

RIGHTLY DIVIDING THE WORD OF GOD.

Arnold Kennedy.

The Words 'rightly dividing' are found in 2 Tim. 2:15.

Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting to the hearers.

Study to show thyself approved unto God, a workman that needeth not be ashamed, RIGHTLY DIVIDING the word of truth.

Somehow most churchgoers have the idea that someone who starts to really study the Word of God is getting into dangerous ground and is arguing about things that cannot profit and things that will bring division. The N.I.V which is a "dynamic equivalent" and not a translation uses the words, '*correctly handles the word of truth*', showing that it is not the correct handling that is the problem but rather it is the mishandling.

Mishandling is rather the failure the rightly divide the Word and it is lumping things that are different all into one basket. The word 'dividing' in Greek is *orthotomea* and is given by Strong as "*making a straight cut*" of a perpendicular nature. It is the failure to divide things that are different rather than the dividing that subverts the hearers. Subverting in Greek is the word from which we get the English word *catastrophe*. The word "*study*" is given by Strong as "*to use speed*" and is followed by the command to divide things in the Word.

In the occult, the New Age, the World Government and in most churches there is an emphasis and common belief that "*we are one*". It is the 'Brotherhood of Man' doctrine. We can hear this message every day on New Zealand's TV 1 if we care to register, and the message is being thrown at us so often that we fail to notice what is being presented. We can hear it in churches across the land also. Christians use the word 'humankind' to show they agree with the Prince of this world. The essential message is that all races and peoples are the same in every way, both within Scripture and in the non-church scene.

Scripture makes an issue of not mixing the seed of plants, animals, and peoples.

Exra 9:2 So that the holy seed have mingled themselves with the peoples of those lands

Few Christians are taught that there is such an entity as a 'holy seed' that is different from all other peoples!

In Dan. 2:43 we see the effect of mingling the seeds of mankind. The admonition against mixtures continues. Wearing mixed fabric clothing is condemned. Our modern genetic engineering in seed-mixing is being claimed by some as being a food danger. The following verses typify the admonition against mixtures.

Deut. 22:9 Thou shalt not sow thy vineyard with divers seed

Lev. 19:19 Thou shalt not let thy cattle gender with a diverse kind.

Deut. 22:11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

Prov. 23:30 Mixed wine.

Deut. 7:3 Neither shalt thou make marriages with them [foreign women].

Ezra 10:19 Neh. 13:27 Not being mixed with and putting away foreign wives.

There any many things that are different through scripture. Few would suspect that for an Israelite to commit adultery with an Israelite is treated differently to fornication with a foreign woman. The terms are different, but few Churches are willing to teach exactly what 'fornication' is. In the New Testament the word is used sex with foreign women in the same way as in the Old Testament. -[I Cor.10:8 gives an example].

There is a simple reason as to why most churchgoers think as they do about all peoples being the same comes from the use of the words, "*all*", "*everyone*", "*whosoever*" etc. which appear to support their view that these are all-inclusive of everyone on Earth. After considering some examples in Scripture that demonstrate differences, exclusions and divisions, we will show that the words "*all*" etc. as used in both Hebrew and Greek are words which are strictly limited to the context where they appear and that they are not inclusive of other contexts.

THE SEED OF THE WOMAN AND THE SEED OF THE SERPENT.

The word *zera*' in Hebrew is used 231 times in the Old Testament to denote offspring of both people and animals, and so it is not about a 'spiritual seed' of any kind. Each reproduces "*after his kind*".

Gen. 3:15 And God said, "I will put enmity between thee and the woman, and between thy seed and her seed...."

Here we have an all-time separation between the seed of the woman and the seed of the serpent. It is not popular today to believe God about this matter and admit to this division amongst men. There are 45 references to the corresponding Greek word *sperma* in the New Testament. This cannot be converted to mean a spiritual seed, although it is historic and traditional to try to do this.

THE SEPARATION OF THE CHILDREN OF ISRAEL FROM ALL OTHERS.

Exodus 11:7 That ye may know that the Lord doth put a difference between the Egyptians and Israel.

The word 'difference' is *palah* which Strong gives as *to distinguish*. It is translated elsewhere as 'sever', "set apart" and "separated". This gives us the idea. This separation continues even up to the New Jerusalem when other people are all outside the city.

ESAU AND JACOB.

Gen. 25:23. And the Lord said unto her, Two nations are in they womb, and two manner of people shall be separated from thy bowels.

