

W316-TRY_THE_THINGS_THAT_DIFFER.mp3

[00:00:04] In the previous short study we've just completed, we were basing our thoughts upon a verse in Corinthians which reads. 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. We were comparing. And you. You don't compare things that differ. You compare things which are, in some measure comparable naturally. So there's one approach to the scriptures that there is something in common between Old Testament and new gospel and epistle. And it's well to remember that the Bible is a whole. Well, now we also said there's another approach to the study of the word, which goes the opposite direction, and that is found in Philippians chapter one, verse ten. I'd like you to look at that because I shall have to just deal with the words which are used there. Philippians one, verse ten. This is what the verse actually says. That ye may approve things that are excellent, that ye may be sincere and without offense till the day of Christ. Now, just now we were saying never build a doctrine until you're sure that you've got the words which the Holy Ghost teaches. Now, if you have a margin in your Bible, which gives you sort of alternative renderings, you will notice that the word approve has got against it, the word try and the word excellent. You've got the word differ. Now let's put those back and see what happens.

[00:01:49] That she may try the things that differ. What are we going to do about it then? All There's no contradiction, because if you know what you're doing and you try things that differ, and if you've got any sense, you'll say, Well, I'll have the best one. At least I should imagine so. So it's quite all right, you see. But the word try. All you say. Is that an important word? Yes. There's a whole lot of words. And this one Doki Maso, or I mustn't go too far into that. But I'll give you one passage where you've got the essential meaning. Peter, writing in his first epistle, says, The trial of your faith, which is much more precious than gold, that perishes though it be tried with fire. That's the basic meaning of this word to approve, to test, to try the to test as you would a precious metal. And then the other word more excellent or that our excellent. Will you get that very self-same word in one Corinthians 15 when it says one star differs from another star in glory? Well, I suppose if one differs from another in glory, one will be a bit brighter, a bit better. But just the essential meaning is to try the things that differ. And then to use your common sense and approve those things which are excellent. Well, now suppose we try to see how this applies. Let's take a very far fetched illustration, but it's a bit up to date

now because if you want to buy a boy a Christmas present or a birthday present, you put him in a sort of a space suit and send him off to the moon or something.

[00:03:38] You see, if he were living in those days when talking about travelling to the moon is just next week, you might say, I better buck up, I say. Now supposing one of the inhabitants so called of Mars. Kind of vicious. He wanted to take back to those mysterious inhabitants a definition of what a man was. You see, and somebody told him, well, a man is an animal. Let's not be rude because, you know, you're either animal, vegetable or mineral at the present moment. A man is an animal. That eats. And drinks. And sleeps. That's perfectly true, isn't it? So the evidence that goes back to Mars and he says, oh, a man is an animal that eats and drinks and sleeps well in one of the Martians would think of a cat, another of a dog, another of a cow. Because that's true of all animals they eat. And sleep. Is she? So where was that a wrong definition? He didn't look at the differences. You see, the truest way to arrive at a conclusion is to accumulate the differences. And if you accumulate all the differences, you've got the person that differs from everybody else in every other way.

[00:05:02] See, that's the peculiar thing. Let's try again. A man is an animal. Yes. But he wears clothes. You know, Would you say that is different from all the animals on Earth, isn't he? See the difference coming? He wears clothes. He has articulate speech. I mean, other animals go moo and meow and all that. But we can carry on a conversation all about abstract things like love and faith and truth. And we speak with articulate language. Man uses tools. You don't find birds and beasts and fish inventing screwdrivers and gimlets and machine tools. No, A man, see, And a man has a conscience. Now, I've only said four things. But I've lifted a man out from all creation. He differs from angels and from the lower orders for things that differ. Have put a man in front of you? Of course. There's a good many more. But don't you see the value of discerning things that differ instead of simply saying he eats and drinks and sleeps? Well, that's true of all animals. That's no definition at all. So the difference is all way those over and keep them in their right departments and you will be well on the way to understanding the teaching of the Word of God. I suppose if we try this out a little bit. I opened my New Testament. I read the very first page of a genealogy that takes back the birth of this infant at Bethlehem.

