

## W317-RIGHT\_DIVISION.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book. And we are continuing this series of studies of young for young believers. And at this time, having looked at the scriptures, having looked at the question of redemption, having considered something of the way of salvation and the gospel, we are devoting the closing number of this series to helping. The young believer has got so far in his approach to the Scriptures himself. Ultimately, every one of us must be true bereans and search and see for ourselves. All that we can do is to give a few guiding lights. Now we've already dealt with 1 or 2 aspects in our previous two studies, the two 20 minutes. We first of all did some comparison, and in the second one we observed the things that differ, the two approaches, one comparing and the other seeing the differences. And they're both very vital. Well, now that led us at the end of the considering things that differ to that which is so often stressed in our witness. The principle of right division. Now, I think it's very necessary that at least this should be included. So here we go. First of all, we will turn and discover the passage where this expression is found. Two Timothy two. 15. The apostle is writing to his son, Timothy, who was to succeed him in the work. And you can depend upon it a man who knows that his time has come to an end.

[00:01:42] I would not be trifling. And so he says to him in verse 15 of second chapter. Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. First of all, I would like to disarm this thought about study because some people look at you and say, oh, I'm no student. Well, he's not talking to a student. That is to say, a person with very big spectacles and long hair, and he wouldn't know the right end of a screwdriver. You know the type. He says, I'm talking to a workman. Just so, doesn't it? A workman? Yes. And the word study simply means to endeavor. As we get in Ephesians four, endeavoring to keep the unity of the spirit or do thy diligence to come quickly, he wrote to Timothy himself that word to diligence study. Make it your business. So there's no idea of books and grammars and lexicons in this. It's just common sense. And then the next is your first of all, to seek to be approved unto God. And the word approval. There is the word that that carries with it the thought of testing a metal, the trial of your faith being much more precious than gold that perishes tested. And the opposite is found in the third chapter of this epistle when it says.

[00:03:10] At the end of verse eight Men of corrupt minds reprobate concerning the faith. That's the negative of the word approved. And that's the middle of the book. The balance on those two. Either you'll be a workman that will be approved or you'll be those who will disqualified and so on. But we haven't got a lot of time. So I come straight away to the words rightly dividing the word of truth. Now, there are various ways in which we can illustrate this, but I want to go straight away to a passage in the Old Testament. Proverbs chapter three. And while we are turning to that, I will explain the reason why I think this is important. You discover by reading the Acts of the Apostles that Timothy had a mother who was a Jewish. And she had instructed her son from a child in the scriptures. But his father was a Greek. And he lived in Asia minor in the days of the Apostle Paul. And if we know anything for certain, we know this, that the Bible that he had was what we call the Septuagint, the Greek speaking, the Greek Bible for Greek speaking people. Now if that Jewish mother followed the ordinary pattern. Among the parts of scripture she was sure to teach her little son were proverbs. And if you read chapter three, you will see that Timothy didn't need any explanation as to the meaning of the word rightly divided because it was there in his book, the very word that Paul has used in two Timothy 215.

[00:04:47] So let's get on a level with Timothy, shall we? Proverbs 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. Paths even direct if you examine it a little bit. Begins to speak, doesn't it? Die. Ret. Ret. Right. See a rectangle. Die ret. Divide a right. And that's the very word that's used in all thy ways. Acknowledge him, and he shall rightly divide thy paths. Now you need not be a student. To follow a signpost. That's all it needs. If you're taking your car out and you don't quite know the journey. Well, you don't. You don't bother. You say, Well, we're living in a civilized country. And as we go along the road, when we come to the fork in the road, there'll be a signpost which will say whichever way you're going see? You have no need for more intelligence. I've got to watch me step out than to be able to drive a car. You see? Hey, guys. I wanted to disabuse the mind that you're going to be such a learned person before you can start rightly dividing friends. You're rightly dividing all day long if you're living an intelligent life.

