

## W\_1\_Right\_Division\_2\_Timothy\_2\_15.mp3

[00:00:02] In the home of Mr. and Mrs. Grinham Purley Surrey. In the afternoon of Thursday, October the 29th, 1953, to the unseen and possibly unknown listeners. This meeting sends warm Christian greetings, as the hymn puts it, though sounded far by faith. We meet around one county seat. The speaker is Charles H. Welsh and the theme The principle of right division. Well, now the first thing we must do is to turn to the Scriptures. Two Timothy Chapter two, verse 15. Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. That is, it's the word of truth. There is no idea that we're going to cut the word of God to pieces. We are honoring it as the word of truth. When we divide it according to God's dispensational dealings. So I'll read another verse from two Timothy this time, Chapter three. Verse 16, All scripture is given by inspiration of God. So the same epistle that says all Scripture is inspired warns you that although all Scripture may be for you, it may not be all about you. You must discriminate rightly divide the word of truth. Now a word about Timothy himself, because that will help us to come to some appreciation of the meaning of the word rightly divide. I won't turn you to scriptures because I think you all know them well enough. But in the 16th chapter of the Acts of the Apostles, Timothy is introduced to us as the son of a Jewess who believed and the son of a Greek father.

[00:01:56] He lived in the southern part of Asia Minor, a Greek speaking people. With a Jewish mother who was a believer. And we are told in this epistle that from a child he had known the Holy Scriptures. So his mother had instructed him in the scriptures. And if there's one part of the Old Testament that a Jewish mother would be sure to teach her little son, it would be the Book of Proverbs. So I'm going to turn to Proverbs chapter three, verses five and six. And there we shall discover the word rightly divide. Timothy would know it before ever. Paul wrote to him. Proverbs Chapter three, verses five and six. Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge Him and he shall direct. Die. Powers Die! Rechte Recht. Somebody in this very meeting was speaking about Scottish ancestry. Right. Right. And the eye begins to form in your mind. The word divide di ret and the word that was in Timothy's Bible, the Greek version of the Old Testament was the word used by Paul. So you see, to rightly divide the word of truth doesn't demand great knowledge. It doesn't demand a great deal of study. It's just a sane and sensible thing of following a signpost on your road home. When you come to the fork in the road and one says the Earth.

[00:03:36] And the other one says, Kevin. Well, if you know where you're going, you'll take the one that points to heaven. And if one says Paul and the other says Peter, and you understand that Paul was the apostle of the Gentiles, you will follow the signpost and follow the direction that says this is under the dispensation committed to Paul. You see, that's all it amounts to. Well now. The next thing. I think that would be of value to anyone approaching this subject would be to see how the Lord himself honoured this principle of right division. So I'm turning now to the Gospel, according to Luke and the fourth chapter. The gospel, according to Luke and the fourth chapter. Verse 16 says. And he came to Nazareth, where he had been brought up. And as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the Prophet Isaiah. And when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

[00:05:00] And he closed the book. Now. Moses. Maimonides. Had set out a certain number of rules for synagogue practice. And among other things, he said a reading of the scripture would fall into about 20 to 25 verses. Well, that would be normal, wouldn't it? And these folks in the synagogue would expect that when our savior stood up to read Isaiah 61, he would have read about whatever that amounts to 20 odd verses. But instead of that, he reads one verse and one sentence in the next verse and shuts the book and sits down. Now, I. Well, I think the next thing we must do is to have enough interest to discover what was written in Isaiah and see what he says, first of all, in explanation. He closed the book and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. I don't think anybody was asleep in that meeting that day when he did that sort of thing. And he began to say unto them this day, is this scripture fulfilled in your ears? So there was a reason why he finished the reading abruptly. So I'm going back to Isaiah 61 and we'll see what the Lord had in front of him and perhaps the reason why he stopped Isaiah 61. Exactly the same words, The Spirit of the Lord God is upon me. And verse two, to proclaim the acceptable year of the Lord and the day of vengeance of our God.

