

# RIGHTLY DIVIDING THE WORD OF GOD

## PART I

-Read II Timothy 2:15:

Introduction: Why is it important to rightly divide the Word of God?

-If we do not rightly divide the word of God then we will not be approved unto God. We will wind up being ashamed of what we do not know.

-In fact, that is how people wind up in a cult, because they do not rightly divide the Word of God.

We will begin our study by looking at some basic divisions in the Word of God.

-The first thing we want to look at is **conversation** and **context**. Conversation can be defined as dialogue, a talking together; informal or familiar talk; verbal exchange of ideas, information, etc.. In other words, in the Bible you have dialogue or conversation, you have people talking . When you study the Word of God you want to ask three questions? 1. **Who is speaking?** 2. **What is being said?** 3. **To whom is the passage speaking or to whom is the conversation directed toward.?**

-Context can be defined the parts of a sentence, paragraph, discourse, etc. that occur just before and after a specified word or passage, and determine its exact meaning; as it is unfair to quote this remark out of its context.

In studying scripture, you have to look at what's around a verse of scripture.

You have see how the verse fits in with the verses that are before it and after it. Cults are founded by taking a verse out of context and isolated it by its self to make a point. Therefore, establishing their own false teaching and doctrine instead of teaching what the Bible says. We see people being quoted out of context all the time. A person makes a speech and one or two lines are taken from that speech to make it appear that the person was speaking from entirely different viewpoint than he actually was.

Next there are three (3) different agents or beings who speak in the Bible.

-1. **God speaks** - You can trust what God says and you do not have to worry about it. You know that it is the truth. 2. **Man speaks** - What man says in the Bible is not always true so you have to be careful. You have to be careful especially in relation to dialogue where there is speaking back and forth between two people. However, when a man has written a book and it is inspired, you can trust everything that is written. For example, everything that the Apostle Paul says in the Book of Romans is true because it is not dialogue or conversation, it is written revelation, it is written inspiration.

When man speaks in Romans or Corinthians, and in books of doctrine like Peter and James-those things are all true. However, you still have to be careful about the context-to whom is the writer speaking and what is he saying.

Generally, when a man speaks in a dialogue fashion in a sense of a conversation you have to be careful.

So, far we have looked at God, and man who speak in the Bible. We know if it is God speaking we can trust it 100%. If it is man speaking we are going to compare what is being said with other scriptures to determine whether he is telling the truth or not.

**The third being who speaks in the Bible is Satan.**

Please turn to Genesis 3. In Genesis 3, we have God, man, and Satan speaking in the same passage. Genesis 3:1 - "**Yea, hath God said,...**" Satan is speaking and he is questioning what God said. You see Satan does not always believe what God says. Genesis 3:2 - "**..we may eat of the fruit of the trees of the garden;**" Woman (man) is speaking and what she said is a half-true or a half-truth. **Please turn to Genesis 2:16 and compare with Genesis 3:2. Notice what the woman leaves out in Genesis 3:2.** When the woman speaks, she leaves out "**freely**". She left out the "**grace**". **Salvation is a free gift.** Man always has a tendency to leave out the grace-to leave out the eternal salvation of God as a free gift. Man is always trying to work for it and always trying to better himself or trying to straighten himself out. Rather than admit he cannot straighten himself out but only God can do the thing. **So we see in Genesis 3:2, the woman has taken away from the Word of God.**

**Please turn to Genesis 3:3 and read.** What has the woman done to the Word of God? She had added to the Word of God. God said not to eat of the tree of knowledge of good and evil. He said nothing about not touching it. So, we first the woman takes away from the Word of God, then secondly she adds to the Word of God.

Then in Genesis 3:3, the woman says, "**lest ye die**". God said in Genesis 2:17, "**for in the day that thou eatest thereof thou shalt surely die.**" The woman kind of candy coated it. This what the new translations do. In other word, she says we can eat of the trees but not of the other tree, "lest we die". The woman has taken the absolute, Word of God and kind of cast doubt upon whether it would come to pass or not.

So, we see here in Genesis 3, the three ways to destroy the scripture.

1)Taking away from it - Gen. 3:2, "freely" - leaves out. 2)Add to them - Gen 3:3, adds "touch". 3)Privately interpret them - Gen. 3:3 - "lest ye die".

