

W318-DISPENSATIONAL_TRUTH.mp3

[00:00:03] We were looking just now at the principle itself of right division. Well, now we want to show its application and endeavor to make the terms dispensational truth and what is a dispensation have some meaning. Let me first illustrate its value because we don't want to merely pursue something that's of academic value and not having anything to do with our everyday witness. I've used this before, but I find it's a very useful presentation. A man went to a gospel service that was conducted. A big evangelistic movement. And when he was leaving, he was evidently very moved and seeking guidance. One of the guides at the meeting said to him, Would you like a portion of scripture? We said I would. So he gave him a gospel of Matthew. Now you are listening to me. You know that we already have stated that we believe that all Scripture is given by inspiration of God and the gospel, according to Matthew is included. Nevertheless, I believe that it was a mistake to give that man the gospel, according to Matthew. You say why? Doesn't the gospel, according to Matthew, speak about the birth of Christ? Doesn't it speak about his ministry? Doesn't it speak about his crucifixion and his resurrection? Yes, it does. But what's the trouble? Well, this man was seeking everlasting life. And he started reading the gospel, according to Matthew one, two, three, four, five, six. And at last he came to it in Matthew the 19th chapter.

[00:01:50] And there he read to his astonishment that if he would inherit everlasting life, he must keep the commandments. And when he said, which how say you reminded him? The Ten Commandments. What he thought. That's strange. I never heard that. Added at the end of the same chapter. Oh, I've got it now. It's as if anybody is leaves his father, his mother, his houses, his wife, his children. For my name's sake. He has everlasting life. Yeah, that's true. Isn't it great? Is it. Is it true for you? That's the point. Don't you see? Before ever you read the gospel according to Matthew, to find out the way of life, make sure it's a message addressed to you. Now, in the 10th chapter, the savior gives this prohibition. He says, go not into the way of the Gentiles. Well, why give a book which has got stamped on it, not to the Gentiles, to a Gentile that's dishonoring the Word of God? You see, I am not sent but to the lost sheep of the house of Israel. Are you under the House of Israel? No. Well, aren't you looking in the wrong book, then? That's rightly dividing the word of truth. Leaving the Gospel. According to Matthew, to the lost sheep of the House of Israel who are not Gentiles. Now, if you'll

turn to John's gospel, you won't read John's gospel far before you come. He that believeth on the son hath everlasting life know keep the commandments.

[00:03:19] No leaving father, mother, wife, child and whatnot to get it. You see, it's all in the same book, bound up in the Bible. But John's gospel was sent to the world and it was sent to a world that didn't know that rabbi meant master. So they were not Jews. Now, in the 10th chapter of John's Gospel, we read these words verse 16. I remind you, Matthew says the lost sheep of the House of Israel. Now, John, ten says in verse 16 and other sheep I have. Oh. Oh, I see. There are other sheep beside the lost sheep of the House of Israel. Yes. Which are not of this fold. I see. They don't belong to Israel's fold. No, them also I must bring. So they haven't been brought yet? No. And they shall hear my voice. And there shall be one. Oh, what a pity. They said the word fold twice over. And there two distinct Greek words. So we must alter it. And they shall be one. Flock. And one shepherd, one flock. But they were divided into two folds. And the one fold was visited first, and the second fold was visited afterwards. And everlasting life could be obtained if he belonged to one. By keeping the commandments. And everlasting life was a gift of God through faith only for the other. Now, don't start off arguing as to the pros and cons of the differences, because we never get any further. It's just got to be observed.

[00:04:51] So you see, it would have been wise to have given that seeker at the Gospel Service a gospel, according to John, for he was one of the other sheep who belonged to the outside world and he had gone straight away to John 316 and found it immediately. So it shows you that right division even influences the gospel that you preach well now. We come to this word dispensation. If you look at Romans, the 16th chapter and verse 23, you won't see anything about Dispensational truth, obviously. But there's a word there that I think may be useful. Romans 1623 Gaius made host and of the whole church saluted you Erastus the chamberlain of the city saluted you and Quartus a brother, by the way. You notice in verse 22, there's Tertius. He's number three and 23. We have quartus each number for slaves. Slave number three wrote the epistle to the Romans at the dictation of Paul and slave number four was a brother also. Isn't that wonderful? But that's not our point. Erastus the Chamberlain. That's the word that gives us a word dispensation. He had an office. An important office and administrative office in the city. He was a Chamberlain. That's the word which gives us the word steward. And the word steward gives us the word dispensation. And for that, I want you to turn to

Luke's gospel again. And there are two chapters which we must refer to. First of all, Luke the 12th chapter and verse 42.