'Two manner of people' are two differing sorts of people. The continuing separation of these two difference people is shown to continue through Scripture, with God saying, , " *Jacob have I loved, but. Esau have I hated*"- Rom 9:13 and see Mal. 1:1-3]. Scripture declares that the offspring of these two peoples are distinctly different and gives differing destinies. Christians refuse to believe there are differing sorts of peoples.

THE POTTER MAKES DIFFERENT VESSELS FOR DIFFERENT PURPOSES.

In Romans 9:21-22, the Potter makes vessels (people) that are [a] "*Fitted for destruction*".

[b] "*Afore prepared for glory*"

God says that He had a purpose. We know they had not done good or evil when the Potter made them. Christians still want to argue with God and not make this separation of things that are different..

THE KNOWLEDGE OF THE KINGDOM IS NOT GIVEN TO EVERYONE.

Matt 13:11 Jesus answered, "*Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given*".

Thus we know that there are those to whom the knowledge is not given. The word for 'given' is used 414 times so there is no mistaking the meaning.

ELECTION IS NOT A MATTER OF HAVING DONE GOOD OR EVIL.

Romans 9:11. For the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.

This is about offspring being elected by God, before having done good or evil So we know then that election is not a matter of belief. Belief in Scripture is a matter within this elect, not others.

EVERYONE CANNOT 'HEAR' GOD.

. John 8:42-43. Why do ye not understand my speech even because ye cannot hear my words.

Jesus says that those begotten "from above" from conception can hear, and that those "from below" cannot hear His words. Jesus says, "*Let him that hath ears, let him hear*". So we know some can 'hear' and some cannot.

TARES ARE DIFFERENT THAN WHEAT.

In. Matthew 13 we find that Wheat is sown by God and Tares are sown by the 'enemy'. Each were sown one way and according to God's Law each reproduces "after his kind". They grow together and are separated unchanged at the harvest time. We know that one cannot turn into the other by belief, anymore than a goat can turn into a sheep.

JESUS WAS NOT SENT TO ALL PEOPLES..

In John 17:9 Jesus prayed about "*as many as Thou hast given Me*" and then He prayed for those who would believe amongst those to whom the twelve were sent. The twelve were sent, "*to the lost sheep of the House of Israel*"-[Matt.10:6], the same ones to whom Jesus says that He was sent to, i.e. "*I am not sent but to the lost sheep of the House of Israel*".-[Matt.15:24]. We know then that Jesus was not sent to others.

ALL ARE NOT ORDAINED TO ETERNAL LIFE.

In Acts 13:48, Paul speaks about, "*As many as were ordained to eternal life*", so we know there were those who were not so ordained."

GOD IS SOVEREIGN ABOUT WHO COMES TO HIM.

John 6:65, Jesus says, "*No man commeth unto Me, except it be given unto him of My Father*". So we know that this does not include all. [Note the present tense also].

THE SO-CALLED GENTILE CORINTHIANS WERE ISRAELITES.

1 Cor. 10:1-2 "Moreover Brethren, I would not have you ignorant, how that all **OUR FATHERS** were under the cloud, and all passed through the sea [i.e. the Red Sea], and were baptised **UNTO MOSES**".

The determines that we can know that these Corinthians were Israelites. Note what is highlighted.

THE GOSPELS SAY JESUS WAS SENT UNTO HIS PEOPLE ONLY. [Note what is emphasised below].

Matthew 1:21 "And she shall bring forth a son, and thou shalt call His name Jesus, for he shall save **His people** from their sins."

Luke 1:16 "And many of the **Children of Israel** shall he turn to the Lord their God..

Luke 1: 55 "He has helped **His servant Israel**, in remembrance of His mercy, as he spake **to our fathers, to Abraham, and to His seed forever**".

Luke 1:68-9 "Blessed be the Lord God **of Israel** for He hath visited and redeemed **His people**. And has raised up a horn of salvation for us in the House of His servant David.....as He spake by the mouth of His holy prophets.....to perform the mercy promised **to our fathers**.....

Luke 1:77 "To give knowledge of salvation **unto His people** by the remission of their sins".

Luke 2: 34 "Behold, this Child is set for the rising again of **many in Israel**."

John 1:31 "But that He should be made manifest **to Israel**, therefore am I come baptising in water".

Acts 5:30 "The God of our fathers raised up Jesus.....to be a Prince and a Saviour.....to give repentance **to Israel**".

Thus we know that the Gospel writers agree with the limitation Isaiah 53, , "for the transgression of **"my people"** was He stricken", and again with Jesus when He said, "I was not sent but to the lost sheep **of the House of Israel**".

ADOPTION ONLY PERTAINS TO ISRAEL.

Rom. 8 "Who are Israelites to whom pertaineth the adoption".

So we know that the adoption or the placing of sons [huios] out of the Children [teknon] of Israel does not pertain to other than Israel.

These scriptures demonstrate that there are differences between "men" and "men" that are not on a belief basis. There are four main words in both Hebrew and Greek which refer to differing sorts of men, and in nearly 2,000 of these the word for 'men' relates to husbands only. Christians refuse to make the scriptural division between 'men' and 'men' or 'men' and 'women'.

"ALL", "EVERY", ETC. ARE LIMITED EXPRESSIONS.

In other words, does "all" usually mean "all of everything" or "all of that part being spoken about only". Does "all the world" mean all the planet, or just all of that part of the planet being spoken about? A look through Young's Analytical Concordance will show how these words are used. This will give an indication without having to go into the Greek. Being certain on this topic is well worth the time involved researching lexicons and concordances. To grasp the use of "all" in Greek and Hebrew, consider Deut.28:10, "And all the peoples of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of you". Here, "all the peoples of the earth" does NOT include Israel. In the same way, "go ye into all the world" is not all inclusive of every race. Failure to understand this is the source of error in the normal teaching. Jesus says that it is not given for everyone to hear or to understand. Immediately we have just one exception then "every" and "all" cannot include that exception, or the other exceptions. If an exception is made about the Edomites who cannot find repentance, or of those Jesus said, "Leave them alone", then these cannot be part of the "all" being addressed. Jesus did not preach to certain peoples, as we have seen. It is recorded that Jesus said ten times, "Who hath ears to hear, let him hear". Consider whether or not this means that there are those who cannot hear. Jesus said to the Edomite leaders of Jewry, "Ye cannot hear my words"-[John 8:43].

WHICH "WORLD"?

Mark 16:15 is about going into all the "kosmos" and "preaching" [i.e proclaiming] the gospel to every creature. Which "world" were the disciples to go into? This is a fair question. When the disciples were sent to the "Lost sheep of the House of Israel", to whom and to which "world" were they sent? When Jesus said in Matthew 15:24, "I was not sent EXCEPT to the lost sheep of the House of Israel", to what race was He sent? Are we to say Jesus was wrong, and that He was sent to every race? Are we to say Jesus was wrong in sending His disciples only to Israelites? If the disciples were told, "go ye into all the world", why did they not go to the Negros, the Chinese or the Indians? Why did they choose only one direction and go to

where the Children of Israel were? Where the House of Israel were at that time can easily be established historically. They were in parts of the old Greek empire, this is why these Greek-speaking Israelites are called Greeks.

Matt. 11:1 "He departed thence to preach in their cities".

Matt. 10:6 "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the House of Israel, and as ye go, preach saying, the Kingdom of God is at hand".

The disciples were instructed specifically not to go to certain peoples. The disciples of Jesus went out from Galilee knowing exactly where to find these "lost" sheep. They were not so "lost" that they could not be found! The disciples did not stay in Judea with the Judean Israelites either! These "lost" or *apollumi* sheep of the House of Israel were "set aside for correction". They needed saving, as well as the Judean Israelites.

"ALL", "EVERY ONE", "WHO-SO-EVER", "EVERY CREATURE" ETC.

Consider again these two verses:

John 3:16 "God so loved the world..."

Mark 16:15 "Go ye into all the world..."

Such verses are the basis of the thought that the "go and preach the gospel to every creature" of Luke 16:15, refers to going to every person of every race on earth. Let us consider some of the words in these verses.

[a] Preach or "*kerusso*" means to proclaim, or to announce good news like a town crier. It does not mean "to make disciples" or "to evangelise" as many teach.

[b] But where were they to make their proclamations? Was it to everyone of every race? Let us look at "every creature". The Greek word "*ktizo*" is given by:

Strong's G2936-7 as "*original formation, building, creature, and ordinance*".

Vine's Dictionary of New Testament Words says "*ktizo*" is "*used among Greeks to mean the foundation of a place, a city, or a colony*".

Thayer's Lexicon says: "*To make habitable to people, a place, region, island*" The verb "*ktisis*" is the act of creating as in Rom. 1:20 and Gal. 6:15 and indicates the product of the creative act. Thayer says further, "*The act of founding, establishing, building*", and, "*of some particular kind or class of created things or beings*".

This is the "creature" in Mark 16:15. The word "*ktizo*" in the classics is used in the sense of a village, or place where certain people live. The disciples were to go specifically to the places or the villages, cities, colonies or places where the Israelites lived.

Matt. 10:23 "Ye shall not have gone over the cities of Israel until the son of man be come".

We cannot make "*the cities of Israel*" to mean the cities of every race. Note here that Jesus is speaking primarily of the time of the end. What is the area of evangelism? Is it not all the world of Israel? What were they teaching? Was it not the Gospel of the Kingdom? The Kingdom is what Jesus and John the Baptist came proclaiming, "*Repent, for the Kingdom of Heaven is at hand*". Who proclaims that today? It is impossible to believe and teach both the traditional universal gospel to all races and the exclusive Kingdom of Heaven over Israel at the same time.

Here Jesus is talking about the end of the age. Likewise, He confines "*all the world*" to the cities of Israel! In other words it is the dwellings or places throughout the earth where the Israelites live, right up to the end of the age. In the Old Testament, there is not a suggestion that Israel should try to convert other races so that they could join Israel and thus share the same inheritance. The inheritance land was not promised to other than the 'Seed of Abraham'.].

"GOD WILL BE GRACIOUS TO WHOM HE WILL BE GRACIOUS".

Romans 9:18. "Therefore hath He mercy upon whom He will have mercy, and whom He will He hardeneth".

God does what He wants. So, is He really gracious to everyone of every race? We are told about the Potter who makes one vessel unto honour and another unto dishonour, and about vessels "*fitted for destruction*" and a different lot of vessels "*afore prepared for glory*". It is the Potter who fashions the vessels from the raw materials before they have done either good or evil. Paul asks who we think we are to argue with God?-[Rom. 9:20]. Yet denominations still think God is wrong and want to argue this!

To those who say, "All is now of grace to everyone of every race", listen to the much-loved writings of the well known author Selwyn Hughes in "Every Day With Jesus", in the daily reading for 17th February 1994:

"The word 'grace' is unquestionably the most significant single word in the Bible, I agree. But it must be understood right away that grace is a characteristic of God which is exercised only towards those who are seen as having a special relationship with Him. Nowhere in the Bible is the grace of God ever mentioned in connection with mankind generally, though some theologians frequently use the term 'common grace' [a term not mentioned in the Bible] -the idea that God gives a special form of grace to the whole of mankind which restrains them from being as bad as they could be.

The other day I came across a writer who said, "The creation of the universe was an exercise of grace". I understand that he might have been using the word 'grace' as a synonym for love, [a mistake often made by Christian writers],but strictly speaking the exhibition of grace is reserved for the elect....."

Selwyn Hughes then quotes Arthur W. Pink as saying:

"Grace is the sole source from which flows the goodwill, love and salvation of God unto His chosen people".

Quoting from "The Best of Spurgeon", Pages 62-3,

"Why should not Jesus Christ have the right to choose His own bride?"

"You must first deny the authenticity and full inspiration of scripture before you can legitimately deny election".

"Whatever may be said about the doctrine of election, it is written in the Word of God with an iron pen, there is no getting rid of it. To me it is one of the sweetest and most blessed truths in the whole revelation, and those who are afraid of it are so because they do not understand it. If they could but know that the Lord had chosen them, it would make their hearts dance for joy".

We just cannot change the racial basis of election; the New Covenant opportunity being given to both Houses of Israel-[Heb. 8:8]. We cannot say the Bible is not racist. The mechanism for bringing the other races into subjection is by them witnessing God's blessing upon Israel as Israel obeys God. The principle shown by Jesus is when others witness *"that ye have love for one another"*. When Paul took a contribution from Macedonia it was for the "poor saints" at Jerusalem, not for all and sundry of the poor. Denominations like to extend this beyond the context of "yourselves" because they think that "yourselves" means all races. So feeding the hungry and foreign aid is extended beyond the purposes of God.

In the end, the word of the Lord **TO ISRAEL** [Mal.1:1] and to **THE SONS OF JACOB** [Mal. 3:6] is *"That they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels -[Mal.3:17]*. This is not addressed to any but those of Jacob/Israel who become sons. Have a look through the scriptures and see who these "peculiar", "special" jewels are. Psalm 135:4 says, *"For the Lord hath chosen Jacob for Himself, and Israel for His peculiar treasure"...*[or Jewels]. In the New Testament they are still the same holy, separate, elect, precious, peculiar people.

These are major area of Scripture where "*rightly dividing the Word of God*" is not carried out. It is indeed a catastrophe!