

II Tim. 2:15

SUBJECT: Rightly Dividing  
the word of truth

(B.I. copyd  
1/78)

D 10/59

(GF)

II Fri. 2:15

### Ὀρθορητική τὸν λόγον τῆς ἀληθείας

above the columns on the porch of Master Hall.

The expression is remarkable in because it bears so many shades of meaning. Different speakers see in it many different references, figures, both are rich, varied, enlightening.

Timothy was not to meddle, or twist, or deny, or break in  
pieces the word, but "...."

#### 1. "rightly dividing..."

An expression taken from the act of the priests in dividing the sacrifice. A lamb, sheep, ram, bullock offered. Gets skin, cut to pieces carefully, properly; the pieces carefully arranged. So the word of truth not to be broken, torn, mutilated but rightly divide: lay one piece after another like: to treat, speak with clearness, distinction, discrimination.

e.g. to divide between the covenants of grace and of works  
John 1:17 "For the law ... but grace ..." "The purpose of the law: to reveal our sins, condemn us, bring us to Jesus.  
" "grace: to wash us in the blood of the lamb

e.g. to divide between cause and effect, between root and fruit  
a poor botanist, not distinguishing between bulb as root  
a poor equestrian, put the cart before the horse.  
Hear people say: "If I could feel good joy ... would believe."  
" .. experiencing great change ... " "I must."  
" See the fruit before the root  
place the cart before the horse."

e.g. to divide between reprobation and regeneration.  
the result of reprobation is ruin, loss, damage, destruction, etc.  
reprobation, the effect of the natural man to sin leaves by merit  
regeneration, the result of the H.S. with God, the new creation, the  
"holy - & new."

e.g. to divide between justification and sanctification  
justification - one standing, though poor but sinless,  $\frac{1}{2}$  is justified to us.  
Sanctification - follows justification, one consecrated to God.

2. "rightly handling . . ." ARV<sup>1901</sup>

like a sword (Eph. 6:17) "the sword of the Spirit which is the word of God")  
Not to be played with. For man, ignorant, often  
Not for amusement, with its glitter, nor for show with its  
jeweled hilt.

But like the two-edged sword from with a very God (Rev. 1:16)  
to commit (Heb. 4:12, 13) to plunge to its hilt into our unwillingness.

like a trumpet - rousing, calling men to action.  
The summons putting men to sleep - soft enough; no need to  
wake, first, shout; only to fold the hands . . .

like foundation stones.  
not roughly with quicksand, but with the foundation rock  
firmly built up itself, like, the church of God,  
your nation . . . built up itself, like,

3. "holding a straight course in the world" ARV<sup>1901</sup> margin.

f. a ploughman, a straight furrow

f. the literal words ὁποτομέν ὅρθος - straight Paul & anti-  
τείχος - to cut mabs.

Honestly, fully, in a straight forward manner; not oblique -  
and not slight, like

(1) Human tyranny.

man a fallen creature - very pert, faulty? by nature permitted.  
all your citizens, now subjects, dead in trespasses it is said.  
Some rough, cut, crooked here; iron & wood; nests of devils

many such like a man, many to no.

But of. body tight. A cut. Brown. White. Because taught! hubbed.

f. body rattles. Fangs slanting  
to know the reality about them, nature is not to know the cross between - but  
for real reality. There is surely about it is really, actually, like, a fallen  
man. In my life a primitive part of me, a wolf, a thorn, a tick, a black dog,

(2) Salvation by grace  
Rom 2:9 "Salvation is of the Lord" The churches & jews but & grace  
God is elected, redeemed, offered calling, final permanence,  
justifying & giving - all glory to the Lord!

(3) Through faith

with works - feelings - preparations - amendment - reforms  
Rom 4:5:22 "Just with me"

Rm 3:14, 15  
not saved up to a point by grace then by works  
but begun by the gospel, not preferred by the law

4. Chrysostom: "cutting out" the word for Only wise.  
The word God's spirit before us - following a pattern it's a dress  
the whole body speaks before us - following a pattern its a dress  
" leather".

Calvin: To divide, to add to each one his portion, or  
the steward? the master is appointed to govern his to the different  
members, to banish its foolish part.

(1) Some truths to be pressed upon the lost men.  
f. the angry sitting down with ~~God~~ and his creatures in  
silence, discussing predictions, the history of free agency. no. No.  
"the for your love." "fire from heaven." "not here..."  
"the for your love." "many of them are perishing now."  
(2) Moody - Stanley meeting a great impression upon you younger.  
while merrily prancing at Clerkenwell, a man deeply interested. Told  
with his expression. at the door - friend took, "James, sit up." No;  
I will go back. went back. Friend X, salutes. Next day when he  
was going to bed, he said: "O Andrew, I am so glad it was all  
this to my before he died: "O Andrew, I am so glad it was all  
right; O man, it was all right last night!"  
Andrew said: "It was all right last night!"