[00:06:32] While you're finding that, I'll remind you that the word which is found in the original for the word dispensation comes over into our language, but is just spelt a little differently. In the Greek, it is oikos. Not much in the English it's economy. Us is a house and Nemo means to administer. So it means to run an establishment, whether it be a private house or a business or a country or a city. It's. Our administrative office. And we use the word domestic economy and political economy, and we sometimes limit the word economy to being a bit stingy over your spending. But that's wrong. It's wisely spending administering the affairs of a house. Joseph. He administered the affairs of Potiphar so that Potiphar didn't know anything about his house except the food he did eat. He was a steward. Now, in Luke's gospel, the 12th chapter, verse 42, we read these words and the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household to give them their portion of meat in due season. Now, that was a wise steward, and that word is the word oikonomos. And the word dispensation is oikonomia. It's the stewardship being exercised. Now, this man gave a portion of meat in due season. He was actually rightly dividing. And of course, if you live in an ordinary home, I should be very surprised if I was served up with roast beef, Brussels sprouts for breakfast.

[00:08:16] I don't know whether I'd want any is in due season. Of course, I may not get any at dinner time, but that's another that's another economy, which may be a false one. But don't you see. In due season. And also it observes right division in the food you give. When Paul wrote and said now milk. Milk to babies. And strong meat to those who have grown up and adults. Then he said, for the time being, you ought to be grown up and taking the strong meat which you simply have milked because you're still babies. But don't you see rightly dividing? You mustn't choke a baby with strong meat. There's the little by little, as long as you're going on and not holding back. Well, then if you turn the page to the 16th chapter, you'll get both words. Addis, he said Also unto his disciples, there was a certain rich man which had a steward. Now that's the word oikonomos our word economy. See? A steward. And the same was accused unto him that he had wasted his goods. Don't forget, in chapter 15, the prodigal son wasted his own substance. There's a point in this. The Lord was speaking to those people. He said, You've got your eye on the prodigal son who's wasting his own substance and riotous

living. I'm coming back on you presently. You stewards of the Word of God. You're not only wasting your own.

[00:09:36] You're wasting that which was entrusted to you. You say write down 80. Write down 50. Instead of taking the whole word of God as you should, he was speaking to the Pharisees and the leaders of the Jews in his day. But that's a little bit beside the point. And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship. That word stewardship is the word dispensation. The word steward, by the way. In old English. The E. Was written like a letter y. Sky ward. And if you think long enough, you'll see that the word STI was the original name for a farm. Now we've limited it to the place where the pig lives. But it was a farm and a STI ward was the man who was responsible for the farm. He was a farm. Bailiff And that's your steward. Now, when we've got that, you see, there's nothing to gain with regard to high brow about it. There's no great super intelligence. It's just being responsible to the position in which God has placed you. And here's the first requirement, said the apostle, If you'll turn to the epistle to the Corinthians, Chapter four. The first Corinthians Chapter four. Let a man so account of us as of the ministers of Christ and stewards. At the mysteries of God. So there is now beginning to tell you that his particular dispensation of administration was largely to do with things that have been kept secret, some of them hidden and only now developed.

[00:11:23] Some of them never revealed before. But in all cases, he said, this is the truth. It is required in stewards that a man be found not clever but faithful. Faithful. And it was the unfaithful steward. You see, that was the subject of the parable. Well, now. If you turn the page till you come to Galatians, which is only a few pages on. You'll see that this was recognized in chapter two. Galatians Chapter two. We are told that Paul, after 14 years of independent ministry, went up to Jerusalem and took with him Barnabas and Titus, and he went up there to communicate unto them that gospel, which he said, I preach among the Gentiles. Well, on the surface, that looks as though it was going to tell them something they didn't know. You wouldn't go all the way to Jerusalem and tell tell them something when it was all over. Say, Well, we know that, Paul. We're doing the same thing. He said. I went up by revelation. I was sent up by God to communicate to them that gospel which I preach among the Gentiles. Well, now we must miss out a tremendous lot. But look. It says in verse six. But of those who seem to

be somewhat. Paul was a very polite man in the ordinary way. But occasionally he could he could call a spade a spade and a bit deeper still.

