

# False Assumptions - Does it Really Matter? Part 2

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[ 0 : 0 0 ] Fultzons this morning. I'd like you to turn in your Bibles to the book of 1st Timothy. And with 1st Timothy we'll be looking at chapter 1 of 1st Timothy and the first 11 verses. Paul, an apostle of Christ Jesus, according to the commandment of God our Savior, and of Christ Jesus, who is our hope. To Timothy, my true child in the faith, grace, mercy, and peace from God the Father and Christ Jesus our Lord.

As I urged you upon my departure from Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation, rather than furthering the administration of God, which is by faith. But the goal of our instruction is love from a pure heart and a good conscience in a sincere faith. For some men, straying from these things, have turned aside to fruitless discussion, wanting to be teachers of the law, even though they do not understand either what they are saying or the matters about which they make confident assertions. But we know that the law is good if one uses it lawfully. Realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men, and homosexuals, and kidnappers, and liars, and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God with which I have been entrusted.

That is quite a passage, and it contains a considerable litany of vices, if you were. It's an ugly kind of thing, but it's reality, and it's where we're living, and it's where man has been living from Genesis chapter 3.

As stated in your bulletin, we have encountered folks over the past years who question even making an issue of the distinctives that we hold dear here at Grace Bible Church. And their thinking is, just preach the gospel, and all the other issues regarding doctrine really don't matter.

Their sincerity is not questioned, but their wisdom is, and we shall see why it matters so much. This morning is going to be a little different than the usual message, and the way that I bring it, because I think that this is so important, I want to make sure that we do have some time for Q&A; and the only way I can do that is discipline myself by writing out some things, rather than just speaking extemporaneously, and ad-libbing, because when I do that, time gets away from me, and I don't have time for Q&A; at the end.

[ 4 : 1 8 ] So, I'm going to try to keep an eye on my wife, and she will assume the responsibility when the time comes for Q&A; to give me this.

And when she does, then I know I'm done, and it's time for you. So, and yeah, she just looked at her watch, synchronized her watch.

But it's some really, really serious stuff that we have to discuss. And this is why, as I told you the last time I was here in the pulpit a couple of weeks ago, that I want this series to be my farewell parting shot, if you will.

And I have chosen this series because it is so incredibly valuable. And I trust you will see why that is so as we move along.

Because essentially, it's going to be all about doctrine. And doctrine means what you believe. And the reason doctrine is so important is because we act and we behave in accordance with what we believe.

[ 5 : 36 ] We have so many people in our culture today who are behaving badly. And they are behaving badly because they are believing badly.

And attitudes create actions. Attitudes are formulated on the basis of what we know and understand to be true. And we process that information.

And we develop from that a norm and standard and values and everything that goes with it. And then we tend to act and behave out of those things. So when you see people behaving badly, you can be sure it's because they've got an inner attitude that has prompted them to do that.

And I know that that sounds very simple, but it's true. And some of the greatest truths are also some of the simplest. So we are going to look at why understanding faulty assumptions is so important.

We've already pointed out that it is due that these false assumptions has been responsible for creating the great diversity that exists in Christendom.

[ 6 : 50 ] And I do not want to go into this subject other than to just say it because I do want to get it on the table and I'm convinced that he plays a very, very important part.

And that is there is satanic involvement afoot. And his name is Apollyon. He's also called the destroyer.

And he has an agenda. His agenda is to oppose anything and everything that God puts forth in his plan and program. That's his agenda.

And he is a sower of discord. He is the epitome of evil and of the lie. Jesus called him a liar from the beginning and has no truth in him.

And he sows discord among the brethren and he creates divisions. He creates all kinds of calamity and confusion that besets any and every culture and ours certainly is not exempt.

[ 7 : 51 ] We do not know exactly how it is that he works through his minions, but we know he does. And the apostle Paul said that we are to flee from him and that we are to understand his devices and the way he operates.

So, while it is true, let us get on with this or I will defeat my own purpose here. I've got some propositions written down and I want you to think about them and then you'll have opportunity to respond.