[00:06:13] You've got different rooms in your house. Well, I suppose you don't wheel the bicycle into the drawing room and give it a clean up. At least some of us might be

tempted to, but we shouldn't be stopped. There is a place for everything. If you have a business, it's divided into the parts of the section that make the thing and the section that do the buying and the material. The section that do all the worry about pay as you earn and income tax. And I don't know what they're all rightly dividing their parts, you see. And so it is in the whole of life. So we ought to do it with the scriptures would out for the next thing is we will turn to a passage which we read just now before this recording was being made. The fourth chapter of Luke's Gospel. And this is useful for this reason that there are some of God's people who haven't learned that all Scripture is of equal value. All Scripture is inspired and it doesn't matter whether it's in the Gospels or whether it's in the Acts of the apostles or in the Epistles or the Book of the Revelation. Christ is speaking all the time. He spoke on Earth. He speaks from heaven. But they say, Oh, if I could only find that Christ himself did this, I be more satisfied? Because I think you're a bit of a crank.

[00:07:25] All right. Don't forget what a definition of a crank is, will you? It is someone or something that causes a revolution. So that may be true. Luke The fourth chapter. Now we read that our savior went into the synagogue. Verse 16, they gave him the book of the Prophet Isaiah, and he read verse 18 and 19. Now, something must have happened because he says to preach the acceptable year of the Lord. And he closed the book. And he sat down. And the people set up because according to the rabbinical rule, a reading of the scripture would be anywhere in about 25 verses. That would be a reasonable reading, wouldn't it? And they were expecting that our savior would have read roughly a chapter, as we call it. But what he did was he read one verse and a half a verse and shut it up and sat down. Now, I'd like you to turn to the Prophet Isaiah itself, Chapter 61, because you will see with your own eyes what was before him and what he did. And incidentally, while we are finding it, it's practically word for word exactly as we find it in Luke's gospel, which shows you that there's been no change in the actual text of the Scripture from the days long before Christ to the present moment. Now it is Isaiah 61. Now I will read it from this version.

[00:08:53] The spirit of the Lord is upon me because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound to proclaim the acceptable year of the Lord and the day of vengeance of our God. To comfort all that, mourn and so on. But you see, he stopped in the middle of verse two to

proclaim the acceptable year of the Lord. Full stop, Shut the book sat down and they all looked at him and wondered. So he said to them, this day, verse 21, This day, is this scripture fulfilled in your ears? Because you see, if he had gone on and read The Day of Vengeance of Our God. Well, Christ himself couldn't have said this day. Is this scripture fulfilled in your ears? For there are two scriptures, one referring to his first coming, one referring to his second Coming. But it's. How do you know that? Oh, Luke's gospel will tell me that. Will you turn along a little bit further in Luke's gospel to I think it is Chapter 21. Chapter 21. Yes. It says in verse 21, Then let them which are in Judea, flee to the mountains. Let them which are in the midst of it, depart out. Let not them that are under countries enter there into.

[00:10:18] For these be the days of vengeance that all things which are written may be fulfilled. Not merely this Scripture might be fulfilled, but all so you see. Unless you got a thing in its right time, it may not be true. Rightly, dividing the word of truth considers the time and the place. And the people and the purpose. It's all got to be taken into account before you can say that is truth. Let me give you a very homely illustration. I've already had a poke at those who drive cars. I reckon I'll have to walk home after this. But still, supposing I say this is truth. Every person who uses a motor car must drive on the left hand side. Well, where am I wrong? Well, I've said one of those statements, which I call a blanket statement, which is generally a lot of it untrue because I've only got to cross the channel or across the Atlantic, and what was truth in this country would be absolutely fatal. In the other country. So what is true when the kingdom is being preached with Israel, there may not be true. It may be false. If I try to bring it now, that's rightly dividing the word of truth. Now, would you turn back with me again to two Timothy Chapter two And till this present period runs out, I want to stop in that chapter. I don't know, as I shall cover all the features that are there, that doesn't matter.

[00:11:45] I want to use this chapter to show you how in the very second chapter of two. Timothy There are quite a number of references that demand right division to extract the truth from them. Supposing we look at verse eight of the second chapter. Remember that Jesus Christ is the seed of David. Now Christ is one person. It doesn't matter what dispensations there are, how many changes there are. He never can be anything else but Jesus Christ. And the seed of David. But the apostle says this Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Well, what do you mean by that? Paul always says the same Christ was raised from the

dead according to Peter's gospel. And raised from the dead, according to Peter's gospel, to sit upon the throne of his father. David, raised from the dead, according to my gospel, said Paul, is to sit upon the throne of the universe far above all Saint Christ. But you see a little difference because you rightly divide with regard to the purpose. Let's look at another one. I won't dwell on these each one, but just in passing verse 11, 12 and 13. It is a vital sign for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him.