[00:06:38] To David. To Abraham. And then I read later on that he was born king. And the Jews. Second chapter. Then I read. Presently he said, The meek shall inherit the earth. And then he said, When you pray, say, thy kingdom come, thy will be done in earth as it is in heaven. Who do you say? That's true, isn't it? Oh, it's true. But when he says the meek shall inherit the earth, did he mean to say they're going to heaven when they die? What if he did? It seems to be different, isn't it? Don't you see? When you start the New Testament, you have an earthly kingdom with Christ here as the Son of David, to sit upon the throne of his father, David, and telling them that the earth was to be the burden of their prayer. And this earth is yet to be blessed. It's not always going to be like it is now. God's not going to forsake it entirely. He's coming. A day is coming when the wilderness shall blossom has arose. But don't you see? That's one thing. But when I go a little bit further on in the New Testament, I discover that even Abraham in the Old Testament, who was given the land of Palestine and walked through the length of it and the breadth of it so that it should be known to him. He was given something a bit more.

[00:08:09] He was told of a heavenly Jerusalem, a heavenly country, and he was willing to just be a tent dweller in the very land of promise and didn't possess a square foot except the bit he bought and paid for as a burial ground because he looked. For a city whose builder and maker is God. And then you read in the end of the book of the revelation that John said, I saw the new Jerusalem coming down from God out of heaven and all the marvelous description of it. Well, surely that's a thing that differs. The new Jerusalem that comes down from heaven is not the earth which was to be blessed according to the first terms, because if they are, well, then we better shut the book because you won't be able to follow its teaching. Even the Apostle Paul refers in the epistle to the Galatians to the Jerusalem, which now is. And Jerusalem, which is above. He makes a difference. So we better be watchful and not confuse them. Well, then you go a little bit further in the New Testament and you find the time had come when the people of Israel who had been given another opportunity right through the period of the acts of the apostles to repent, that they did not. I referred to the last chapter of the acts just now. When Paul, like Peter, said, that the Old Testament was the words of the Holy Ghost.

[00:09:36] Well, I refer to it again because he said, Well, spake the Holy Ghost concerning you. And they were dismissed. Their eyes were closed. They went out into

their present blindness. That's the people of Israel. They're still blind and scattered. They're gathering back to their land, but still in unbelief. Not. Not yet. The blessed people of God. Then he said these words. The salvation of God is sent to the Gentiles. Would you say? Wasn't it sent to the Gentiles before? Yes, but never in this way. It's always been associated with the people of Israel, even our saviour. When he was talking to the woman at the well. He said, Salvation is of the Jews. Our Savior. The Christ was of the seed of David, according to the flesh. And when a woman spoke to him, she said, How is it that you, being a Jew, speak to me? See? When Paul wrote the epistle to the Romans, he told the Gentile believers not to be wise in their own conceits. He says, Think of yourself as a wild olive graft, contrary to nature into the true olive. Who was the true olive? Why Israel? And then I come to the Epistle, to the Ephesians. And I find that that epistle is addressed to those who were by nature far off. Gentiles, aliens from the Commonwealth of Israel, strangers in the covenants of promise, having no hope and without God in the world.

[00:11:20] That's the people now that are addressed, not those who had fathers and promises and covenants made with them. Just outsiders. And then. The apostle refers to a period which had never been used of any company of believers before. Not only a period, but a place. First of all, the period. He said that God has chosen this church before the foundation of the world. Before the foundation of the world. Elsewhere it is. Come ye blessed of my father. Inherit the kingdom prepared for you from war Since the foundation of the world. But never anywhere else in any company of God's people. Associated with before the foundation of the world. Only Christ is associated with that. Glorify thou me with the glory which I had with thee before the world was. For thou lovest me before the foundation of the world. Yes. Christ was verily set forth as a lamb without blemish and without spot. Before the foundation of the world. So here we have another company. So there's the meek that will inherit the earth, the earthly kingdom for which they prayed Thy kingdom come. There are those who are the overcomers, who rise above these limitations and walk in the faith of Abraham and others, and they inherit the heavenly Jerusalem. These are they which overcome. And then there are poor outsiders like you and me, who have no hope and wasn't expecting anything. God gives us this extraordinary encouragement to believe Him, that he's chosen us not merely before the foundation of the world.