So, when man talks you cannot always believe it, when God talks you can believe it and when the devil talks cannot always believe him. **Turn to and read Genesis 3:4. Gen. 3:4, "the serpent said..."ye shall not surely die"**

Did the woman die when she ate of the tree of the knowledge of good and evil? The answer is yes and no. She died spiritually but she did not die physically. At that point the process of death began, the wages of sin eventually took effect. She did succumb

to the effect of sin on the body. But obviously she did not die physically at the time. The devil is very tricky, he slips in a half-truth.

So, we see saw in Genesis Chapter 3, God speaks, man speaks and satan speaks. It is important to make this distinction, to rightly divide the Word of God.

Next, we want to look at - **What is being said.**

Now sometimes what is being said is something that is national or to a nation or in respect to a nation. For example - Turn to and read **Joel 2:28-29.**

**Is he talking about an individual in Joel 2:28-29?** No, he is talking about **his sons and his daughters your old men, your young men.** This is a national message. What is being said is collective it is a nation, the nation of Israel.

**Romans 11:13 - Read:** Paul is speaking collectively to the Gentiles not to an individual.

**Romans 11:18-22 - Read:**

**Verse 18** - Paul is telling the Gentiles it is the Jew who has brought about the blessing to the Gentile not the Gentile to the Jew.

**Verse 19 - "I" might be grafted in"** - The "I" is referring to the Gentile. It is national, it is not referring to an individual, it is something national.

**Verse 20 - "Well"** means which is true. **"they" (Jews) were broken-off, God set them aside temporarily. "and thou" (Gentile) standest by faith.**

**Verse 21 - "natural branches" the nation of Israel.**

What is going on here is that God has set aside the Jew, God is now going to send the gospel to the Gentile. But when the Gentiles get to the point they are refuse to hear the gospel then God will cut them off just like the Jews.

**Verse 22 - "Behold therefore the goodness** (this is toward the Gentile)

-**"severity of God** (toward the Jew)

-**"on them which fell, severity** (fell on the Jews)"

-**"but toward thee, goodness** (Gentile), **if thou continue in his goodness otherwise thou also shalt be cut off** (Gentile)"

**Romans 10:9 - Read.**

-Is this message to a nation, a national message or to an individual?

-Romans 10:9 is to an individual. Anyone who does what Romans 10:9 says is saved.

So, we see when it comes to the scripture, you must rightly divide what is being said. Ask yourself - Is the message to an individual or to a nation? Is it an individual message or a national message.

Next, we want to look at **To whom is the scripture speaking?** The Bible speaks to three different groups. Turn and read - **I Corinthians 10:32**. They are **1) Gentiles 2) Jews 3) Church**.

**Jews - Read Exodus 31:12** - Moses, was a Jew and a prophet to the Jews. Exodus 31:13, Moses told to directly to the Jews. Notice in Exodus 31:13, it says, **“for”**, it is a sign between me and you” Read **I Corinthians 1:22**. The Bible tells us that the Jews require a sign. Read **Exodus 31:13-14**, No where in the Bible was the Gentile told to keep the Sabbath, no where in the Bible was the church told to keep the Sabbath. The Sabbath is scripturally specific a sign between God and Israel.

**Gentile** - In Romans Chapter 1, we find God talking to the Gentile. Read **Romans 1:16-24**. Romans 1:24, the Gentiles knew the truth had the truth and rejected the truth and God gave them up because they did that.

Read **Romans 2:1-3**. Romans 2:3 - Paul now talking the unsaved Jew. The unsaved Jew says that the Gentile did not have the law so they are a bunch of heathens, a bunch of idol worshippers. Paul says the Jew judged the Gentile and said the Gentile was not worthy of God. The Gentile was not but then again neither was the Jew. Read **Romans 2:17-21** - Now, Paul is rebuking the Jew. In Romans Chapter 1, the Gentile is lost, in Romans Chapter 2, the Jew is lost, and in Romans Chapter 3 the whole world is guilty Jew and Gentile alike (**Read Romans 3:10, 3:23**).

**The Church - Read I Corinthians 1:2** - When Paul writes this epistle it unto the church. So, you know, what he is talking about is not to a bunch of unsaved people. Now, Paul takes for granted within the church at Corinth there were unsaved people. He realizes in any church there were unsaved people. But basically, the epistles are written to the churches.

So, we that we have to make those divisions in the Word of God. First, find out **who is talking** - God, man, or the devil, Second, find out **what is being said** - is it national or individual in context. Thirdly, find out **to whom is he speaking or whom is the message directed toward (The Gentile, the Jew, or the Church)**.