[00:06:39] Now, there's the reason in that one verse in Isaiah, we had the acceptable year of the Lord and the day of vengeance of our God only divided in our English version by a comma and not divided in the Hebrew by anything. But when our savior came to lift it up. He practically tells us that a comma in the authorized version represents over 1900 years. He distinguished between the acceptable year of the Lord and the day of vengeance of our God. Now, I would like to turn to Luke 21 to show you that the rest of that scripture is to be fulfilled, but to be fulfilled in its own time. Luke 21. Thus 20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them, which are in Judea, flee to the mountains. And let them which are in the midst of it, depart out. And let not them that are in the countries enter therein to for these be the days of vengeance that all things which are written may be fulfilled. Now that's important. Those who antagonize the teaching of right division, they say we cut pieces out. That is quite untrue. We do what our Lord did. We recognize that there is a time element. And it was true to say that today. This part of scripture is fulfilled.

[00:08:11] But the day of vengeance, thank God, hasn't come yet, but it's getting near. So in the Gospel, according to Luke, in chapter four, we have the fulfillment of one verse. And in chapter 21, the next part of the verse. One refers to the first coming of Christ. The other refers to his second Coming. So there you see our Savior was recognizing this great principle of interpretation, rightly dividing the word of truth. Well, now I'm going to. The imagination run riot. But sometimes an illustration would enforce the teaching. Supposing there had been a gospel meeting in progress and someone has been moved and stirred. Is very hazy, but he has a feeling that there are some things that he would like to know more. Definitely. He heard the preacher, for instance, speak about everlasting life. And conscious as he was, that that was a thing that he himself did not possess. It sort of made a tentative inquiry. And one of the workers in this mission said all friend, he said, I have here a gospel, according to Matthew. Now, that's the first gospel in the New Testament. It's the inspired revelation of God concerning the birth of his beloved son. You go home and read that. You see. Now, do you find any fault in that? You may say no, certainly not. It's a simple gospel. It gives you the earthly life of Christ and leads right on to his death and resurrection. All right.

[00:09:50] So I'm going to be like that man for the moment. I've been turning over the pages of the gospel, according to Matthew. And at last I've come to the words I'm

looking for the first occurrence of everlasting or eternal life. The 19th chapter of Matthew The 16th verse. And behold, one came and said unto him, Good, master, what good thing shall I do that I may have eternal life? You see, he's got it now. And he said unto him, Why call this thou me good? There is none good but one that is God. But if thou wilt enter into life, keep the commandments. He saith unto him, which. Jesus said, Thou shalt do, no murder and so on. Well, this man's baffled. This poor seeker after salvation, he says, I didn't think that the gospel was telling men to go back to the Ten Commandments and keep those in order to get everlasting life. And yet it seems to say so here. So one is wondering is I catch is the word everlasting life again. In verse 29. Always says, this is it. And every one that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands, for my name's sake, shall receive an hundredfold and shall inherit everlasting life. What? How many friends in this room? Have reached everlasting life by either keeping the Ten Commandments. Or forsaking everything, including father, mother, wife and child. But you say that's not the gospel we preach.

[00:11:26] No, but friends, it's in the gospel, according to Matthew. And that's God's truth. Well, let's go on. This man's getting frantic, and he finds another reference to everlasting life in Matthew 25. This is when the king sits upon the throne of his glory and divides the nations as sheep and goats. And at the end it says. Verily, I say unto you, inasmuch as ye did it not to one of the least of these, you did it, not to me. And these shall go away to everlasting punishment, but the righteous into life eternal. And that's all you'll read about eternal life in the gospel, according to Matthew. So you can take your choice. You can try to keep the Ten Commandments. You can forsake everything for the Lord's sake. Or you can visit the Lord's brethren in prison and in hospital and not even do it unto him. Now, is that the gospel we preach today? I hope you say no. Well, what are we doing then? Are we criticizing the Word of God? No. We ought to be criticizing ourselves. So somebody comes along to this poor, distracted seeker who happens to be a believer in the principle of right division. You say, Now, whatever can the principle of principle of right division do in the preaching of the gospel? Friends, it does everything. Listen, he says to this distracted seeker. He says, You know, you're on the wrong book.

