just what, where he is in error. (39:06) And the way to correctly do that is to use the scriptures, discuss the scriptures, (39:16) prove it by the scriptures, and not by making notes and then handing it to the individual saying, (39:25) now this is what you preach.

When it could be, those notes could be wrong too. Yes, (39:39) we all could be wrong, but yet this is right. This is what we should go by.

And it tells us that (39:51) for one to be saved, he must believe, repent, confess his faith in Christ, you know, believe (40:04) that Jesus is the son of God and be willing to confess that he believes Jesus to be (40:13) the son of God and to be baptized for the remission of sins and then continue to be faithful (40:27) to the Lord, to walk in his ways, continue to live (40:38) as he wants us to live and be right with him. If this is what you want to do tonight, (40:50) if there's something that's on your mind, why not make it known as we stand and as we sing?