

II Tim. 2:15

SUBJECT: Rightly Dividing
the word of truth

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ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας

above the columns on the porch of Union Hall.
The expression is remarkable in because it bears so many shades
of meaning. Different expositions see in it many different references,
figures, but are rich, varied, enlightening.
Timothy was not to meditate, 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
sacrifices. A lamb, sheep, ram, bullock offered. After slain,
cut to pieces carefully, properly; the pieces carefully arranged.
So the word of truth not to be heaped, torn, mutilated but
rightly divided: lay one piece there, another here: to teach, proceed
with clearness, distinction, discrimination.

e.g. to divide between the covenant 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 good botanist, not distinguished between buds and leaf
a good equitation, put the cart before the horse.
Hear people say: "If I would feel great joy ... would believe."
" .. experience great change ... " I must."
Seek the fruit before the root
Place the cart " .. horse.

e.g. to divide between reformation and regeneration.
Reformation, the effort of the natural man to win heaven by merit
regeneration, the work of the H.S. in the heart, whose ministrations bring
" .. believe us to read."

e.g. to divide between justification and sanctification
justification - our standing, though poor and sinful, the righteousness
sanctification - follows justification, our consecration to God.

2. 'rightly handling...' ARV 1901

Like a sword (Eph. 6:17) the sword of the Spirit which is the word of God
Not to be played with. For man, ungodly, offensive
Not for amusement, with its glitter, nor for show with its
gleaming hilt.

But like the two-edged sword from mouth of my God (Rev. 1:16)
to cut it (Heb. 4:12, 13) to plunge to the hilt into our consciences.

Like a trumpet - rousing, calling men to action.
The sermon putting men to sleep - not enough; no need to
watch, fight, fight; only to fold the hands...

Like foundation stones.
not usually with quick sand, but with the foundation rock
upon which we build our souls, lives, the church & God.

3. 'holding a straight course in the word' ARV 1901

1. a straight man, a straight person
2. the literal words ὁποροῦν ὁποῖο - straight Paul & text -
τρεφῆναι - to cut make.

Honestly, fully, in a straight forward manner: not obiding -
not to adapt, think

(1) Human depravity.
man a fallen creature. every part, faculty? As nature permitted.
all gone wrong, now rejected, dead in trespasses & in sins.
Some faint, cut, crooked here: man & world; needs of developing
never back slide a moment, never to us.

Part of baby tips. A cub. Brown. Kill. Reincarnated? Inbred.
1. baby rattles. Fangs develop
to show the reality about human nature is not to give the "cry" language but
has made reality. there is something about it. It is actually, naturally, a fallen
nature. In way in a primitive part of us, a word, a truth, a fact, a dead dog.

(2) Salvation by grace
John 2:9. Salvation is of the Lord, the doctrine of Jesus. Not of man
made in election, redemption, effectual calling, final perseverance,
perseverance in joy - "all glory to the Lord"

(3) Through faith
not of works - feelings - preparations - amendment - reforms
Mat. 4:22. "Zach with me"
Jn 3:14, 15
Not saved up to a point by grace then by works
being begun by the gospel, not perfected by the law.

4. Chrysostom: "cutting out" the word for holy men.
 The whole book speaks before us - following a pattern into a dress
 - leather - - - into a well, but, show

Calvin: to divide, to allot to each one his portion, as
 the steward? the house is appointed to operations to the different
 members of the household to give food.

(1) Some truths to be pressed upon the lost men.
 1. the angels sitting down with ~~him~~ and his daughters in
 Sodom, discussing preliminaries, the limits? free agency. vs. 16.
 "He for your love." "Fire for sinners." "Not done..."
 (2) ~~Monday~~ ^{Monday} - Sunday meetings a great impression upon ^{the} people.
 while merely giving at Clark's, a man deeply interested. "I'll
 I will go back." at the door - turned back, "James, let's go" "No;
 mind, across of road for us. to the point where Paul had his tent, but
 time to say before he dies: "O Andrew, I am so glad it was all
 to the last night; O man, it was all settled last night!"
 should be said "it was all settled last night!"