[00:13:08] But blessed us with all spiritual blessings in heavenly places, and that is defined as where Christ sits at the right hand of God. Now, I don't think anybody in his senses would say that Palestine. The piece of us that was given to Abraham and his descendants is where Christ sits at the right hand of God. Because it was from a hill in Palestine called the Mount of Olives that our savior ascended up. And the great point of the epistle to the Hebrews is not a priest on Earth. But a priest that is passed through the heavens and is now at the right hand of God. What do you see? These are things that differ. It's one Bible. It's one savior. It's one act of redemption. But we're not all going to exactly the same spot. We've all got our own callings and our own aspect of hope. So that while we may all be members of one family or maybe put it this way, we all have one father. Yet you discover a very strange feature. And that is another word which I suggest to you that you look up for yourselves. That is the word adoption. And if you do, you will find in Romans the ninth chapter that one of the outstanding prerogatives of being a Jew was that to Israel pertained the adoption. The videos to be in it.

[00:14:42] They had it. The word adoption indicates being the first born in the family, made the heir, appointed his place. And then when you come along later, you find that those who walk in the steps of the faith of their father, Abraham, and are redeemed, they have the adoption. And that refers to the church of the firstborn, whose names are written in heaven. That's the New Jerusalem. And then will you come to the epistle, to the Ephesians? It says that you, if you belong to that calling, you were predestinated unto the adoption. So there's three firstborns in one family. How is that managed friends? Well, of course, on earth it couldn't be done in the ordinary way, but it's still possible, you know, to point out a man going along the street one day and say he's got three firstborn sons. Is that so? How does he manage that? Well, he'd been married three times. So there's the father of whom every family in heaven and earth is named, not merely the whole family, but any family that belongs to him. They have their different places, but they all call him father. But they differ. It's a very different thing to be a part of a kingdom on the earth or to be the bride of the lamb in the New Jerusalem, or to be the body of Christ of which he is the head. All these terms must be kept separate.

[00:16:06] And so we commend to you the two approaches in your study of the Scriptures. First, the unity of the book that you can say that these words are given by the Holy Spirit and we can compare word with word, whether it's in Old Testament or

new, and we shall get one consistent teaching that will govern our studies. Then after that, you discover that it's not one blank whole, but it's subdivided into compartments. It has different callings, different phases of hope, different aspects of glory. And yet all based upon the grace of God and the gift of his son. Well, now that leads us to. The next point, which we must reserve for another couple of studies, and that is the principle which you must have heard as you've listened to some of these tapes before, which we call right division. It comes in two Timothy 215 study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. Well, that's observing the things that differ. But as it is so important. I've led up to it by these two studies, and I want to devote the next two studies to the explanation of the terms used and some illustrations of its application. May I finish by quoting rather freely in English a sentence that is supposed to have been uttered by Augustine. He said this. And if this sticks into your memory, because the four words that I'm going to stress now begin with the three letters d, l.

[00:17:53] S I'll say it four times over. Then it might be helpful, he said. Distinguish the dispensations and the discrepancies will disappear. Now, I don't know what that sounds like over the tape. There's a good many sibilants in it, but you got it. Distinguish the dispensations. And the discrepancies will disappear. So I wouldn't be at all surprised after we've dealt with the principle of right division. We should have to say. And what do you mean by dispensation? You see, and seek to give an answer to what we mean by dispensation of truth. So I commend to you that the Word of God is well worthy of your reception, well worthy of all the study you could put into it and bring to it these two apparently at first contradictory methods, assuming that you can compare one part with another, and then realizing that in spite of the fact that it's a complete whole, that there are differences that you do well to ponder and keep in the right department. So till we meet next time, look up, will you two? Timothy 215 And if you care personally to compare spiritual things with spiritual. Have a look and see what the word approved unto God means and any other word that may catch your attention. So be better prepared when we meet together in our next study.