

Rightly dividing the Word of truth.

Scripture reference: 2 Timothy 2:15

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

The original Greek, because of the language can expand on this verse, and it says;

Endeavour to present yourself to God, qualified, an unashamed worker, correctly partitioning the Word of truth.

What does this verse mean to the Christian and how can he/she apply it to their lives. The word 'dividing' in the Greek is ORTHOTOMEO, which literally means ERECT-CUT. It is used in the context; 'To cut the sacrificial victims so as to leave the organs intact', to leave each vital division of truth by itself and for its own function. Correctly partition is the better translation of the Greek word.

Back to the verse then we read that the Christian or Student of God must learn to study the Word. He does this with the help of the Holy Spirit, which was sent to earth for this purpose. John 16:5-15 tells us this especially in verse 13.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth..

The spirit filled Christian must endeavour to know how to correctly partition the scriptures, the Word of Truth, so as to be an unashamed worker for and to God. Learning to 'Pigeon hole' every part of the Scriptures.

Why would you want to do this though, surely the scriptures should be taken as a whole. Revelation 22:19 warns us not to take away or add to the Word. This is true but there is a big difference between partitioning and extracting. Partitioning is not a negative act. Ingredients before they are all mixed are laid out on a table separated or partitioned. They because they are ingredients are already one.

Each has its own part to play in the finished recipe and if viewed as ingredients you can see what each constituent part does, its role in the whole picture, how they all work together yet seemingly doing different things.

If you were to extract one of those ingredients, say salt, and put it aside it would be no good on its own; it would not achieve anything. The rest of the ingredients could still be used but the result would be less than what was expected. Although edible it would not reflect the true recipe and flavour the originator of the recipe had in mind.

While the Word of Truth is written for ALL classes of people, and for our learning, it is not ADDRESSED to all peoples in general. Part is addressed to the JEWS, part to the GENTILES and part to the CHURCH (these are the called-out-ones, the body of Christ.) These three constitute the three classes which humanity is divided into. 1 Corinthians 10:32.

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.

It follows then that while the whole Bible was written for the INSTRUCTION of the body of Christ, the church, it is not written about the church. The church is not even mentioned in the Old Testament. It was a hidden subject from the Old Testament prophets, and was a 'Mystery' only revealed to Paul and disclosed by him in Ephesians 1,2,3.

The main subject in the Greek scriptures is the Kingdom of Israel. It is the promised Messiahs task to lead the children of Israel back into the kingdom of the heavens, which would eventually become the kingdom of God. 1 Corinthians 15:24-28

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule and all authority and power.

25. For he must reign, till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

27. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is expected, which did put all things under him.

28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Jesus, the promised Messiah, came to the Jews announcing the Kingdom of the heaven is at hand. He chose and told the apostles only to go to the 'lost of the house Israel', the Jews, to announce this message. Mathew 10:5-8

5. These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, the Kingdom of Heaven is at Hand.

8. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Later Jesus sent seventy other hand picked people to proclaim this same message again to the house of Israel. Luke 10:1-9

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come..

However, the Jews rejected this message, from John the Baptist, the forerunner to Jesus, Jesus himself and his disciples and the seventy. They rejected the message to the extent of crucifying the messenger, Jesus. When the Jews wanted to crucify Jesus, God used Pilate to compound their error by showing that an outsider, a non-Jew, understood better than they the importance of Jesus and in his ignorance seemed to know and accept who he was.

Mathew 27:22 'What then shall I do with Jesus which is called Christ?' and Mark 15:9 'Will ye that I release unto you the King of the Jews'. Also John 19:19-22 where Pilate wrote a title to go on the cross, written in the three main languages of the day saying 'Jesus of Nazareth the King of the Jews'. This was against the will of the priests who wanted to write that he said he was the king of the Jews. Pilate probably in his ignorance and with the help of God put a title above Jesus not a statement.

Truly it can be said as in John 1:11

He came unto his own and his own received him not.

The Kingdom to the Jews meant only one thing and it was something they have and are longing for even now. It was proclaimed by Jesus and his followers as being near or at hand, Mathew 4:17;

From that time Jesus began to preach, and to say, repent: for the Kingdom of Heaven is at hand.

This did not and does not imply that it was to come soon. The nearness was only made provisionally. If the Jews had followed and accepted Jesus as the Son of God the kingdom would certainly have been set up in that day. In Acts 1:6-7 we see the eagerness which the Kingdom was longed for.

6. When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the Kingdom to Israel?

7. And he said unto them, it is not for you to know the times or the seasons, which the father has put in his own power.

Jesus in the beatitudes and Sermon on the Mount give an insight into the kingdom which was addressed to the Jews and will find fulfilment in the future kingdom of heaven. Now we see the kingdom postponed, the Jews blew it, and as a result they, the Jewish people were shelved, for a time while God's direction was turned to the formation of the Church. Mathew 23:37-39 tells of the postponing.

37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which art sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her

chickens under her wing, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The following verse, Mathew 24:1 can be seen as a continuation of the other verses, containing the result of their actions against Jesus. It was a physical manifestation of the punishment or postponement.

And Jesus went out and departed from the temple:

Jesus departed from the Jews and also it says the temple the physical manifestation of God on earth for the Jews. He went out from them. The Jews were given another chance in Acts 13:46-47 but again they refused and so God turned to the Gentiles.

46. Then Paul and Barnabas waxed bold, and said, it was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

It was Gods purpose to bless the nations through Israel. But when this channel of blessing failed, or the people failed to become this channel, God moved on. His work had to be done in whatever way he could. God gives us all chances and opportunities to do his work but he will not wait forever. We either do it or not, and if not he passes the opportunity to another.

In Paul's epistles, the nations are blessed during Israel's defection. The sphere of blessing is changed from earth to heaven. Justification and reconciliation replace pardon and offering, grace replaces mercy. The scope of Paul's epistles, both in time and space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole universe in Gods grand climax of reconciliation. Colossians 1:20;

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things in earth, or things in heaven.

Paul was not confined to the 'ages' (aeons), but reveals a purpose formed before they began, and not concluded until after their consummation. His time reaches a time long anterior, to the first of Genesis, to a period long past the final vision of Revelations. Paul's writings naturally fall into two divisions, his epistles to the Ecclesias, the Church (literally the call-out-ones) and his personal letters to Timothy, Titus and Phileman. Paul wrote nine epistles to seven Ecclesias. They arrange themselves into three groups.

The epistles in each group are very closely related. The first epistle in Romans, Ephesians and 1 Thessalonians, setting out the truth in a way to teach or instruct, while the other epistles of the same group are explanatory and corrective. The best commentaries on Romans are Corinthians and Galatians; on Ephesians, Philippians and Colossians; and 2 Thessalonians supplements the first epistle.

The Thessalonians group is called the PROMISE EPISTLES, because they deal with the expectation of our Lords return. The Romans group is called the PREPARATORY EPISTLES, because they deal with the transitional era which prepared the saints for the final revelation found in the Ephesians group, which are called the PERFECTION EPISTLES.

Each group is characterised by one of the abiding trinity of graces, FAITH, EXPECTATION (HOPE) and LOVE (CHARITY). 1 Corinthians 13:13.

God's plan and purpose for the children of Israel will continue after this parenthetic interval. This present period of Israel's temporary defection will end with the rapture of the saints. 1 Thessalonians 4:13-18.

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will

God bring with him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain will be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

After this then will the Kingdom be reaffirmed and later realised. After the 'interval' in the circumcision writings from the book of Acts to the book of Hebrews, God will again call upon the children of Israel as Hebrews 8:8-13 says.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

It then goes on to explain the new covenant.

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The writings of Hebrews, James, Peter, John, Jude and Revelation or books regarding the unveiling of Jesus will come into realisation for the children of Israel.

In explaining the scriptures we are not to take something that belongs to the PAST and FUTURE dispensation and apply it to the PRESENT dispensation. The past and future dispensations have to do with the Kingdom, but the present has to do with the church. The Kingdom is an outward visible and earthly political organisation, and it has to be 'set up' on the earth. Daniel 2:44.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

The church on the other hand is an invisible and heavenly 'Spiritual organism' that is to be 'caught out'. 1 Thessalonians 4:17

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The kingdom was prepared FROM the foundation of the world. Mathew 25:34

Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.

But the church was CHOSEN in him BEFORE the foundation of the world. Eph 1:4

According as he hath chosen us in him before the foundation of the world.....

This then proves the church is not the kingdom and the residents or inheritors of each are totally separate and different.

Not rightly partitioning the scriptures causes much confusion. Take the so-called Lord's prayer which so many churches quote. It asks that 'Thy kingdom come' not that thy church may increase

and prosper. There is no petition for salvation from sin in it.

It also asks that 'God's will be done on earth as it is done in heaven'. It is a prayer for those who will be living in the TRIBULATION PERIOD who, in their persecutions, will long for the return of their king. And following the return, the kingdom may be set up and God's will be done (as it will be done then) on earth as it is done in heaven.

During this time of tribulation for which this prayer is given for the Beast (Anti-Christ) will be in power and no one will be able to buy or sell anything except those who have 'the mark of the beast' on them. This explains the petition in the prayer, 'Give us this day our daily bread' for unless food is miraculously supplied they will starve. This will be a time when people will need to be delivered, not from evil, but from the evil one, Satan.

The Sermon on the Mount was spoken to Israel by Jesus before his rejection, and was the constitution of the then offered kingdom. Now that the kingdom has been withdrawn the king is no longer a king. Luke 19:12

He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.

Here we see in the parable that Christ has left to find a kingdom and when he does 'he will return'. When Israel acknowledges who Christ is and calls on him, he will become their king once more.

The Beatitudes will find their fulfilment in the kingdom of the heavens, when the Messiah comes again and establishes his millennium reign. The merciful often do not receive mercy; the meek do not receive an 'allotment' in the land or earth. The kingdom will be in a special sense the display of God's goodness on earth; the church will be the highest exhibition of God's grace among the celestials. Ephesians 2:4-7

But God....hath raised us up together and made us sit together in heavenly places in Christ (the resurrected Lord) Jesus: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us (the invisible church, the out-called) through Christ Jesus.

Another confusion caused by not correctly partitioning the scriptures is the use of the, 'forgive us debts as we forgive our debtors'. Our forgiveness and salvation is not at all dependent on OUR extending this favour to others. It is as it says in Ephesians 2:8 a gift;

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Our forgiveness or salvation does not depend on our works or a point system whereby if we are nice God will be nice to us or if we forgive God will forgive us. In this dispensation of grace the believer MUST forgive those who wrong them, there must be no revenge at all. God shows his grace to us so we show grace to others. There is coming a time when all true believers, the invisible church, the called out ones or the body of Christ will be 'snatched' out of the world and will be called before Christ as in 2 Corinthians 5:10 says

For we must all appear before the judgement seat of Christ: That every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Also Romans 14:10 tells us of the judgement.

But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgement seat of Christ.

This judgement is not as at the end of the world but rather an award giving. The dais or raised platform from which the Olympic games were judged and awards were given must not be confused with a judicial bench. The quality of our acts done whilst here on earth will determine the award we are given. I suppose award is really a bad description and lends itself to miss interpretation. It can be viewed more in line with the passage that speaks of 'laying up treasures in heaven'.

It is then a time when we will receive what we have invested, or banked. The question of condemnation is entirely foreign to such a tribunal. We are absolutely absolved from all condemnation, but we are eligible to an award for meritorious service. Such is the outstanding

grace, mercy of our Lord Jesus Christ. The prayers for our emulation are found in Ephesians. The latter of the first chapter and the whole of the third chapter of that epistle will teach us what to pray for.

Some ministers quoting from Mathew 10:22 tell us that 'He that endureth to the end shall be saved' yet the scriptures tell us in Romans 10:9.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God had raised him from the dead, thou shalt be saved.

Also in Romans 8:1

There is therefore NOW no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit.

The scriptures also tell us that 'Who shall separate us from the love of God'; 'No one shall pluck them out of my father's hand'. According to their interpretation of God's Word we must CLING to the old rugged cross until one day we may make it. This way of thinking is absolute nonsense and opposite to the Word of God.

This ending is for the Jews who must cling to the Law and their faith through the time of tribulation, so that they will be found worthy and tested to inherit the kingdom and their returning king, Christ.

God sent his Word, which became flesh and prepared the way for sinful human nature to return to God. (Isaiah 55:11) 'His word shall not return unto him void.' We must fill our souls with the Word and He will take us back to God.

So with the help of the Holy Spirit we must read all of the scriptures and learn how to PARTITION the word of truth, and you will find no confusion and no contradictions at all. 2 Timothy 3:16-17 tells us of the scripture.

16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

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