[00:12:48] But isn't this the word of God or It's the word of God. Right enough. But look, friend, it says in the 10th chapter, Go not into the way of the Gentiles. Are you a

Gentile? Yes, I suppose so. Well, it says go not, but go rather to the lost sheep of the House of Israel. And in the 15th chapter, our Savior himself said, I am not sent but to the lost sheep of the house of Israel. Now, friend, here's another gospel written about the same savior, written about the same period. Which says this. John's Gospel. Chapter ten says Other sheep I have which are not of this fold them also must I bring. Now you belong to the other fold. You've been looking at the gospel that speaks of Israel and you've been forgetting the gospel that speaks of the other sheep. Now then, start looking for everlasting life in John's Gospel. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. And all the way through John's gospel, it's based upon believing and accepting the gift of God through his beloved son. Oh, says the man. That's what I need. And he was not only converted and became a Christian, but he became convicted. That right division was no mere hairsplitting, for it was salvation to him. Don't you see? If you limit yourself to Matthew's gospel, you'd never find the way of eternal life.

[00:14:19] And yet it's a part of God's word. So we rightly divide the word of truth and we say to ourselves, At least I hope we do. When I read a letter, surely one of the things I ought to do is to consider the name on the envelope. I know we don't. Do you know what we do? Some of us, we sit down and there's our breakfast and there's our pile of letters, and we slip them out and. And we have another bite, and we slip them open, and we suddenly discover we're reading somebody else's letter. Well, that's bad enough, but I've never yet met anybody get up and immediately put into practice. The letter that he opened in a wrong in a mistake? No, no, we admit our mistake and we say, I'm sorry. I've opened this letter. Now, you see, the Bible is a whole series of letters written by a father to a numerous family. Of what he writes. The one child in one circumstance may not be his word to another child in a different circumstance. So I suggest before ever we take any part of Scripture to ourselves, we make sure that it was written to us. Now, as an illustration of the address on the envelope, I'll turn to the epistle of James. And while we are turning to the epistle of James, it might be interesting for you to know that James in the English language stands for Jacob in the Hebrew.

[00:15:46] Don't ask me how Jacob suddenly becomes James. It didn't become suddenly. It was it was slow. But even to this day, if you want to refer to anything of the

reign of King James, you call it Jacobite, don't you? Because there'll be no King Jacob But the Jacobians followed James So this says James. Or better still, Jacob, a servant of God and of the Lord Jesus Christ to the 12 tribes which are scattered abroad. Greeting. Isn't anyone in this room. That doesn't understand the reference to the 12 tribes. Surely if we know our Bible at all, we know the 12 tribes represent the 12 descendants of Abraham, Isaac and Jacob and no other. So Jacob is limiting his message to the 12 tribes that were scattered abroad and sends them greeting. Well, now, after that, I can read a great deal of blessed instruction. In the Epistle to James. But there are some things in it that I never do and never intend to do. On one meeting, I was asked to speak. I said a bottle of oil underneath. I didn't realize they got a bottle of oil under here because. King, This writer, James, says, is any sick? You call them together, you pray over them, you anoint them with oil and they recover. So these people were doing it. What if I said I'm not one of the 12 tribes scattered abroad? I've been mistaken for one of them when I've been speaking in the open air.

[00:17:17] Somebody was commenting on my histrionic, histrionic abilities, and I couldn't quite believe that when I spoke in the open air, said Dan Goddard had to delete the bet. The Jewish people. Listen to me. Said he was on a summit. A renegade Jew. And they paid me out for it. But. And after all said and done, I know I'm a gentile. So I'm glad to see that God did not forget his people that were scattered abroad. He didn't give everything in the New Testament of the church. He remembered this ancient people. And then again, take the epistle to the Hebrews. To the Hebrews. It's marked. Well, I'm not a Hebrew, but all What profitable and blessed lessons I can learn as I follow the argument of the Apostle to lead these Hebrews out of their ceremonialism, out of their legalism, into the full glory of acceptance in Christ. Oh, yes. We are not robbing you of your Bible. We are only discriminating and we are saying that God means what He says when he sometimes says Jew, sometimes says Gentile, sometimes says Church of God. So that you see this principle of right division is followed out, would let the Bible speak for itself. It would not ask that any feature of it should be altered. It's a challenge that I make that if you do not rightly divide the word of truth, you will sometimes come across a portion of scripture that you will have to either ignore or you will have to modify.