It is true that even among those where there is a diversity in doctrine with the exception of course of the cults and I'm not even going to name them because I think you understand them, but in the midst of all of what we call the denominations, I'm talking about the Presbyterians and the Baptists and the Methodists and the brethren and the non-denominationalists and all of that group, there is for the most part in their teachings and in their believing that Jesus is the Christ, the Son of God and that through believing we can have life in His name.

Most of them, vast majority of them, even though they may not preach it as they should, most of them at least have it in their statements of faith that that is a core issue that the Father sent the Son to be the Savior of the world and from there of course they depart into many other areas.

So, in most of the segments of Christianity Christ and His sacrifice for humanity is intact and we can just be thankful because you know, it really takes very little understanding in order for someone to become a Christian.

[ 9 : 46 ] a believer. This is not rocket science. This is not some deep theological thing that anybody needs to understand. It is a very simple thing, a very simple act of faith that even a child can accomplish to believe on and put their trust and confidence in the Lord Jesus Christ.

It takes very little by way of understanding to come to faith and receive eternal life. One of my favorite quotes is that it was offered by John Newton in the 1700s who gave us that immortal hymn, Amazing Grace.

And later in his life when his memory and his health was failing and he was having severe physical problems and difficulties, someone came to him for an interview and asked if they could spend a few minutes with him, they would like to talk about his past.

John Newton replied, he said, I am an old man now and my memory is very dim. But there are two things that I recall clearly.

One is that I was a great sinner and that Jesus Christ is a great Savior. that's the essence of the gospel right there.

[ 11 : 13 ] And the first part is what I call the hard part of the gospel. The hard part of the gospel is admitting your need. We don't like to do that because we like to think we are self sufficient, don't need anything or anybody.

I remember as a young man in the military basic training going through all the rigors and everything. Tough soldier guy, all that baloney, you know, all that macho, nonsense.

And my conclusion way back then was, hey, God is all right for children and women and old people. They need a crutch, but I've got it together, young, strong, virile, soldier, don't need anything, anybody.

And I sold myself that bill of goods for quite some time. Let me tell you, if there's anybody here thinking that way, it's just a bunch of hooey. Get rid of it. It will not serve you well.

So one needs to understand and admit their lostness and their inability to make oneself acceptable to God. And when you come to that conclusion, then all you need to do is reach out to the one who is ready to receive you.

[ 12 : 30 ] Because Jesus Christ has never turned away anyone who has ever come to him. He will not forsake you. And this is the gospel and it is paramount.

Yet, all too many are content with simply getting people saved. Now, I'd be the first to agree. That's the most important thing.

Because that provides the turnaround mechanism. That's the most important thing is to get people saved. And while it is true that salvation is the end of the gospel, but it's the front end.

It's the front end of the gospel. All too many have stopped with the front end. Whereas our salvation has a two-fold objective.

And I'm not suggesting that it has only two, but these are the two perhaps most principal things that are involved with our salvation. salvation is designed to radically change our eternal destiny.

[ 13 : 35 ] And that it does. Because it transfers the believer from spiritual death into spiritual life. Destined for an eternity separated from God as opposed to an eternity enjoying the presence of God.

So that is the first and most important thing. and we do not deny that. We embrace that. It has a two-fold objective and the first is to radically change our eternal destiny.

And the second is to radically change our present life. This is what Paul meant when he said, if any man be in Christ, he is a new creation.

Old things have passed away, behold all things have become new. Our eternal destiny relates to our position. And when you put your faith and trust in Jesus Christ, you are placed into, you are baptized into, the body of Christ so that you become one with him.

You are in union with Jesus Christ. And this is why the Apostle Paul so many times, over and over again as you go through his epistles, he uses these two words, in Christ, in Christ, in Christ, over and over again.

[ 14 : 58 ] And he is suggesting that there is a union there, that when you are placed into his body, you become a permanent part of him. You are heirs of God and joint heirs with Christ.

And it is the most glorious thing that can ever happen to a human being, to be in Christ. Christ. Our present life relates not to our position, but to our practice.

Your position in Christ is perfect. That is because the sacrifice that Jesus Christ made on your behalf was complete and full.

And nothing was left unpaid. He died for your sins. Every single one of them. Past, present, and future.

And your position in Christ, if you can get your head around this, it's a glorious thing. Your position in Christ is the same as Christ.