[00:13:14] If we deny him, he also will deny us. If we believe not yet, he abideth faithful. He cannot deny himself. Well, that seems to be a lot of contradictions, isn't it? Well, now we rightly divide it. First of all, he's talking about living and secondly, he's talking about reigning. Now, are they the same? Is it exactly the same to live and to reign? Not necessarily. Well, at least in this country there there's millions of people living, but there's only one person reigning. So you see when you're speaking about living, he says, if we died with him, that is to say, we've been associated by faith through the gospel preaching with the sacrificial death of Christ. If we died with him, we shall not. We may, we shall live. But now he says there's something more. Not only may you live with Christ, but you may have the additional crown, like the Apostle Paul said at the end of his course. There now was waiting for him a crown of righteousness which the Lord, the righteous judge will give me and not to be only, but also to those who have loved his appearing. Something over and above. Now, he says, that's not merely being associated with the sacrifice of Christ on your account. That's you personally enduring something. If we suffer or as the word means, if we endure, we shall also also, on top of living with him, we shall reign with him.

[00:14:40] But suppose we don't suffer. Suppose we don't endure. What? He says you won't reign. Oh, well, then we shall be saved. Oh, no, He says I'll come back if we believe not. And it's possible, you know, for a Christian to have an evil heart of unbelief sometimes and draw back. If we believe. Not yet. He abideth faithful. He cannot deny himself to. Thatrillionight. Division put into operation, you see. Let's come again to this same chapter. Surprise, you may look at verses 17 and 18 and there were that is these two men, Hymenaeus and Philetus. Their word will eat is doth a canker a whom is hymenaeus and philetus who, concerning the truth, have erred, saying that the resurrection is past already and overthrow the faith of some. Now, they didn't deny the resurrection of our Savior, because the resurrection of our savior is past already. I

mean, he couldn't possibly referring to that because that's a blessing truth. If you're speaking of Christ, the resurrection is past already. But if you're speaking of the hope of the believer and say the resurrection is past already, well, what hope have we got in front of us? All we must rightly divide mustn't be between the persons now in view. Christ is the first fruits. He's the first to be raised from the dead. But then the others. Now, what these were doing, they weren't denying resurrection.

[00:16:08] They were putting in its wrong place. They were saying it was past. When the teacher says that we are waiting for it. Like the parallel epistle to this is Philippians, when he says, From whence we look for a saviour who shall change this body of our humiliation that it may be fashioned like unto the body of his glory. We are waiting for it, looking for that blessed hope and the appearing of our great God and Saviour Jesus Christ. So again, you see the principle of right division seems to obtain and be a key. Then the other is he differentiate in verse 20 and 21 between the vessels that are employed in a house, and he differentiates between one form of service and another. And so you can go right away down this story that brings us to the thought that we must be able to define ourselves a little bit. Then what do we mean when we speak about right division and what does it lead to? Well, it leads to this that the Bible must not be used as a mere place where you shut the book, open it at random, read a text and say, Now, that's truth for me. That's merely superstition. I remember Doctor Bullinger saying, and you may have read it in his writings, he said, If you're going to use the Bible like this, he is two texts for you.

[00:17:28] He looks at one. He says, Judas went out and hanged himself. Go there and do likewise. That's two scriptures. You see. Well, that's that's. That's awful, isn't it? We mustn't use it like that. There's no part of this book that was never written without someone in view. Every part of this book has been sent. Sent? We have it all done up in a form like this. Like a book where there was never written like that. Some part was sent exclusively to the people of Israel. Some were sent to the Gentiles when Israel were gone. Well, God has different ways of speaking to his different people. They are walking in different directions. Some are going to be blessed in the earth like the Sermon on the Mount. Some are going to follow the footsteps of Abraham will look for the heavenly Jerusalem and some who were poor outsiders like you and me. We find that we have a blessed hope of being associated with Christ, where he sits at the right hand of God. So we are just going to bring this first recording to a close now, a breathless endeavor to

just bring before you, what, two Timothy 215 is about, and then we shall pick it up again. And this time spend the 20 minutes we have at our disposal in answering the question, What do you mean by a dispensation and what is dispensational truth?