[00:18:49] If you if in your estimation, it's all one and the same, whether you are referring to Israel or to the Gentiles, whether it's kingdom or whether its church, whether

it's to be enjoyed in the earth or even at the right hand of God, far above all of it, all mixed up, then you will find some statements that you will not know what to do with. But if you rightly divide the word of truth, you'll want them all exactly as God has written them and be glad that they are so written. Well, now there's another feature where this is most important. God has been pleased to condescend to use human instruments. It's perfectly clear that God can speak to the conscience of man. There was no Bible in the days of Abraham, and as far as I know, no preachers. And yet God could speak so vividly to Abraham that he was willing to leave his home and cross over into a land that he did not know of simply because God had spoken to him. So God can speak and does speak, but generally he stoops to use human instruments. Take, for instance, a passage like this in Romans, the 10th chapter. Don't turn to it. How shall they believe on him? At whom they have not heard, and how shall they hear without a preacher? So you see, in the ordinary way it looks as though a preacher or a teacher is the way in which God speaks to the heart of his people.

[00:20:22] And then it says further, And how shall they preach? Except they be sent. So God has sent them and they stand as his representatives. Well now. The next thing for us to realize is that God has sent different ministers on different errands. Two different peoples with different phases of the great purpose of redemption. And we get it illustrated for us in the second chapter of the Epistle to the Galatians. The second chapter of the Epistle to the Galatians. Ford is recounting the conflict. That they had to get a hearing for the Gospel of the Grace of God to the Gentile at the beginning. And in this second chapter, he tells us that he went up to Jerusalem. And in the center of this argument, he says in verse six. But of these who seem to be somewhat whatsoever, they were. It may give no matter to me. God accepted no man's person. He's referring to Peter and James and John at the moment. But for the moment it says those who seem to be somewhat. In conference added nothing to me, but contrary wise, when they saw that the gospel of the Uncircumcision was committed unto me as the Gospel of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision.

[00:21:57] The same was mighty in me toward the Gentiles. And when James Cephas and John, who seemed to be pillars, perceived the grace of has given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen. And the heathen is just the gentile. Same word. We are the heathen of

Scripture and they unto the circumcision that is the title of the Jewish people. Well, there's a definite recognition in the scriptures that Peter had one ministry and Paul had another, and Peter had a ministry to the circumcision. And Paul was the apostle of the Gentiles. Now you can find that enforced by reading a verse in Romans the 11th chapter. Romans the 11th chapter. This is what the apostle says. Verse 13, I speak to you Gentiles. Inasmuch as I am the apostle of the Gentiles, I magnify mine office. He didn't magnify himself, but he magnified his office. He was the apostle to the Gentiles. And one other statement, which we may perhaps feel would be necessary is two Timothy chapter one. Two. Timothy Chapter one, verse seven. Oh, chapter two. I'm sorry, Verse seven, Whereunto. I am ordained a preacher and an apostle. There is a strange addition. I speak the truth in Christ and lie not. You see, the Apostle had to fight for recognition. He had to take almost an oath, a teacher of the Gentiles in faith and Verity.

[00:23:44] Now he is the only apostle of the Gentiles mentioned in the Bible. Quite a number of people would. Believe that they could discover evidence that Peter was the cheapest of the apostles and said to the Gentiles, no such thing. The only time that Peter actually was commissioned to speak to a Gentile was when he received a vision from heaven. And he was told to kill and eaten. He said, Not so, Lord, for I have never eaten anything common or unclean. And when he said that, Cornelius had sent thee the message. And when he visited Cornelius, he practically told Cornelius to his face that if he hadn't had that vision, he would have called him still common and unclean. But Peter says, you know, that it is a thing unlawful for a man that is a Jew. To be found in company with one of another nation. However, can you believe that Peter was commissioned to go to the poor heathen when he spoke to a God fearing man like Cornelius and said that he would never have spoken to him had God not. Had not God given him that threefold revelation? No, no. It's the apostle Paul who claims and gives evidence all through that he was the one chosen to bear the name of the Lord to the Gentiles. Now, isn't that important. What do we want? Everyone to read the whole Bible. We do. We want them to study the gospel according to Matthew.

