

All Scripture or Selected Scripture ?

Some professing believers disregard portions of the Bible yet it claims:

2 Tim 3:16-17 **All scripture** is given by inspiration of God,
and **is profitable**

- **for doctrine,**
- **for reproof,**
- **for correction,**
- **for instruction in righteousness:**

17 That the man of God may be perfect,
thoroughly furnished unto all good works.

We will study each of the 4 issues. The 1st, **doctrine** is defined as beliefs, instructions, precepts, tenets, or dogmas that are taught and learned.

Under the OLD testament as well as the NEW

God taught men doctrine by His law:

Prov 4:2 For **I give you good doctrine,** forsake ye not my law.

The Greek word <didaskalia> is in scripture 21 times. It was translated:

- doctrine - 19 times
- teaching - 1 time
- learning - 1 time.

People noticed the penetrating power expressed in Jesus' teaching:

Mark 1:21-22 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and **taught.**

22 And **they were astonished at his doctrine:**
for **he taught them as one that had authority,** and not as the scribes.

Jesus amazed the Jews by His knowledge, though He was not formally trained. He was clear that the doctrine He taught was GOD's doctrine:

John 7:14-17 Now about the midst of the feast Jesus went up into the temple, and **taught.**

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

God will reveal His will and His doctrine to those who will obey it:

John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Jesus said the doctrine He taught was not 'His' doctrine but GOD's doctrine.

Yet the scriptures speak of the doctrine Jesus taught as 'His' doctrine:

John 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

To the multitudes, Jesus taught His doctrine in short, simple stories of familiar things from which moral lessons and spiritual truth could be drawn and yet, the unbelieving would not, could not, did not believe:

Mark 4:2 And he taught them many things by parables, and said unto them in his doctrine,

But to those close to Him, including His disciples Jesus explained the real, deeper meaning so they WOULD understand God's mystery:

Mark 4:10-12 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them,

Unto you it is given to know the mystery of the kingdom of God:

but unto them that are without, all these things are done in parables:

- 12 • That seeing they may see, and not perceive;
• and hearing they may hear, and not understand;
lest at any time they should be converted,
and their sins should be forgiven them.

Mid-Acts (hyper) Dispensationalists think 'the mystery' and 'the kingdom of God' that Jesus taught about were a 'different mystery' and

a 'different kingdom of God' than 'the mystery' and 'the kingdom of God' which were 'Paul's doctrine'. But that is not so.

In the same manner, since Jesus' doctrine was really GOD's doctrine Who's doctrine do you suppose 'the apostles' doctrine' was? Of course, the apostles' doctrine was really GOD's doctrine also:

Acts 2:42 And they continued stedfastly in **the apostles' doctrine** and fellowship, and in breaking of bread, and in prayers.

When the apostles (Acts 5:12) were brought before the council for preaching in Jesus' name (Acts 5:40) the high priest told them that the whole city was full of their doctrine. He warned them again to stop:

Acts 5:28-32 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, **ye have filled Jerusalem with your doctrine**, and intend to bring this man's blood upon us.

29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.

What were the apostles teaching? Their doctrine was the death and resurrection of Jesus. They were in Jerusalem, teaching Israel to repent and receive forgiveness of sins and the Holy Spirit:

30 The God of our fathers **raised up Jesus**, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

After Saul was separated by the church for the work the Lord called him to do, his name was changed to Paul. A deputy of the country desired

to hear the word of God which was 'the doctrine of the Lord' taught by Paul. But a sorcerer (who was a child of the devil and an enemy of all righteousness) withstood them. Paul cast blindness upon him (Acts 13:1-11):

Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at **the doctrine of the Lord.**

Paul told Timothy how to teach so that God's name and His doctrine would be not be spoken evil of:

1 Tim 6:1-5 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of **God and his doctrine be not blasphemed.**

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Then Paul wrote of the doctrine which is according to godliness. Don't you think that is the same doctrine? Sure, it is, but not to mid-Acts-ers:

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to **the doctrine which is according to godliness;**

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Paul said Timothy knew his doctrine entirely. But mid-Acts-ers think Paul had his own 'unique' doctrine, and that it was different than all others:

2 Tim 3:10-15 But **thou hast fully known my doctrine,**
manner of life, purpose, faith, longsuffering, charity, patience,
11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

Paul directed Titus for his preaching to be free from any mixture of error:

Titus 2:1 But speaking the things which become sound doctrine:

Paul wrote for Titus to display reverence in his conversation and lifestyle

to be a 'blameless example' to others who watched and talked about him:

Titus 2:7-10 In all things shewing thyself a pattern of good works:

in doctrine shewing uncorruptness, (integrity, morally good)

gravity, (honesty, honour, purity, dignity, respect)

sincerity, (genuine, in good faith)

8 **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.

Just as Jesus said His doctrine was not 'His' but God's Paul also wrote about displaying the beauty of God's doctrine of Christ every way:

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; (back-talking)

10 Not purloining, (embezzeling; holding back, dividing, or separating for one's own use) but shewing all good fidelity; (faithfulness to truth)

that they may adorn the doctrine of God our Saviour in all things.

Paul taught • the doctrine of the Lord (Acts 13:12) even though mid-Acts-ers say, "You can't get doctrine out of Acts!"

When the scripture says that "**ALL** scripture is given for doctrine," then that's what it means and NO mid-Acts-er can prove otherwise!

Mid-Acts-ers believe that only Paul's 13 epistles have any bearing on them.

13 epistles divided by 66 books is just 20%. They disregard the other 80%

as not being relative to them. They refuse to follow any and all doctrine

that is "outside of Paul". Yet, God's word teaches that if you don't dwell and

remain in the doctrine of Christ, then you don't have God.

To **'transgress'** means • to abandon trust or be removed from

• to go by the side of • to pass over without touching

• to overstep, neglect, or violate • to depart, leave, or turn aside.

If that is how you treat the doctrine of Christ then you don't have God:

2 John 1:9-11 Whosoever **transgresseth**,
and **abideth not in the doctrine of Christ, hath not God.**

He that abideth in **the doctrine of Christ**,
he hath both the Father and the Son.

(Hebrews 6:1 also speaks of the 'doctrine of Christ'.)

10 **If there come any unto you, and bring not this doctrine,
receive him not into your house, neither bid him God speed:**

11 For he that biddeth him God speed is partaker of **his evil deeds.**

Remember, Jesus said His doctrine was God's doctrine.

Paul said he taught the doctrine of the Lord.

Paul taught the doctrine of God our Saviour.

Jesus is the Lord Jesus is God Jesus is our Saviour.

For all this, and mid-Acts-ers stubbornly resist Jesus' doctrine, and the
apostles' doctrine, and the doctrine in the book of Acts:

Gal 6:7 Be not deceived; God is not mocked:
for whatsoever a man soweth, that shall he also reap.

Let's re-read our text verse as we consider the 2nd issue reproof.

'Reproof' is defined as that by which a thing is proved or tested, conviction:

2 Tim 3:16-17 **All scripture** is given by inspiration of God,
and **is profitable**

- **for doctrine,**
- **for reproof,**
- **for correction,**
- **for instruction in righteousness:**

The Greek word <elegchos> is in scripture 2 times. It was translated:

- reproof - 1 time
- evidence - 1 time (Heb 11:1).

The English word 'reproof' appears in the scripture 15 times.

13 of them are in the book of Proverbs.

Prov 1:23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Prov 15:31 The ear that heareth the reproof of life abideth among the wise.