[ 16 : 02 ] You are in him. You are with him. Bone of his bone, flesh of his flesh, the text says. That means your position cannot be improved upon. You can't improve upon your position by what you do.

You can't detract from it by what you do. That is because your position is determined and fixed by the finished work of the Son of God.

And it is complete. And this is why Paul said in Colossians, and you are complete in him. If you are complete, what are you lacking? That's the whole point.

You aren't lacking anything because you are in him and you have all that he has. It is just absolutely stunning.

But in our practice, it is often flagging. It is often failing. It is often flawed. And the reason is because we still live in these bodies of flesh and we are still in subject to the old sin nature.

[ 17 : 08 ] Not that we have to submit to it, but that we may. And when we do, Christians can do pretty rotten, ugly things. And you know, even when it comes to the business world and transacting business, nobody can give you the shaft like a Christian and make it hurt more.

And there are a lot of people who are turned off to the claims of Christ because they've gotten a raw deal. They got stung. They got cheated by this guy that goes to such and such a church down in the corner and he's in church every Sunday and he's a hypocrite.

And I don't want anything to do with that kind of religion or with those kind of people. That's a rotten practice as a believer. You know what that's called? That's called walking in the flesh.

flesh. And a Christian who walks in the flesh cannot be distinguished from a non-Christian because he's operating from the same value system and the same kind of behavior and he's just one of the general mix.

And all the while he's a true believer in Christ but his life is not reflecting that. That is our present life that relates to our practice.

[ 18 : 24 ] And it is in our practice that we understand and function in a way that contributes to our growth in grace and conformity to Christ.

If you are not more like Jesus Christ this year than you were last year, you aren't growing in grace.

We are supposed to grow, develop, mature. Peter says as sincere children, as babes in Christ, we are to grow through the diet of the milk of the word and that nourishes and strengthens us and gives us spiritual stability and starts producing consistency in our life.

That's our practice. God wants us to be conformed to the image of Christ and you're not going to do that through self-help stuff or through just the energy of the flesh.

that's going to fail you, but it has to be done through the submission of our wills to the Spirit of God so that he can conduct and control our life. And this is what Paul was talking about when he wrote to the Ephesians and told them that they are to be filled with the Spirit of God.

[ 19 : 38 ] Not with wine, but be filled with the Spirit of God. And when you are, you will reflect the things that honor God and that draw men and women to you.

Our spiritual growth is inseparably connected to our understanding and appropriation of truth that transforms us.

That is so vital. Let me say it again. Our spiritual growth is inseparably connected to our understanding and appropriation of truth.

and truth transforms us. The truth that transforms us results then in our impact upon others.

A lack of truth results in a lack of impact and influence that we could and should have upon others. Our life in Christ should be lived in such a way that it is catching that people notice.

[ 20 : 52 ] In the office, in the workplace, in school, I wonder, and I've heard this before, and I'm sure many of you have too, and people have related this to me, and I've heard others give testimony of it.

People would say something like, what is it about you? What do you mean, what is it about me? I've been noticing, something about you seems different.

I can't put my finger on it, I don't know what it is. I'm just wondering, what makes you tick? Do we live our lives in such a way as to evoke those kind of questions from people?

Let me tell you, that is supposed to be the norm. That's not supposed to be an exception. That's supposed to be a norm. We are supposed to be different.

While we are in the world, we are not of the world. We march to a different drummer. And if we are marching as we should, people cannot help but notice, what is it about you anyway?

[ 22 : 02 ] Can't figure you out. Then you have your opening, and you can tell them about this glorious Christ that's made such an incredible difference in your life. Truth and sound doctrine are synonymous.

And in 1 Timothy, if you would turn to that passage, I want you to look at what Gary has already read, 1 Timothy chapter 1, but we are going to start with verse 8. We know that the law is good if one uses it lawfully.

Realizing the fact that the law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers, liars and perjurers and whatever else is contrary.

Get that? And whatever else is contrary to sound teaching. I think the King James probably uses doctrine.

Whatever is contrary to sound doctrine. Sound doctrine will take you and sustain you and lead you in the right way. And that which is contrary to sound doctrine will lead you away from the truth.