[00:25:11] We have ourselves. But surely nothing can excuse us from neglecting the writings of the one man that Christ honored by being his mouthpiece to you and to me. And yet I've met Christians who could tell you something about the Sermon on the Mount. But if they didn't open the Bible, they couldn't give you a ghost of an idea of what



the epistle to the Ephesians is about. It's almost unknown to them. Well, that's a tragedy. So that is the last word of the risen Christ to US Gentiles before the dispensation of grace reaches its end and the day of Vengeance of Luke 21 commences. And so we have to be like a voice crying in the wilderness sometimes, apparently over emphasizing the need for division that some folks may be provoked in order to see whether there's anything in it or not. Well, then not only are there these two ministries. But there are three at least three spheres of blessing indicated in the Scriptures. Take, for instance, I'll mention the Sermon on the Mount. Take, for instance, the Sermon on the Mount. The meek shall inherit the Earth. Now you say the Sermon on the Mount is your basis. And yet if we weren't talking about the Sermon on the Mount, you would tell me most certainly that you were hoping to go to heaven. Well, where are you going? Friends, Are you going to inherit the earth or are you going to heaven or what? Doesn't it matter? I said earlier that if you do not rightly divide the word of truth, you can't be too insistent upon any part of Scripture.

[00:26:50] You have to sort of let them blur what is a case? The very ones who would resist the application of right division and say that the Sermon on the Mount is good enough for them would be the very ones who are insisting that they're all going to heaven when they die. Yet the scripture says the meek shall inherit the earth. And when you pray, say, thy kingdom come, thy will be done in earth. And there is to be an earth to be best friends. Speech authors come under the curse of sin and death. But it's going to be restored. Israel is a picture of what God will do to the very ends of the earth. The wilderness and the solitary place shall be glad for them. It shall blossom like the rose. The very place where the footsteps of the Son of God have walked his weary way will be a delightful land, according to the prophecy of Isaiah. A delightful land. Shall we not believe what God says? But did you see Abraham was given a part of this land? He was told that the land of Palestine, much larger than we have it on our maps, was God's gift to him. And he was told to walk through the length of it and the breadth of it and discover its borders.

[00:28:03] And he did. And then we are told in the New Testament that in spite of the fact that he had that land given to him. He believed God and he had another one given to him. And he was willing to be a tent dweller in this land because he looked for the city which hath foundations whose builder and maker is God. A heavenly country. And that is called in the New Testament, the heavenly city, The New Jerusalem. Well, there

is a heavenly city, the new Jerusalem, which is to come down out of heaven. Exactly the same as inheriting a strip of land called Palestine. If you say it's not the same, what are you rightly dividing the word of truth. If you say they are the same. Well, then we may be wasting our time. But if. Because if a piece of land called Palestine is all one and the same as a heavenly city with all its magnificent description that's yet to come down. Well, then the Bible is rather fantastic set of stories, and we mustn't pay too much attention to any of it. Well, then there's yet a third sphere. The Apostle Paul has the prisoner of Jesus Christ. We'll touch upon that in a minute. He revealed that to the poor outcast, Gentile had been reserved the best. You're not losing anything, friends. You're gaining the more because to the Gentile, that's you and me as we are who have no fathers in the Scriptures.

[00:29:31] Governors make no promises to any of my fathers in the Scriptures. My fathers never came out of Egypt and walked through the Red Sea. My fathers didn't have the covenants made with them. No, no, I'm an outsider. In fact, I'm described in Ephesians chapter two as an alien from the Commonwealth of Israel and a stranger from the covenants of promise having no hope and without God in the world, that's me. And then God reveals to the poor outcast Gentile. That he was chosen. In Christ before the foundation of the world that is united to Christ as a member of his body, and that he is, even now, at this very moment, potentially seated together at the right hand of God, far above all. And he will one day be actually manifested with Christ in glory. Now, you cannot speak of all those things in Ephesians and Colossians and then reduce them all down to a common flat level. So you see, we have two ministries. Peter and Paul. And then you have Paul's one ministry divided into two parts. The first, while the acts of the apostles was being made history. The second when the acts of the apostles had come to an end, you say, What's that got to do with us? I think you'll agree with me that the bulk of the Bible is about the people of Israel initially, primarily.