It is the work of the Holy Spirit to give reproof:

John 16:7-8 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

We are to use ALL scripture for reproof against evil works:

Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Reproof is made with teaching of God's doctrine:

2 Tim 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Next, we'll look at the 3rd issue correction.

It's defined as restoration to a right state, improvement of life or character:

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- for doctrine,
- for reproof,
- for correction,
- for instruction in righteousness:

The Greek word <epanorthosis> is in scripture 1 time, and was translated:

- correction - 1 time.

During the OLD testament God corrected Israel:

Jer 30:11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but **I will correct thee** in measure, and will not leave thee altogether unpunished.

God used the example of a father correcting his son

to illustrate of His own correction:

Deut 8:5 Thou shalt also consider in thine heart, that, **as a man chasteneth his son, so the LORD thy God chasteneth thee.**

Job described correction from God followed by restoration:

Job 5:17-18 Behold, **happy is the man whom God correcteth:** therefore **despise not thou the chastening of the Almighty:**
18 For he maketh sore, and bindeth up:
he woundeth, and his hands make whole.

God's children are not to respond in anger to God's correction

because it is evidence of His love:

Prov 3:11-12 My son, **despise not the chastening of the LORD;** **neither be weary of his correction:**
12 For **whom the LORD loveth he correcteth;**
even as a father the son in whom he delighteth.

Mid-Acts-ers don't believe the Lord is chastening or correcting today. They do not think He is actively involved or concerned in a person's life. Yet the Bible teaches that God's correction of His children is one proof of His love:

Rev 3:19 **As many as I love, I rebuke and chasten:**
be zealous therefore, and repent.

When we HAVE a verse **that Paul wrote that actually says we are chastened of the Lord mid-Acts-ers STILL disagree with it.**

They completely wrest it by teaching that the only way God corrects us is **by reading Paul's epistles.** They make excuses to ignore the verse:

1 Cor 11:31-32 For if we would judge ourselves,
we should not be judged.

32 But **when we are judged, we are chastened of the Lord,**
that we should not be condemned with the world.

Last, we'll look at the 4th issue **instruction in righteousness.**

It is defined as training and education to cultivate the mind and morals, for the purpose of correcting mistakes, curbing passions, and increasing virtue. It includes commands, admonitions (or warnings), reproof, and punishment. The Greek word is <paideia> and is in the Bible 6 times.

It is translated

- chastening - 3 times
- instruction - 1 time
- chastisement - 1 time
- nurture - 1 time.

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Wise sayings in Proverbs teach that instruction is 'life' just like reproof:

Prov 4:13 **Take fast hold of instruction;**
let her not go: keep her; for she is thy **life.**

Prov 6:23 For the commandment is a lamp; and the law is light;
and **reproofs of instruction are the way of life:**

Mid-Acts-ers do not believe that 'ALL' scripture is given for correction, nor for instruction even though the Bible says is it. They **SELECT** only Paul's writings. They deny the Lord's chastening because many of the scriptures about it are not in Paul's 13 epistles. Yet it is God's instruction:

Heb 12:5-11 And ye have forgotten the exhortation (that we read in Prov 3:11-12) which speaketh unto you as unto children, My son, **despise not thou the chastening (instruction) of the Lord, nor faint when thou art rebuked of him:**

6 For **whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**

7 If ye endure chastening (instruction), God dealeth with you as with sons; **for what son is he whom the father chasteneth not?**

8 **But if ye be without chastisement, (instruction) whereof all are partakers, then are ye bastards, and not sons.**

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but **he for our profit, that we might be partakers of his holiness.** ("without which no man shall see the Lord" -Heb 12:14b)

11 Now **no chastening (instruction) for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**

Again, using the analogy of how a dad corrects and instructs his children:

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the **nurture (instruction)** and admonition (caution against faults mildly reprove urge exhort inform or remind by way of warning) **of the Lord.**

Mid-Acts-ers boldly reject the Lord's words of what 'ALL' scripture is for.

They are 'SELECTIVE' instead of believing. They better heed the warning:

Luke 9:26 For **whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.**