- [ 23 : 24 ] It just works that way. And it works that way for everybody. It doesn't matter how smart you are. You can be the smart center of the block. And it will lead you that way.
- That's the nature of it. And then while we're in Timothy, and by the way, I want you to keep in mind something about these letters to Timothy. As far as we know, what the Apostle Paul wrote to Timothy, the last letters he wrote in his life.
- There was a man in prison and he knew the time of his execution was nearing. man in and someone said, the hangman's noose can really clear the mind.
- And it does. Paul wasn't hung. He was executed with the sword wielded by a Roman soldier. But it's interesting to note what he wrote to Timothy.
- And, you know, try to put yourself in Timothy's, in Paul's position, knowing that your execution is looming just around the corner.
- [ 24 : 38 ] What are you going to tell this protege of yours? Well, I'll tell you what, it's no time to talk about trivia. you. This is a time to be dead serious.
- This is a time to talk about something that really counts. When you sift out all of this stuff called the business of life and living and everything that goes along with it, break it down to the bare essentials, concentrate on them, this is the time to talk about what really matters.
- And in 2 Timothy, chapter 4 and verse 3, the time will come and they will not endure sound doctrine.
- Won't put up with it, won't listen to it, won't hear it, but wanting to have their ears tickled. Interesting expression. These are people who want to hear what they want to hear.
- Don't tell me what I don't want to know. Just give me what I want to know. And you know, there are, I can't say that I've been in them and been a part of them, but I've talked to people who have.
- [ 25 : 57 ] And they say there are a lot of churches, there are a lot of churches that just want to give the people what they want. and that can be spiritually unset, but sometimes it's more popular.
- So, the text is, time will come when they will not endure, not listen to, not put up with, not want, will not entertain.
- They will want to have their ears tickled. They want to hear the things they want to hear. They will accumulate for themselves teachers in accordance to their own desires, and will turn away their ears from the truth, and will turn aside to myths, things that are not so.
- Many of these things are based upon faulty assumptions. And let me tell you, Christianity is loaded to the gills with doctrine that is based on false assumptions.
- Things that just are not true. But they were adopted as true by someone many, many years ago in a position of authority and respect.
- [ 27 : 15 ] And by the way, also operating with good faith. Not trying to lead anyone astray, but honestly believing what they were teaching. But honestly believing something doesn't make it so.
- you cannot have your own truth. You can have your own opinion. You can have your own ideas and your own preferences, but you can't have your own truth.
- And when positions are taken that are not built upon the truth of the word of God, and then people adopt that as fact, it's written into statements of faith, it becomes part and parcel of this denomination or that denominational, and it's what makes them what they are, but it is not based on reality.

And where does all that come from? A lot of it comes from the adversary who wants to divide and confuse and confound, and he's an expert at it, and a lot of it comes from our mind.

Because we all function with a fallen, warped intellect. not a pretty thing to think about, but it's true.

[ 28 : 31 ] In our fallenness, our mind and reasoning powers fell also. How else can you account for perfectly normal quote unquote normal people worshiping as a god something they fashioned with their own hands and made out of stone or wood?

How can you square that with logic, with reality? What in the world would make people who are reasonably intelligent do something so stupid as that?

Let me tell you, we all have that capability. It's not very flattering, but this is what fallenness involves. And there's only one remedy that will steer you away from that truth.

And into the truth. And it's found in this book. And it isn't found anyplace else. You won't find it in Plato. You won't find it in Aristotle.

You will not find it in Shakespeare. You'll find it only in this book. Truth and sound doctrine are synonymous.

[ 29 : 45 ] While we're in the neighborhood, again, with another letter near the end of Paul's writing, Titus, the next book over, if you would look at it, please. Titus, chapter 1, verse 9, holding fast the faithful word, his last words to Titus, which is in accordance with the teaching that he may be able both to exhort in sound doctrine and to refute those who contradict.

Sound doctrine is what's true. And there's a lot of false doctrine and unsound doctrine out there. And some of this unsound doctrine has come about from the erroneous and faulty assumption way back when, and I'm talking almost 2,000 years back to the second, third century when men, mere men, made the faulty assumption that the Bible is a book from God and it is inerrant and infallible in all that it says.

Therefore, it only seems logical that it would require an infallible inerrant interpreter to tell us what it means.