[00:30:58] The book of Genesis starts with the creation of heaven and earth. And there were no Jews there, I'll admit. But by the time you reach the 12th chapter, you reached Abraham. And when you reach Abraham, you read The Father of Israel and every other book in the Bible Genesis, Exodus, Leviticus numbers right on through the Psalms and the prophets, right on into the gospel, according to Matthew, right on into the Acts of the Apostles. The Jew is there and Paul writing the epistle to the Romans before the end of the Acts of the Apostles, says the Jew first, and reminds the Gentile believer that he

was only grafted into the olive of Israel as a wild olive. Contrary to nature, the Jew first right to the end of the Acts of the Apostles, and in the last chapter of the Acts of the Apostles, Acts 28, Paul meets the leaders of the Jews in Rome. He occupies a whole day going through the scriptures and we want to see this for ourselves. So perhaps we'll be willing to turn to Acts 28. So this is critical. X 28, verse 23. And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. And some believe the things which were spoken and some believe not.

[00:32:33] And when they agreed, not among themselves, they departed. After that, Paul had spoken one word. Well, spake the Holy Ghost by Isaiah the Prophet unto our fathers saying, Go unto this people and say, Hearing ye shall hear and shall not understand and seeing you shall see and not perceive. For the heart of this people is waxed gross And that he is a dull of hearing. And their eyes are they closed, lest they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them. Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles and that they will hear it. He is a critical moment in the history of Israel. They had met the apostle at Rome. He spent a whole day persuading them concerning Jesus. Now, that's very strange, Paul. Very, very seldom says the word Jesus. In the gospels. Yes, but in the epistles now. By the time Paul writes about our savior, he gives him his title, The Lord Jesus Christ. But when he was speaking to these Jewish people, he spoke about Jesus and he persuaded them about Jesus out of the law of Moses and the prophets. So whatever he had to tell them could be based upon the Old Testament scriptures, the law and the prophets. Now there's a change in his ministry.

[00:33:57] Verse 30 balances verse 23. In verse 23, they appointed him a day and came to his lodging in verse 30. He dwelt two whole years in his own hired house. And in verse 23, those who came to him were the leaders of the Jews. In verse 30, you receive all that came unto him, irrespective of their nationality, preaching the Kingdom of God and doesn't say now Jesus teaching those things which concern the Lord Jesus Christ. That's the one change. And then omits any reference to Moses and the prophets, because the prison ministry, as we call it, of the Apostle Paul, is dealing with a secret called in our version, a mystery. That God did not reveal until the children of

Israel manifested that they had rejected their savior and they themselves became rejected and have been so for this 1900 years. And so you see the moment you begin to realize that this principle of right division is not a bit of hair splitting, not a bee in somebody's bonnet. But it makes the book live. It shows you that God has complete control all down the ages. That the overall the failure of Israel to respond, to give you and to give me our most glorious inheritance, if only we will believe simply what he has told us. And we emphasize this because we ourselves have found it a principle that has worked. You know, the brilliant expositor, the magazine that is still being issued, was commenced in February 1909.

[00:35:43] But I'm bad at arithmetic. But I know that's a good many years ago, and since 1909, no study of the scripture has ever been undertaken without the principle of right division being kept solidly in view. And all that ever come out of the Ministry of the Word. In all the books that are published, the meetings that have been taken, the folks that have been led out of darkness into light and those that have been groping and stumbling given us sure foundation and those who didn't quite know whether they were going where they were off to. Sometimes then they're going to walk the streets of the New Jerusalem and sometimes are going to be in the paradise of God. They didn't know whether they were coming or going, as some people say. Now they have a blessed hope and they can begin to walk worthy of it. That's what right division will do. I've also suggested that right division helps you to preach the very gospel to the unsaved. If a person denies right division, then he has a tremendous problem to know what to do with that teaching in Matthew about everlasting life based upon the commandments. But if he realizes that those words were said to a different people from ourselves in different circumstances, we should never preach everlasting life on those terms. We go to the gospel that speaks to the outside gentile, and we see to it that all our teaching lines up with a pattern that's been given to us in the life and ministry of the Apostle Paul.

[00:37:12] Well, now, having said so far, there are just two passages in the acts which may be a useful to supplement this reference to Paul's prison ministry. The first is Acts 20. Fall in verse 17 calls for the elders at Ephesus to meet him at the sea coast. And then he practically tells them that a ministry is coming to an end. He says in verse 18. And when they were come to him, he said unto them, Ye know, from the first day that I came unto Asia, after what manner I had been with you in all seasons. At verse 22, and

now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. Save that the Holy Ghost witnesses in every city saying that bonds and afflictions abide me. So he's coming to the end of one ministry. He's looking forward to another, but he's not sure about it yet. All he knows is that it's coming and that it's connected with bonds and afflictions. But he says in verse 24, And none of these things move Me neither. Count on my life dear unto myself so that I might finish my course with joy. And the ministry which I have received of the Lord Jesus to testify, the Gospel of the Grace of God.