(3) To the saved man, child? ^{the}
 all is yours - my promise - 8 - yes - 14. 3. - ^{pick} ^{them}
 death - life - ^{everybody's} joy.

(4) all of Christ. Centrality of Christ.
 10. Collyer's new address. To students on meaning of Y ^{new}.
 says Y ^{new} - Jerusalem - Jerusalem. Not mention birth of Y.
 when questioned replies: "It is possible to have a real Y ^{new} day
 without any reference to Y." ^{new}
 that tendency to minimize the centrality of Y in favor of Y ^{new}
 values, ideals. But the value, about the fruit of the great
 night, Jesus cut, and in human history - the first Y ^{new}
 of cuts off the fronted, the stream, cease to flow.

ἑρβοτομοῦντι - accusative, singular, masculine
 present participle
 ἑρβοτομίῳ - to cut receipt
 - to cut both truthfully, without pecuniary or detraction

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through the act of robbery, man, an alien, an enemy, is made
 to God. may the guilt is acquitted, man is purified & brought back
 to Father's house. The gospel heard upon the great fact of death, resurrection of
 Christ as our savior, man's for our redemption.

TEXT: II Tim. 2¹⁵ "rightly dividing the word of truth" 1881-1882

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SERMON

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

CP

MR. 12-13-37

II 2m. 2:15 οφθαλμοσποροσ τον οσπον τον οσπον - οσπον οσπον οσπον
dura. (a) cutting the trust cloth.

1) The sig that man and the elephant: "well," "small," "gala leaf," "saba," "rope," "tree"

2) yesterday as you but man: "Pat quader, I surely don't know the station
"that is to be said to if it were come to you."

a half's trust pie: my answer: two ideas of the wisdom - not only to let it alone, still work.

6 whole truth: real answer: man is perfectly free. "Choose of the day when you will leave."

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

1. His position on war - militarists claiming this!
- pacifists

2. " " " government - first great anarchist
- communist, capitalists to his old faith - old faith out!
- "divine right", of Medieval nations, kings

3. Life in Jesus' day: Pharisees Galatians
Sadducees Herodians
Essenes

4. " " " Jewish day: Pharisees Corinth: - Agrippa
Sadducees Herodians - Peter
Essenes - Paul
- Christ

5. " " " our day: denunciations.

II. Let us look at some of the enigmas in the Bible.

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

(2)
Matt. 5:29 "If thine eye be evil, thy whole body shall be full of evil. Turn thine eye thence."

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

(3)
Matt. 10:34-35 "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..."

(4)
Lk. 14:26 "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yet, and his own life also, he cannot be my disciple."

(10) Incorporation

John 6: 48-56, 60, 61, 66 - v. 53 "Only I can give life. 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 eat, this is my body"
"Drink of all of it for this is my blood..."

1 Cor. 11: 23-26 of. 1 Cor. 10: 16 "partake"

(11) Millionism

Isa. 66: 18 "And the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Matt. 24: 14 "For as the days of Noah were, so shall also the coming of the Son of man be."

(12) Trinity

Mohammedan belief: "Allah" > Matt. 28: 19 "In the name of the Father, and of the Son, and of the Holy Spirit..."

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

III. The Baptist Spiritual, Necessity that we interpret aright.

- the one thing that binds Baptists together: their Scriptural belief.
- learning to walk, that together.

(1) St. Paul's at Thessalonians, when leaving carry: *some remarks.*
 Learning from: *learning from: walking*
 Let from, the company *the walking, the*
 "Let the fruit, the name, & think together, getting they"

1. Principles that must guide our interpretation.

(1) Al-Qadiri, "Down go, down, 'Open ye mine eyes!' This is the key."

(2) We must have the spirit of the book at heart. *It is a bit bad of him -*
 - speak many words, apart he has in further case - finding mistakes.
 - one aspect "Mindful, more." (1) Rev. 1: 10

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

(1) ~~The common mistake of the side -~~
 "Till the measure I bleed with my fingers as John 3: 14"



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