[00:12:51] And he looked at Peter and James and John for a moment and he said, so far as I'm concerned, they are somebodies or somewhat. If they stand in the way of the truth, entrust it to me. That doesn't mean to say they've all going to walk out of this place and show how brave we are by calling people bad names or that you see now. But are those who seem to be somewhat whatsoever they were. It makes no matter to be God accepted, no man's person for they all seem to be somewhat in conference added nothing to thee. But contrariwise, 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. The same was mighty in me toward the Gentiles. And when James Cephas and John, who seemed to be pillars. Now he's getting a bit more polite. There you see, he says. First of all, he seemed to be somewhat, but now he seemed to be pillars where they perceive the grace that was given unto me. They gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles. What a pity. They wanted it. And they unto the circumcision. So there you see the very leaders in those early days recognized that the gospel itself was a subject of right division.

[00:14:11] It's not steady for the truth of God. There's only one gospel. So I know what you mean, friend, but you're speaking rather wildly. Do you mean the Gospel of the kingdom? Because the gospel of the kingdom had signs following and those who preached it knew that they were preaching the truth because they cleanse. The lepers gave sight to the blind and raised the dead. Have you got those signs? Well, what are you talking about, then? These men had the gospel of the two, the circumcision. And this man had the gospel to the Uncircumcision. Now, he was the apostle to the Gentiles. And you are a Gentile. Do you need a revelation from heaven to tell you that if you're a Gentile and as an apostle of the Gentiles who has a gospel of the Gentiles, that you must listen to him? Surely it's common sense to say, if God has sent a special messenger to you, you have a responsibility to listen to what He says. And you haven't got to go through all the scriptures and discover all the different messages and find out all their differences. You just say, All right, here's the signpost along the road, and it says to me, Gentile this way. And I go where the other one's going to lead. I don't know.

I suppose it to be all right, but I'm all here. Presently it says. Divides with regard to teaching. But I'm on the right path now and it it'll subdivide until at last I get to glory.

[00:15:35] So there we have the emphasis on the stewardship of the Gospel. But now if you'll come to Ephesians and Colossians, you will see that this has a bearing upon the calling and the sphere of that revelation that was made after Israel was set aside at the end of the Acts of the Apostles. Ephesians three. For this cause I, Paul, the prisoner of Jesus Christ for you, Gentiles. If ye have heard of the dispensation. Now, wait a minute. That's a funny sort of sentence. You see, he's never finished it. Well, if you look further down in verse 14, you'll see he picks it up and tells you what he was going to say. Well, then, for this. Cause I bow my knees unto the Father of our Lord Jesus Christ. Well, why didn't you say so, Paul? He said, Well, I was. I said something. And then I thought, Oh, I'm sure they don't quite understand. Have you ever stopped in the midst of explaining because the person's looking at you and it makes gives you a little resemblance to the eyes of a fish or something. So you say, Oh, I must go back here and I'll tell you. So that's what happened. Now we start again for this. Cause I. Paul, or I'm saying something. I'm calling himself the prisoner of Jesus Christ. And they won't know what I mean, or I better tell you it.

[00:16:51] Or he says, I'm hoping that you've heard of the dispensation of the grace of God, which is given me to you. Ward It's a special stewardship which has you in view how that by revelation, not by reading Moses or the Prophets, but by revelation. He made known unto me the mystery. As I wrote a forward a few words whereby when you read, you may understand my knowledge in the Mystery of Christ, which in other ages was not made known out of the sons of men as it is now revealed. Now he's dealing with two mysteries rightly divide these friends. One, The mystery was never revealed to anybody except Paul. The mystery of Christ, which walks with it, has been unveiled since Genesis chapter three. The first revelation of the mystery of Christ was the seed of the woman shall bruise the serpent's head. And then he goes on through Genesis and Exodus and the Psalms and the idea. Right on. And Paul says, I share with all the others in a knowledge of the mystery of Christ. But if you'll read my final statement, you'll find that nobody has ever said that all things under his feet. Now, were you here this morning? Some of you were. All things under his feet are not sheep and oxen, but principalities and powers issues. Show me any scripture which says that shows that knowledge of the mystery of Christ, what he says. I've had that super knowledge of the

mystery of Christ because it goes with this mystery of the right hand of God and the church of the one body, the present calling.