(3) To the saved man, child? <sup>you</sup> Yes - H. J. - think  
all is yours - my promise - & - you - H. J. - think  
death - life - everyday glory.

(4) all of chist. Christianity <sup>christ</sup>? chist.  
to college chapel address: To students on entering <sup>Y</sup> <sup>now</sup>.  
Joy Y - generosity - fellowship. not meeting but <sup>Y</sup> Y.  
unless greatest regular. "It is possible to have a real <sup>Y</sup> <sup>now</sup>  
without religion" <sup>Y</sup> Y.  
not tendency to minimize a centrality <sup>Y</sup> Y not favor <sup>Y</sup> Y  
values, ideals. But take values such as fruit of the tree  
scripture, it bears fruit and is even healthy - the fruit <sup>Y</sup> Y  
scripture, it bears fruit and is even healthy - the fruit <sup>Y</sup> Y  
of fruit of the fruitless, the streams cease to flow.

éphoromouvoir - accusative, past tense, ~~accusative, past tense~~  
éphoromé - present participle  
éphoromé - to act despotic  
- self-truthfully, without pecuniary intention

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through the oil of salvation man, as alien, as enemy, is reconciled  
to God; now the guilty is recognized, now the guilty is brought back  
to God's grace. The gospel heralds again the great God, deathly condemned man.

PART: II Jam. 2<sup>15</sup> "rightly dividing the word of wisdom." - 1 Cor. 4:6.

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SERMON

SUBJECT: A Plea for a Sympathetic Interpretation  
of the Scriptures: Not a Polemical.

CD

MR. 12-13-37

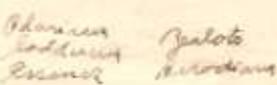
II Dec. 2:15 October 1953 31/2 hours - Boston Hall - 2nd  
Floor (a cutting the tent cloth)

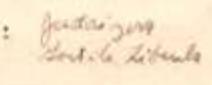
- 1) She says that man and the elephant: "well," "male," "giant leaf," "water," "rope," tree
- 2) yesterday or, you bet man: "that you have I surely don't know the certain  
"that is true will be if it were made for."  
A half a truth here: my answer: two others? the answer - not make last alone.  
A whole truth: real answer: man is perfectly free. "those of the day after yesterday."

### I. General Examples of Misunderstandings ? Jesus and the Bible.

1. His position on war - individuals claiming this

2. ... government - first great anarchist  
- communist, capitalist, Socialism, Capitalism  
- "divine right" of absolute ruler, King

3. Here is Jesus' day:   
  
Justice      Truth  
Peace      Righteousness

4. ... a Sunday day:   
  
Sabbath      Rest  
Work

Corinth: - God  
- love  
- peace  
- Christ

5. ... our day: demonstration.

### II. Let Us Look at some of the Examples in the Bible:

Matt. 10:39 "(1) "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

(2)

Matt. 5:29 "Pluck out your right eye; it is better for you to lose one eye than to have two eyes."

(3)

Lk. 22:36 "He that hath no sword, let him sell his garment and buy one."

(4)

Matt. 10:34-35 "I think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother..."

(5)

Lk. 14:26 "If any man come to me, and hate not father, and mother, and wife,  
and children, and brethren, and sisters, yet, are his own life also  
he cannot be my disciple."

### (10) Transubstantiation

John 6: 48-56, 69, 61, 66 v.53 "Body? say unto you. Except you eat the flesh of the Son of man, and drink his blood, you have no life in you."

Matt. 26: 26-29 "Take and eat, this is my body"  
"Drink of all of it, for this is my blood..."

Cf. 1 Cor. 11: 23 - 26

Cf. 1 Cor. 11: 23 - 26

### (11) Millenniumism

Note: Rev. 11: 9 "And the earth shall be filled with knowledge, the land of the waters cover the sea."

Note: Matt. 24: 37 "But as the day of Noah was, so shall also the coming of the Son of man be."

### (12) Trinity

Mohammedan Sufis:  
Unitarian  
group

> Matt. 11: 27 "Hea O Israel, the Lord thy God is..."

Christian saint: Matt. 28: 19 "Baptizing them in the name of the Father..."

III. The Baptized spiritual, necessity that we interpret aright.

- the one thing that holds Baptized people together: this baptismal belief.

- learning to walk, think together.

(a) St. Paul's at Ephesus when training young: *having your walking*  
*as one*  
*by from the beginning*  
*regarding the*  
*last command, the word,*  
*I did to you, getting them*  
*to go,*

1. Principles that must guide our interpretation.

(a) Al-Bata, known as, son, "For Jesus!!" This beat the big.

(b) We must bear the spirit of the book at heart. Not a bad book I believe.  
- part memory article, except he lies in further case - finding mistakes.  
- Our model "Midrash, more." Cf. Ben Ezra.

(c) Everything must be interpreted in the light of the spirit, the whole book.

(a) *The common* *obligation* *is to* *say* *the* *rule*: *To* *grasp*.  
"Tell the Deafman? blind with my fingers on John, 3:16



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