Who is that? Is it you? Me? Who is this infallible interpreter? Can you not see, is there not an element of logic behind that?

I say an element of logic. Doesn't that sound pretty good on the surface? I mean, if this is a Bible that is a supernatural book, it is inerrant, it is inspired, it is infallible, well, you can't have just some ordinary human being then tell us what it means.

[ 32 : 03 ] You've got to have somebody who is also infallible and inerrant to give us the meaning of it, the interpretation. Who is that?

Where is he? They came to the conclusion, it's the Pope.

It's the Pope. He occupies the chair of Peter. He is a direct successor of Peter. He speaks ex-cathedra. And when he speaks on behalf of the church and issues his bulls and papal decrees, etc., they are, like the scriptures, infallible and inerrant.

And then doctrine begins to be formulated. Things like infant baptism. Where do you get that? Where is that in the Bible? Well, that isn't in the Bible. But it is, you see, there are more than one source of authority.

There is the Bible, there is also tradition, which is an equal authority with the Bible, and then there is the decrees of the Pope and his councils.

[ 33 : 21 ] So you've got three authorities, and you don't need the Bible to support doctrine if you've got one of the others. And that's precisely what they go with. And this is propagated as truth and as doctrine, and it was arrived at by intelligent men with good intentions, men of high education and authority and recognition, and it was given to the faithful and told, this is what you are to believe.

And they take it, and they believe it, and they act upon it because of the authority of the figures that gave it to them. And this is the way it works. This is the way it has worked for thousands of years.

But we do not have any human infallible authority. Does not exist. And I'm satisfied that God set it up that way.

And you know why? Because he wanted this book that he has provided us called the Bible to be available at the discretion of the individual.

You get your nose in that book, and you study it, and you find out what it says, and you compare scripture with scripture. This is something you can do.

[ 34 : 52 ] You do not have to have a teacher. You do not have to have a Marv Wiseman tell you what it means. If you apply the basic principles of the interpretation of language in any language, 90% of the Bible will be an open book to you.

Get in it. You don't need an authority. You don't need a pope. You don't need a cardinal. You don't need a priest. You don't need a preacher. You don't need a rabbi. The book is for individuals.

Well, Paul is emphasizing things that matter. And before you can embrace sound doctrine and teach sound doctrine, you have to know what it is.

And you can only know it by rightly dividing the word of truth. So, very much doctrine has been inculcated into Christianity that was not at all based on the right division of the word of truth, but on faulty assumptions.

And that is how we have reached so many of the conclusions that separate Christianity today. And, time to hear from you. Questions? Anybody? Okay, I've got a microphone back there.

[ 36 : 13 ] Dave Campbell. Question or comment?

And by the way, you all know, I trust at least those of you who have been here for a while, you have every right and every freedom to disagree with anything I say.

I do not consider it disrespectful or anything of the kind. Like I said, you're entitled to your own opinion. Dave, go ahead. Well, you just said that we should get our nose in the book.

Well, 2 Timothy 2.15 says that. Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. Yeah.

There you are. There you are. Rightly dividing the word. Why do we, what do you mean rightly dividing the word of truth? That means in the Bible, things, some things must be separated from other things because they are different and they are not to be confused or conglomerated with other things.

[ 37 : 21 ] And we'll be getting a lot more into this later on, but it is so very, very important. Distinctions need to be made because they're there. Someone else would question a comment. All right, up here at Marie.

You take it easy on me with this question or I'm going to get you at home. Just one clarification. I think you didn't mean to infer that you didn't want people asking you questions.

How did I infer that? That they didn't need a Marv Weisman or anything that they could get their nose in the book. Oh, well.

I think you didn't mean to infer that you didn't want questions. Let me put it this way. Okay, let's go to Ephesians. Ephesians chapter 5.

I'm sorry, Ephesians chapter 4, I think. The older I get, the more these texts move around. Ephesians chapter 4.

[ 38 : 31 ] No, I did not mean to negate the importance of Bible teachers and that kind, but I'm simply saying that you are not dependent upon those.

You have a brain. You have a mind. And you are able to use reason and logic, and you are able to process information, and you don't have to get it from a third source, although it can be very helpful.

