

Grace Evangel Fellowship Pulpit

SOUND WORDS, RIGHTLY DIVIDED

A Message

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BOB EVELY,

*An Independent Minister of Christ Jesus,
Of the church at Wilmore, Kentucky*

Have a pattern of sound words, which you hear from me, in faith and love which are in Christ Jesus. (2 Timothy 1:13)

Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth. (2 Timothy 2:15)

Let us begin with a few short snippets from the Introduction found in the Concordant Literal New Testament:

“God’s Word is mankind’s most precious possession. What are all the treasures in the world compared with it?

Indeed, it is God Himself Who is revealed in the Sacred Scrolls. They alone are the channel of His light, and His life, and His love. Is it not the object of all creation and all revelation to lead us to a knowledge of the Deity?

Every human undertaking, and every translation of the Scriptures, falls short of perfection. Our finite understanding, our faulty opinions as to the meaning of words in ancient languages of inspiration cannot be fully evaded. To reduce this baneful influence to a minimum should be our earnest endeavor.”

This points, I believe, to the need for *sound words* when we attempt to understand that which God has revealed to us in His Word – the Bible. And that leads me to the first key point that is often lacking in the study of the Bible – the need for sound words, consistent with the apostle Paul’s exhortation in 2 Timothy.

Paul notes a few verses later that all in the province of Asia had turned from him. The inference, of course, is that they had turned away from *sound words*. They had turned away from the words that Paul had received from the Lord.

Having a pattern of sound words touches on, in my mind, two major factors in terms of the Scriptures. First, that we are careful to *preserve* the precise *thoughts* revealed by God through the precise *words* found in the original languages of the Scriptures. What we’re talking about here is a good, faithful English translation of the Scriptures.

And secondly, we must *carefully consider each word* used in the original languages to be sure we have a correct understanding of the thoughts that God intended to relay to us.

As to the Bible translation issue, there are *many* English translations to choose from. Too many *different* translations! They are not all the same. You might contend that the differences are minor and do not affect the meaning – but that is not the case.

On Bible translations

On page 147 of "The Greek Elements," published by Concordant Publishing Concern, we find the following comment on the issue at hand.

"Since God is the real Author of the Scriptures, the language is refined and exact beyond the power of human appreciation. While He uses human words, He does not use them with human laxity. Their meaning is to be gathered from His own usage, rather than from the writings of men who use words loosely and inaccurately, or from philosophic literature devoted to human speculations. To a surprising extent the sacred book is self-sufficient, and he who knows all that it contains will have little recourse to external sources of information. These have their place and value, but their evidence is far inferior to a microscopic examination of the living Word of God itself. "

In 2 Peter 1:21 we are told that prophecy was not carried on by the will of man, but *"being carried on by holy spirit, holy men of God speak."*

God's holy spirit spoke through men ... it was not left to men to speak for themselves, trying to relay what God had told them. The very words of these men were, then, inspired by God Himself.

In "God's Eonian Purpose" by Adlai Loudy we read:

"Thought can only be expressed in words, and those words must express the exact thought of the speaker, otherwise, his exact thought is not expressed."
(page 24)

If God, then, wished to reveal His thoughts to mankind, how could He have done so if the corrupted and imperfect thoughts of men were permitted to creep into the revelation? How could we ever make a determination as to exactly what God meant, and what was simply a distortion attributed to the imperfection of men?

If God wanted His revealed thoughts and His will to be transmitted to mankind in perfection, He would cause each word to be inspired. He would give the men He had chosen the very words He wanted them to use, thus preserving the exact thoughts He was wishing to relay. These men would not, then, write as they desired or as they determined, but instead they would be instruments used by God to record the very words He had chosen.

Not only are these logical assumptions to make as we consider how God would preserve His thoughts for mankind, but the perfection of God's Word is also supported by the very precision we find when studying it. This precision and perfection has been clouded by the carelessness and tradition-bias found in our English translations, but if we can get back to the original languages we will come to appreciate the perfection of every word.

Some will argue against the perfection of the Bible, citing inconsistencies or difficulties. Unfortunately, there are many who misapply or misinterpret the Bible,

making it *appear* that there are inconsistencies, or that the truth God presents may be beyond any human understanding. But the failure of those who incorrectly apply or interpret the Bible does not mean that the Bible itself is imperfect. This is another matter altogether. There are really two issues:

- a. The perfection of every word found within the Bible, and
- b. Accurately interpreting and applying the Word of God.

It is not my objective here to discuss the evidence supporting the fact that the Bible is, indeed, a revelation from God. I deal with that matter in my book, "Does God Exist, and Has He Spoken to Us?"

I contend (from a thorough review of the evidence) that the Scriptures as revealed to us by God are perfect. But I will go on to say that errors are clearly present in the *translations* of man. This becomes very clear when studying the Bible using different translations. There are *many* differences, and some of these differences are *significant*.

So, from the original Greek (New Testament) and Hebrew (Old Testament) manuscripts, who made the decisions as to the correct English words to use in the translation you are using? How do we know which translation is the most accurate?

Many translation errors can be attributed to the theological biases of the translators. Some passages may be difficult to translate, or the passages may seem to be inconsistent with the "orthodox" beliefs of the translator, so the translator relies upon his understanding of the ways of God and makes decisions relating to the passage being translated.

The ultimate translation

It would be best for us to use a Greek New Testament and a Hebrew Old Testament as we study. Even here, though, there would be decisions to be made. In the world today we do not possess the original manuscript upon which the words of the New Testament were recorded. Instead, we have *many* manuscripts which have been preserved, some of which may contain an entire book of the Bible and others which may contain only fragments.

There are differences in the manuscripts that have survived to this day. As we examine them all, decisions must be made as to which is closest to the single original manuscript. This is not our purpose here. Suffice it to say; many have dedicated a large part of their lives to examining the manuscripts and making these decisions. They sometimes disagree. As a result, you will find a few verses in the King James Version that are not present in the New International Version, because different Greek or Hebrew texts were used. (See Acts 28:29 as an example.) Nothing major is changed, and they are very close – but they are not identical.

I refer you to "God's Eonian Purpose" by Adlai Loudy for a discussion of how it was determined which manuscripts are the most reliable.

Once we have made our decisions as to the most reliable manuscripts, we will have our Greek New Testament and Hebrew Old Testament, and we can begin. But while this is the ideal, it would be unreasonable to think that every earnest seeker will dedicate him/herself to a study of Greek and Hebrew.

Inconsistencies in translations

But the problem is this! The bias of various Bible translators has crept into our English translations. A single Greek word is often translated using several different English words, sometimes with drastically different meanings. The translator has certain theological beliefs going into the translation effort. He cannot prevent these beliefs from entering into his work.

Through the years I have drifted from one translation to another. I began with the New International Version, and drifted to the New American Standard Version and then to the New King James Version, seeking the one that was closest to the original languages. Some prefer the newer, easier to read translations. For some purposes these have value, but I have come to value a translation that is closer to the original writings over one that is simply easier to read. In making the translation easier to read, someone made decisions on my behalf as they provided the English rendering, and I'm not sure I trust their judgments.

If we truly wish to understand the truth that God has chosen to reveal to mankind, we will need a consistent, carefully developed, unbiased translation. Most modern translations are developed to be easier to read and understand. But these translations will only allow us to know the translator's viewpoint, and will not provide a clear, unbiased look at God's Word itself.

For the person who is earnestly seeking the pure, word for word rendering of the Bible, closest to the original languages, I recommend the Concordant Literal New Testament (CLNT) and the Concordant Version of the Old Testament (CVOT). The Concordant Version was prepared in such a way as to eliminate human bias, as much as is possible, and to seriously study and carefully conclude the meaning intended by God for each word used in the original manuscripts.

The Concordant Version

The Concordant Literal New Testament was first published in 1926 by the Concordant Publishing Concern, then led by Mr. A. E. Knoch. It has been revised several times since its original publication.

Mr. Knoch and his associates went about their work very systematically. They wanted to study, and to allow others to study, the pure Word of God, untainted by the judgments of men as far as can be achieved.

The translation assumes that if God chose to use two distinct Greek words, He had a reason for doing so and it would behoove the earnest student to seek the distinction God was wanting to make. Most current translations, for example, use the single word "love" when the Greek uses three distinct words. Current translations use the word "hell" to denote three *entirely* different Greek words.

Even worse, most English translations (even the revered King James Version) will take a single word that God has chosen in the originals and translate it in different

ways to suit the idea the translator is wishing to relay, allowing his bias and preconceived notions to shape the translation. For example, God uses many times in the New Testament the single word "aion," yet this will sometimes be translated "eternal," sometimes "age," and sometimes "world." How can a single word used by God mean "eternal" in some cases, and something far more temporary, like "age," in others?

Perhaps if the Bible is simply a collection of man's writings, such sloppiness in word usage could occur. In relaying his thoughts, a man may sometimes use one word and sometimes another, without much thought or care as to any precision or distinction. But even in the case of men, if a distinct idea was being presented, great care would be taken in word selection so as not to lose the meaning of the thought being relayed. In the business world I have written many letters to customers or prospective customers. Where a crucial matter is at stake I choose my words very carefully, considering the precise impact upon the reader.

If the Bible is the revelation of God, and if He is desiring to reveal certain thoughts to mankind, would He not take precise care in choosing His every word?

How the Concordant Version was developed

In developing the Concordant Translation (Concordant.org), every single Greek word was closely examined. Each word was studied in every occurrence within the New Testament to determine from the context the best English equivalent to be used. As much as was possible the meaning for each word was determined from the way the word was used within the New Testament, and not how other human authors may have used the word.

To preserve distinctions made by God, each individual Greek word was matched with a unique English equivalent. The same English word was not used for different Greek words, and differing English words were not used when a single Greek word was used. Thus the distinctions made by God are preserved.

The translation was named "Concordant Literal" because of this methodology. Individual words were translated not because a human translator chose an English rendering which could vary from phrase to phrase based on his opinion. Instead, a Greek concordance was employed to examine every instance where a single Greek word was used, and based on all of these readings a single English equivalent was determined. God had a reason for using the same Greek word in multiple cases, and He had a reason for using different Greek words as He intended to relay distinct meanings.

This word-for-word literal approach seems quite scientific and straightforward, but the fact of the matter is that the final product would be *very* difficult to use. In English we generally speak in terms of a subject (Dick), followed by a verb to indicate some action (threw), followed by an object upon which the verb acts (the ball). Not so with the Greek, which could be something closer to "threw the ball Dick." We know which is the subject and which is the object by the form of the word, usually the word ending.

So, our word-for-word translation would thus be very difficult to read and study. Consider also that we have just looked at a very simple example (Dick threw the

ball). Consider how the difficulty (threw the ball Dick) would be amplified when reading some of Paul's lengthy sentences.

And so, the Concordant translation takes one final step in putting the translation into English "idiom." In doing so there may be times when a single Greek word could result in several different English words, but this is kept to a minimum, and any English words employed continue to retain the original single Greek *idea*. When God chooses a particular Greek (or Hebrew) word, He is intending to express a particular *thought*, but because of language differences it may be necessary to use a variety of English words to express this single thought. But in using these various English words, always the same Greek or Hebrew *thought* must be relayed.

And in order to remain accountable to the reader, the Concordant translation provides everything that is needed to trace back to the original, so the English idiom is not totally relied-upon. As we read this translation, then, we are not required to accept the fact that "brotherly fondness" is the best translation in 1 Thessalonians 4:9. We can go to the "Greek-English Keyword Concordance" at the back of the Concordant Literal New Testament and find under "brotherly fondness,"

Greek = philadelphia (FOND-brother-ness)

So, the Greek in this case is "philadelphia," and the unique English equivalent for this compound word is "FOND-brother-ness." Furthermore, we see in the concordance other occurrences of the same Greek word, allowing us to examine every instance to test the translation.

Unlike other English translations, the reader can examine for himself the English word used to translate any given word in the original Greek. While not perfect, the method used by the Concordant translation is scientific, systematic, uniform, and consistent.

“Unsearchable Riches”

Besides publishing the Concordant Version, the Concordant Publishing Concern has also published continuously since 1909 a quarterly magazine entitled “Unsearchable Riches.” As the Concordant Version was being developed and revised, many articles in “Unsearchable Riches” share with the reader the study and deliberation process. In developing this translation, great deliberation was invested in each word. Unlike any other translation, this entire process is open to the scrutiny of the Bible student.

“Unsearchable Riches” is still published today, and many (if not all) back issues, as well as a comprehensive index, is available from the Concordant Publishing Concern.

Why is the Concordant Version not better known?

If the Concordant translation is as good as I have made it appear to be, why is it not better known, and why can't it be found in most Christian bookstores?

First, the Concordant translation is very literal, and therefore somewhat difficult to read. Unfortunately Bible publishing has become quite commercial, and since people seem more concerned with using a translation that is easy to read, they are not interested in a literal translation that is more difficult to read (even though it is more reliable). Book stores, even Bible book stores, tend to stock items that sell in greater quantities as this results in greater financial profit.

Second, the reader should be aware that using the Concordant translation will lead us to see certain theological points differently. You will find that some teachings as presented by most "orthodox" denominations of the current day are inaccurate, because we have allowed truth to become clouded and distorted by carelessness in handling God's Word. Today there is great pressure within the "orthodox church" to maintain the historic teachings of the denominations.

To illustrate this point, there is a problem when we translate the single Greek "aion" with very different English renderings, sometimes with the concept of "eternal" and other times with a less than eternal concept such as "world" or "age." This distinction that is made in the Greek is now lost in most current translations, causing much truth from God's revelation to be lost. A proper and consistent translation will change what we have come to accept as "eternal" judgment to "eonian" or "age-abiding" judgment.

Because an intense study of God's Word as concordantly rendered would result in some variances with the teachings of the "orthodox denominations" today, there is not overwhelming support from the church for the Concordant Version, just as before Martin Luther initiated the "Reformation" against the Roman Catholic Church there was not overwhelming support for any version of the Bible besides the one sanctioned by "The Church." At that time the Roman Catholic Church wanted to remain in the position of "dispenser of the truth." The church did not want to leave it to the common man to read or study the Bible for himself. Furthermore, the church claimed that some of the alternative translations were contrary to the church's interpretation of the Bible, and contrary to many of the traditional teachings of the Catholic Church.

Today, many different churches are similarly guilty. Error is preserved within certain "orthodox" opinions that are "unquestionable," and the errors and inconsistencies found from one Bible translation to the next is the result.

Don't take my word for it! Examine the Concordant Literal New Testament and draw your own conclusions. Begin your own search for the truth. Don't assume what your church has taught or is teaching you is totally correct. Why do you believe the things you believe about God? Is it because your church has taught you these things? Is it because your pastor believes these things? Is it because your parents taught you these things since your childhood? Is it because of the bias that has crept into the particular Bible translation you have chosen to use?

Paul commended the Bereans because they did not assume what Paul preached was correct. (Acts 17:11) Instead, they examined the scriptures to be sure. Think about these things. Examine the scriptures. Be diligent in your search. This is the very word of God we are considering!

“Correctly cut” or “rightly divide”

Finding and using an accurate Bible translation is only part of having *sound words*. The soundness of one’s words is also to consider how the specific words found in the Scriptures are *interpreted* and *applied*. Paul was rejected near the end of his life not because he was using an inaccurate translation of the Scriptures, but because his words were being misused, and God’s revelation was therefore being distorted.

Failure to heed one of God’s important directives is responsible for multitudes of incorrect Bible interpretations, leading to great division within the church.

“Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.” (2 Timothy 2:15)

What does it mean to “correctly cut” (or “rightly divide” in many translations) the word of truth? It is to ask the questions, when considering any given portion of Scripture ...

- What is the context?
- To what people-group is this being directed (e.g. Israel)?
- In what era did this pertain?
- Is this still a part of God’s “agenda” in the present age?
- Can I legitimately apply this passage directly to myself in this present age?

To “rightly divide” means to divide, or differentiate, between the varying workings of God from one era to the next. It is to honor the distinctions, and not to blend everything in God’s Word together to *force* an application to us today. That brings only confusion and chaos. And we lose the ability to understand what God’s will is for us today!

All of the Bible is inspired by God and is, of course, important – as it is a word from God. But not all parts of the Bible are written directly *to us* today. We must seek to understand how each part of the Scripture relates to all other parts of the Scripture. We cannot simply reach into the Bible and pull out a passage, forcing it to apply directly to us today.

Why? Because we see in the Bible that God is working “progressively” throughout history. In Genesis He selected individuals like Abraham, Isaac, and Jacob – using them to speak to mankind. Later He selected a nation – Israel – for the purpose of blessing all of mankind. When Israel rejected Him, God temporarily set them aside and turned to believers among the nations.

So, God revealed Himself and His will and His purposes thru different individuals or people-groups *progressively* over time. He also used different “means” to reach mankind. And look closely – the message is not always the same!

In the Old Testament God used judges and prophets to guide Israel so they, in turn, could ultimately bless all people. Then He sent His Son, Jesus Christ. Then, after Christ’s crucifixion and resurrection it was the apostles that led the way, offering direction from God. And before the last of the apostles died, God’s revelation was sealed in writing so it would be preserved for future generations. And so we have the Bible today!

Notice that during Jesus' lifetime he said on multiple occasions – “I have come only to the lost sheep of Israel.” When He commissioned His apostles to go out, He instructed them to go only to Israel. In the book of Acts, following Christ's resurrection and ascension, Peter and the others spoke only to believers among Israel.

It was only after Israel was set aside at the conclusion of Acts that the apostle Paul brought a new revelation from God. Not under law, but grace (see Galatians). “Secrets” hidden in times past but now revealed by God thru His apostle Paul (see Ephesians). And to ensure there would be no tampering with the written Word from believers who had fallen away from truth even in Paul's lifetime, we read that Paul “completed” the Word. (Colossians 1:25)

All this to say, a careful study of the Scriptures is crucial. One cannot simply reach in and grab a passage – saying, “This speaks to me!”. That would be like stealing a letter addressed to someone other than yourself. You might be able to learn a bit about God from reading other peoples' mail (e.g. the nation of Israel), but you cannot claim whatever is written for yourself. It was, perhaps, written to a different group of people in a different era and not pertinent to our present situation at all!

Those Paul contended with were mis-using Scripture, trying to bring those of the nations under the Law when that was not God's plan. They were not “rightly-dividing.” They were blending together the law and grace – Peter's message with Paul's message – and applying it to those of the nations. It was so important that the Law *not* be blended into grace that Paul wrote his Galatians letter to address this very thing. Paul was quite clear in Galatians that this was not right, and that God was working DIFFERENTLY now among the nations than He once was with Israel.

In reality, every Christian recognizes the need to “rightly divide” to some degree. None would suggest we carry on with the animal sacrifices that Israel was once commanded to do. Christ has fulfilled those sacrifices, so we now move on from that era. We must *differentiate* from that previous era.

There are MANY other things that need to be rightly-divided – but are not. Many read Jesus' words about going ONLY to the “sheep of Israel,” but instead of recognizing this was the agenda for that past era, the words are “spiritualized” and made to pertain to the church of the present era. This is a distortion of God's revelation to us, and it causes us to totally misunderstand that which God has in mind for us in the present age.

In conclusion

All this to say – study the Bible *carefully*. Find a translation that is literal and consistent – as close as possible to the originals (try The Concordant Version). Also helpful is “Young's Analytical Concordance” which allows the user to search the Scriptures by the Greek or Hebrew word that was used and not the English translation. Also, “The Companion Bible” which is the King James Version but with many helpful notes prepared by E. W. Bullinger that share insights from the original languages, and corrections to the translation.

Once you have found a good translation, study on your own. There are MANY, MANY different Bible teachers, preachers, authors, and churches that disagree on so many points. That alone should tell us that we cannot trust them for truth. Not even the most popular of them! Not even those that so many have flocked to!

Before the apostle Paul died, he reported that almost all had turned away from him and from the truth. That sad state of affairs has never reversed course. The organized church of various “flavors” has lost sight of the truth. Scripture is translated carelessly and dumbed down to be easier to read, making many concessions that hide or distort the truth that God intended to reveal. Preachers simply pass along the same “package” of truth that was handed to them, and if ever they saw truth and tried to vary much from that “package” they would be cast out of their own church or denomination or Christian institution.

Since there has been such a falling away from the truth, you must study on your own. Take heed of “the address on the envelope” as you study. And look for the truth that is for us today. (This consists of Paul’s writings – as he was the apostle to the nations and was given new revelations from God that speak to us today. And especially the letters he wrote later in his ministry during his time of imprisonment, which reveal the pinnacle of God’s revealed truth.)

And as you study, remember God’s directive – “correctly cut (or ‘rightly divide’) the word of truth.”

Some thoughts of others

The Sermon on the Mount

It will be found that the teachings of the kingdom presented in the Sermon on the Mount (Matthew 5-7) are in exact accord with the Old Testament predictions regarding the kingdom, and are almost wholly in disagreement with the teachings of grace. (Lewis Sperry Chafer 1871-1952; Systematic Theology)

Different gospels (“good news”)

“The gospel of the kingdom” (Matthew 4:23; 24:14; etc.) is the good news connected with, or relating to the coming kingdom. It is often erroneously said that there can be only one 'gospel'; but gospel means 'good news,' and this good news may be concerning 'Christ,' or 'the Kingdom,' or 'the grace of God.' Hence, if words are used to reveal God’s mind and thoughts, we must not confuse or join together things which He has separated. "The Gospel (or good news) of the Kingdom" was preached when the King appeared; but after His rejection that good news is necessarily in abeyance; and, in its stead, "the Gospel (or good news) of the grace of God" is preached to sinners, both of Jews and Gentiles, until the time of the King’s second appearing shall come, when the good news of the coming King and Kingdom will be again preached. (E.W. Bullinger 1837-1913; Figures of Speech)

The Body different from the Bride

It is assumed almost universally that the "Church" of the present dispensation is at once “the Body of Christ” and “the Bride.” Traditional theology, unscriptural hymnology, amazing disregard for correct interpretation, intolerant zeal for dogmatic human opinions together with careless, defective instruction, have united

for generations in perpetuating a phase of teaching possessing no foundation in or authority from Holy Scripture and perpetrating a system that plunges multitudes of believers in dire confusion concerning the plan, purpose and program of God for “the church which is His Body” as distinct from the Divine purpose concerning another outcalling known as “the Bride, the Lamb’s wife.” (Robert A. Hadden, Christian Fundamentals Magazine July 1931)

Misapplying Scripture not pertaining to the Body of Christ

Accustomed to applying all that is in the Bible to themselves, and wishing to appropriate any attractive promise, they are apt to misapply, to their own great loss, promises which are wholly inconsistent with the glorious inheritance of the Body of Christ, made to other people under totally different circumstances. Hence necessarily there is confusion and perplexity. (H.W. Fry; Things to Come, 1910)

Paul’s early letters compared with his later letters

A very clear dispensational distinction exists between the revelations contained in Paul’s earlier epistles, viz., Romans, Corinthians, Galatians and Thessalonians, and his later epistles, viz., Ephesians, Philippians, Colossians, Timothy and Titus. ...

During the earlier period, the apostles, Paul included, did much in the way of healing, but during the later period Paul had to leave Trophimus at Miletum, sick. If Pentecostal powers were still at his disposal, why need he have had this infirmity? These facts are readily explained when we remember that the earlier epistles were contemporary with the events related in the Book of Acts, while the Jews still had the opportunity to repent of their sin in the rejection and crucifixion of their King, and that of accepting the teaching of the apostles, Paul included, founded on the offer of pardon conveyed to them through Peter in Acts 3:19-21. This offer was open to them for over thirty years, and it did not come to a conclusion until Paul in Acts 28:25-28 pronounced the final rejection of the nation by God, because they had persistently rejected these gracious offers of pardon. (H.W. Fry; Things to Come, April, 1910)

The need to rightly divide

Utter confusion reigns among evangelicals because of the failure to rightly divide the Word, especially the clear distinction between Israel and the Body of Christ. ... More and more I am distressed with the teaching which confuses Israel and the Body of Christ, Law and Grace, Salvation and Discipleship. Sad, sad that many of God’s dear children seem to know nothing more than Jesus of Nazareth in His humiliation – while the risen, ascended, glorified Man is ignored, or unknown. (Paul R. Van Gorder; 1921-2009, Associate Teacher of Radio Bible Class 1969-1989; Cited by Miles J. Stanford in Pauline Dispensationalism)

Rightly dividing = distinguishing things that are different

One of the greatest needs in Scripture study among the saints of God today is "to distinguish the things that differ". We desire to go to the limits of fidelity to the Sacred Original, insisting on a "pattern of sound words" [II Timothy 1:13], "distinguishing the things that differ" (Philippians 1:10) and "correctly partitioning" (II Timothy 2:15) them. In no other way can we really hope to have the truth by which we may come to a correct understanding of the Mind of Inspiration.

We must give heed to what has been written through a "pattern of sound words," "distinguishing the things which differ" and "rightly divide the Word of truth"... God has severed the "gospel of the Uncircumcision" from the "gospel of the Circumcision"

(Galatians 2:7) and has placed in them that which cannot be mixed without producing an adulterated gospel, which the Scriptures term "a different gospel," which is not another. (Adlai Loudy, 1893-1984, God's Eonian Purpose)

Stuck in teachings from a previous era, pertaining to Israel

The majority of the saints today doctrinally stand on Circumcision ground. Their teaching and experience has been drawn from the accounts of Matthew, Mark, Luke, John, and the Acts of the Apostles. Assuming that "the church began on the day of Pentecost," they attempt to creedalize and practice the varying presentations and examples which follow. Now and then some of the teachings of the earlier epistles of Paul are included, notwithstanding the incongruous differences which are continually calling for modifying explanations that never explain! It is the duty of ... the teacher to readjust the saints from this standing into the transcendent truth and grace of the Pauline revelation ordained for the present Secret Administration. This calls for mature wisdom and spiritual understanding. (A.E. Knoch, 1874-1965, Unsearchable Riches Volume 25, 1934)

This overview contains the thoughts and opinions of the author and is a work in progress as his study of the Scriptures continues. Some things that God has revealed are very clear. That Christ died for our sins; that He was entombed; and that He was roused (1 Corinthians 15:3) is clear. That all are to be ultimately reconciled to God thru the work of Christ is also very clear (1 Corinthians 15:20-28). But on many specifics in the Scriptures there are a variety of interpretations and opinions, and none should conclude they have the complete and final understanding on these matters that are less clear. The reader is encouraged to consider various opinions, but to study and to think for himself. Within the Body of Christ we should study and discuss our understandings so as to mutually reach a more complete understanding of that which God has revealed.

Unless otherwise noted, Scriptures are taken from the Concordant Literal New Testament and the Concordant Version of the Old Testament. Concordant Publishing Concern, P O Box 449, Almont, MI 48003 (Concordant.org)

Grace Evangel Fellowship:
P O Box 6, Wilmore, KY 40390
www.GraceEvangel.org