[00:18:24] So we will go back again for a minute. Which in other ages were not made known unto the sons of men. Now he goes on. That the Gentiles should be fellow heirs and at the same body and partakers of his promise in Christ by the gospel. There's a great problem here where we can't do everything in one 20 minutes because we're not living in the days of miracles. But the word fellow and the word partaker and the word same are the same word in the original. We've got to find some word in the English to try to give us an idea. And some have suggested this, that the Gentiles should be joint heirs and a joint body and joint partakers. The only thing is nobody has ever seen a joint body because all bodies have got a lot of joints. So it's one of those things that's a secret that we don't know what to do about it, only it emphasizing there's an absolute equality in this company that's never been seen before. Well, now he goes on to say. And partakers of his promise in Christ by the Gospel. If you stop there, you've only got half the truth. He says partakers of his promise in Christ by the Gospel whereof I was made a minister. And that differs from what Peter and James and John were made Ministers.

[00:19:38] We've already seen that, haven't we? So rightly, dividing brings before us the Apostle Paul, as one who was entrusted by God with a special revelation which deals with the present parenthesis, while Israel a blind and are calling out from the Gentiles those who had no hope and no fathers, no covenants, no promises, but just surely by the grace of God, and in a discover that they are blessed with all spiritual blessings, they're going to be enjoyed in heavenly places, that they were chosen in Christ before the foundation of the world, and that their present position is by imputation, not only to be raised with Christ, but to be seated with Him where he sits at the right hand of God. And their hope is that when Christ who is our life shall be made manifest, they shall be manifest with him in the glory that he's occupying at this present moment. Now all that I've put into one sort of sentence. That's the result of rightly dividing the word of truth. We are not going to usurp Israel's promises and call ourselves a kingdom of priests. We have no idea we shall ever inherit the land or the earth, and we shall only be lookers on. If we ever are permitted to visit the New Jerusalem, we shall only be visitors and shown round the golden streets. But our inheritance is far above all where Christ sits at the right hand of God and Dispensational truth is just believing what God says.

[00:21:05] And if he says you don't turn it into Gentile, if he says Kingdom, don't turn it into church, if he says circumcision, don't turn it into uncircumcision leave it just as he's put it. And it's as simple as that. Wouldn't you believe that anybody in their senses would see immediately how sane and rational it is? But instead of that, they immediately accuse you of chopping up the Word of God and becoming, like our critics, cutting it to pieces. Well, all I can say is pity them friends. Be very gentle to them, but just go on. There's no other way in which the word of God can be honored. And here we've got these examples. Well, now we must leave it again, because our time is up. But I hope you've had enough in these few approaches to make it worth your while. Now to go on to the perhaps deeper studies that take a bit longer. That you'll find on this list and come back again and again to this book for yourself. Because you remember the Bereans were more noble than others because they did this. They received the word with all readiness and mind. And then they searched the scriptures daily to see if those things which were taught them were so. And that means to say that you too, will never take at second hand. You will immediately say thank you for the instruction.

[00:22:25] I'll reserve judgment till I go home and search the Scriptures and see if it is so. We ourselves have no hesitation and no doubt that if you apply these principles intelligently and in a humble attitude before the Lord, it's not possible for you to go far without you. Begin to see the fruits of these studies. We commend it to you and we ask you to remember that the essence of Dispensational truth, after all, is not where you are going to be. But the first of all, see where Christ is. Is he a king sitting upon a throne of his father, David on Earth? Is he the bride groom in the heavenly Jerusalem or is the head of the church at the right hand of God? And when once you know where he is, then you can begin to see how far are associated with him in any one of those callings. So may the Lord bless you who are listening and all those who take part in this ministry. And may we be able to rejoice in all right, a divided word, a rightly divided part, because we acknowledge him acknowledging things that differ. We may be able to approve the things that are more excellent. And if there are better things which God is holding out for us, how foolish we should be if we say no and we go back to those things that belong to other callings and so have confusion instead of clarity.