In verse 11 of Ephesians chapter 4, we are told that he, that is Christ, gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.

And here's the reason he gave them. For the equipping of the saints. for the work of service to the building up of the body of Christ.

I am supposed to be a saint equipper. I am supposed to give you the kind of information that will edify and build you up and strengthen you and give you stability spiritually and enable you to communicate this gospel to others.

[ 39 : 45 ] This is why these people are given, and some as pastors. Notice, for the equipping of the saints for the work of service. Who is supposed to be doing the work of service?

You are. You are. And the tendency is to say, well, that's what we pay the preacher for. No, you pay the preacher to equip the saints, and the saints are the ones who are supposed to do the ministry.

Vance Havner, an old southern boy out of North Carolina, started preaching the gospel when he was 12 years old. And I remember him saying, one time, he says, well, in his southern drawl, he said, well, some churches, they have pillars.

They are the pillars. They are the people that just hold up the church, strengthen the church. pillars. And then, there are the caterpillars.

They just crawl in and out. Wow. Pillars and the caterpillars, they crawl in and out.

[ 40 : 55 ] So, well, we're supposed to be serving. But you know what? None of us is supposed to determine the service of somebody else. Nobody has the right to tell somebody else how they're supposed to serve, where they're supposed to serve, or to be their Holy Spirit.

That's not our prerogative. We are to give people latitude in their service and ministry. And I know for a fact, I've seen this happen, but I never knew it at the time.

Never found out about it until sometime later. But there's a whole lot of service and ministry that takes place in this congregation that very often I don't even know about.

I don't even hear about it. Sometimes when I do, it's later. Maybe it's much later than now. Geez, no kidding. Well, I didn't know that. And I can't tell you how many times that's happened over the last 45 years.

And that just warms my heart. Because it doesn't have to come through me. It doesn't have to be approved by me. You have the stuff you need to minister and serve with.

[ 42 : 04 ] And just get on with it. And be happy in the Lord, serving others. That's wonderful. Who else has a comment or question? Okay, Ron up here.

Ron Zills. It's more of a comment. Some guy at work, right, he's asking me about, you know, the church and how we get saved and, you know, what we do after saved.

And he started talking about water baptism. And I told him, you know, we are baptized when we accept Jesus Christ.

We're baptized by the Holy Spirit. So, you know, then I told him, you know, you are not saved by works, anything you do. God. So, I just wanted to bring that out.

I appreciate that because that is so typical of what people are thinking. It is so typical and it needs to be combated with the truth. You know, the Bible records 12 different kinds of baptism and only seven of them are even involved with water.

[ 43 : 22 ] The others are something else and they're all called baptism. So, well, that's something we'll study later on. I don't want to go to that. Other comments or questions? Anyone? Yes.

Yes, ma'am. I just have a question just to get your opinion on it. When you're talking about not meeting an infallible interpreter when you're reading and studying the Bible, like when you, you know, when you sit down and you read the Bible and you study and you ask God to, you know, reveal what he wants you to get out of that, what my question would be is do you think that sometimes God could give people different, like help you see something different in a scripture than somebody else might and not necessarily you both be wrong but just maybe you need to hear it differently at a certain time in your life?

Oh, yeah. Absolutely. Absolutely. I think that often happens. Here's the point that I would like to make, though, and for those who are serious and want to pursue this, I would suggest that you start with Christianity Clarified, Volume 20.

6, I think it is. It is the beginning, the introduction to hermeneutics, which is the art and science of interpreting the Bible.

And I spend about seven or eight CDs on that subject, and it is very, very valuable material. And what you are suggesting is when you read a passage of scripture, people sit around and read passages of scripture scripture and they may well get something different from it.

[ 45 : 02 ] And they do that because of their background and their experience and their need at that particular time. So there are many valid applications of a passage of scripture.

But there's just one interpretation. It only means one thing. thing. And that is what the writer intended to communicate to the recipient.

That's the meaning. And out of that meaning, there may be a whole host of applications that surface. Of things that it reminds you of, things that speaks to you, things that triggers for something else.

That's great. That's all just a bonus from studying the word. The interpretation is one. But the applications may be manifold.