[00:38:32] And now behold, I know that ye all among whom I have gone preaching the Kingdom of God shall see my face no more. That's definite enough, isn't it? We are now in the 26th chapter. We find him standing before King Agrippa. And he recounts his conversion on the road to Damascus. But he tells us something which we do not read anywhere else. Nobody was told this until this moment. First 15. X 26 after he was smitten down on the road to Damascus. He said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest, but rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen. That's one part of his ministry. And of those things in the which I will appear unto thee. That's a future ministry. Delivering thee from the people and from the Gentiles unto whom now I send thee. So the moment has come for the second ministry to be ended. And here is a synopsis of it. To open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them, which are sanctified by faith that is in me. So we find that Paul, in the Acts of the Apostles, gives a clear indication that the Lord who appeared to him and gave him his first commission promised that he would appear again.

[00:40:05] And when he did, he would send him to the Gentiles, as he says. Well, now that means to say, if Paul was the prisoner of Jesus Christ for US Gentiles, we should expect to find in the New Testament some written statements to supplement and fill that out. And we do. If you read the Epistles, you'll discover that some of them are stamped with the word prison. For instance, Ephesians. Chapter three. I, therefore, the prisoner of Jesus Christ for you, Gentiles. If ye have heard of the dispensation of the grace of God which is given unto Thee. For you, there's a claim. The prisoner in chapter four. He calls upon them to walk worthy. As the prisoner of the Lord. He calls upon the worthy of

that calling a prisoner. The epistle to the Philippians. Speaks about his bonds for the defense of the gospel and that he was in prison. Apparently, we gather because he speaks about those who were saints in Caesar's household. The epistle to the Colossians. The very last verse is a pathetic reference to the fact that he was a prisoner. He says, Remember my bonds? The episode of Heilemann is a personal epistle, throwing light upon the times and circumstances. And then the last of all. The second Epistle to Timothy. The last epistle that Paul wrote. And in the first chapter he says, Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner.

[00:41:46] So you see, we are not left without scriptures. While we can read Genesis or Psalm 23 or John 14 or whatever it may be with profit. Ephesians, Philippians, Colossians and second Timothy the Great Prison epistles reveal God's will and word to us Gentiles who live in this parenthesis. We are living in a period which was never revealed in Old Testament scriptures. We are living in a period when the people of Israel have gone and we cannot be united to them if we wish. But that period is coming to an end. Friends. Prophetic things are beginning to be seen coming on the horizon. Israel are now a nation. You know, in the newspapers you read Israeli with an eye on the end, and that's their claim. And it means something. Eye on the end is like the possessive case in English, and it indicates that they are claiming to be the nation of Israel, of Israel. They are back in their land, not as believers yet, but they are back. Persia, Egypt, Iraq. All the nations round about the Mediterranean are all seething, getting back again where they were in prophetic times. The sands of time are running out. We do not know when the dispensation of the grace of God to us Gentiles will come to an end. But we do know that there are signs everywhere that it's approaching. So I would suggest to you that you do not treat either the Ministry of the Apostle Paul or even this principle of right division cavalierly.

[00:43:28] Did you realize that it may be an important word with solemn issues? I agree that your eternal salvation doesn't depend upon how far you understand the intricacies and problems of Scripture. A man is not saved because he can give you a glib definition of the atonement. He's saved by grace through the finished work of his beloved savior. But if that is the case, surely love itself should move us to search and see what is the will of God for us and to avoid as far as is humanly possible, any conflict or confusion in our dealings with the Word of God. Well, this is an attempt. Undertaken for the first time

to deal with one subject matter sitting and make a recording of it. We trust that if this is satisfactory, we shall be able to make many more. And that whether we appreciate them or not in this land. I have evidence that there are stretching out their hands in distant parts of the earth. Lonely believers only too glad to have this opportunity. And so we send out this first message, weak as it may be at the beginning. With ample confidence in the grace of our God that He will use it as he has used instruments like it before to bring those whom he has chosen into contact with this eternal truth. And by the application of this principle of right division come to a clear conception of what is the hope of our calling.