So thank you for that. Anything else before we close? Yes. Joanne. After attending a church for almost 40 years that didn't rightly divide and that didn't preach salvation.

[ 46 : 18 ] And then in the winters when I go down to Florida, attending various churches that don't really rightly divide as I've learned here after 40 years here that I'm supposed to rightly divide and it makes such good sense.

Oh my. But when I look at my Bible and think about that it's only out of 1200 pages. There's only about 100 pages for us.

The rest is, or to us. The rest is all for us as you said but only about those 100 pages from Romans through Philemon before you get to Hebrews.

I think we're not sure about Hebrews maybe. It's just a little tiny portion that's actually to us and that's hard to convey to other people.

They look at you like, you know, because you don't hear that most anywhere else. Oh yeah. Yeah. I'm sure that's true. And you're going to be hearing a lot more about it in the future because it is so critical.

[ 47 : 29 ] And it is the ignoring of this very thing that Joanne is talking about that results in all of the different doctrines, opinions, denominations, and everything.

it is because there is a failure afoot to rightly divide the word. And what she was talking about of what is to us is the upgrade.

The upgrade. You see, and with this I'm going to have to close. When the Lord Jesus, just before he ascended back to heaven, he gave the apostles what is commonly referred to as the Great Commission.

I don't like the name for that because it makes it, well, let me put it this way. Every commission that Jesus Christ gave was great. But that commission that he gave was kingdom oriented.

That's the message that begins the gospels. Repent for the kingdom of heaven is at hand. That's the big thing. The kingdom of heaven.

[ 48 : 38 ] That's what John the Baptist preached. That's what Jesus preached. And the kingdom of heaven is God's kingdom coming to earth so that God's will will be done on earth as it is in heaven. That's never happened.

That's the commission that he gave them. And that's the commission that they began carrying out when he said, you'll be witnesses unto me in Jerusalem, Judea, Samaria, and the uttermost parts. And they got on that and they started in Jerusalem.

But you know what? They didn't get any further than Jerusalem. And why was that? Because they were not successful in Jerusalem where they were supposed to start.

When you get to chapter four, the persecution has already begun. And you've got Jews persecuting Jews. And one of the chief persecutors was Saul of Tarsus.

Tarsus. This is all kingdom oriented stuff. Then, after Christ's ascension, this is so important, after his ascension, he called this least likely individual to himself named Saul of Tarsus.

[ 49 : 51 ] probably no one hated Jesus Christ more than Saul of Tarsus. And he called him. And he said, I will show him what great things he must suffer for my name.

What? You're calling somebody to be an apostle to suffer? Is that any way to treat your friends? Your servants?

You're calling them to suffer? Hey, listen. This is all about perspective. And we've got a very limited one. I'm sure if you could talk to the apostle Paul now, he'd have no regrets for all the things he suffered.

He would say, it was an honor. And he gave to Paul an update. New information.

That was not available before. That was never revealed to the twelve. They didn't know it, and they weren't supposed to know it. And nobody's blaming them for not knowing it. But it's a whole new thing that God is now disclosing to Paul to preach this new message called the grace of God.

[ 51 : 22 ] And, of all things, it is Jew and Gentile together in one body. Are you kidding me?

The Jew, for thousands of years, has cut his teeth on being separate from the Gentiles. The dogs, the goyim, don't have anything to do with them.

They are the uncircumcised scum. And now God is saying, in Christ there is neither Jew nor Gentile, bond or free, male or female.

You are all children of God by faith in Christ Jesus. Wow! And for delivering that message, Paul was going to forfeit his life.

Hey, I wish we had another hour, but I've got to quit. Would you stand, please? Father, we are truly grateful for this wonderful, precious book.

[ 52 : 26 ] As much as we've studied it for as many decades as we have, there's still so much in it that escapes us, so much that we don't know and don't fully understand. But we are so grateful for what we do.

And we trust that what we have learned this morning will serve as a springboard to propel us on to further truth, further information that will enable us to love you more fully with greater appreciation and serve you more joyfully as well.

Thank you for the salvation that we have in Christ. And our prayer regarding anyone here who may not know the Lord Jesus and the forgiveness that he provides, we pray you give them no peace and no rest until they come to find it in him.

In his name we pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen.