

Ministry of Reconciliation (MOR) Bible Teachings



November 2022

MOR-Bible, which is in God the Father and the Lord Jesus Christ, peace to you and grace, from God our Father, the Lord Jesus Christ, and us. Father, thank for your Word which is your Will. Thank you for giving us an understanding of your Word to the end that we know your Word is rightly divided. Thank you, Father, for confirming your Word when it is rightly divided and acted upon with signs, miracles, and wonders. We pray in the name of our Lord Jesus Christ, Amen.

In this month's teaching, we will learn:

- How we receive God's Word.
- The first thing we must know when studying God's Word.
- An example in God's Word that demonstrates how God's Word interprets itself in the verse, context, chapter and/or how it has been used before.

The sources for all Greek-English words are The Critical Lexicon and Concordance to the English and Greek New Testament Bullinger (1975) and Young's Analytical Concordance to the Bible (1982). The Word Study Concordance by George V. Wigram and Ralph D. Winter (1972 and 1978) was also used for reference.

II Timothy 3:16 tells us:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Every word of scripture without exception from Genesis 1:1 to Revelation 22:21 was given by God! How was God's scripture given? II Timothy 3:16 tells us it was *by inspiration of God*. This phrase comes from the one Greek word, *theopneustos*, which means "God breathed." The phrase "God breathed" is a figure of speech. This is a figure of speech *Antropoatheia*, which is the ascription of human passions, actions, and attributes to God. Figures of speech throughout the Bible are God's marking as to what He wants emphasized. The figure of speech used here attributes human characteristics to God which emphasizes God as the source of His Word! See [March 2019](#) teaching.

Let's turn to 2 Peter 1:21:

For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

In this verse, we learn the phrase *For the prophecy* means the whole Word of God and it *came not in old time by the will of man*. Men and women did not sit down and decide to write on their own God's Word by their five senses of knowledge. In contrast, holy (spiritually clean, pure, sanctified) men and women of God who believed God, walked for God, and loved God, spoke as *they were moved by the Holy Ghost*. The holy spirit moved these *holy men of God* to speak and document God's Word.

Romans 16:25:

Now to him [God] that is of power to stablish you according to my [Paul] gospel, and the preaching of Jesus Christ [the humble one now glorified], according to the revelation of the mystery, which was kept secret since the world began.

In this verse, the word *revelation* means to uncover or unveil. God gave His Word to the prophets by revelation.

Romans 16:26 goes on to tell us:

But now is [the mystery] made manifest, and by the scriptures of the prophets [of the Grace administration], according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

Ephesians 3:3:

How that by revelation he made known unto me the mystery; (as I wrote afore in few words.

How did Paul receive knowledge of the mystery? Ephesians 3:3 tells us *by revelation*; this phrase means word of knowledge, word of wisdom and discerning of spirits. To read God's Word, you must understand that holy men and women of God spoke as holy spirit (see 2 Peter 1:21) moved them just as stated above in Romans 16:25.

Remember, there are nine manifestations of the spirit documented in 1 Corinthians 12:7-10. Three of them are revelation manifestations: word of knowledge, word of wisdom, and discerning of spirits.

Ephesians 3:4 goes on to tell us:

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ).

The mystery of Christ in this verse is the knowledge that God is in Christ (2 Corinthians 5:19) which is Christ in you the hope of glory (see Colossians 1:27) and in whom we also are built together for habitation of God through the Spirit (see Ephesians 2:22).

When studying God's Word, there is one thing we must know first. Turn to 2 Peter 1:20:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

This verse starts with the phrase *Knowing this first*. It is the Greek word *ginosko* which means to know by experience. We know by experience that the whole Word of God is not to be interpret by one's own interpretation. We are instructed to not privately or individually interpret God's Word. The word *private* is the Greek word *idios* which means one's own interpretation. The word *interpretation* in this verse is the Greek word *epilusis* which means a letting loose as in dogs are let loose to hunt game. Therefore, God's Word must interpret itself and it does.

How does God's Word interpret itself? It does so in several ways. First, in the verse itself; the verse may shed light on the meaning of a phrase. Next, in the chapter or context; a verse taken out of context may be interpreted wrongly because it loses the context or the meaning of the chapter. And finally, the phrase or word may have been used before or later in God's Word and the meaning was explained.

When we let God's Word interpret itself, it always rightly divides itself perfectly. Remember Psalm 19:7 says:

The law [word] of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

People's words are not perfect words unless they are by revelation from God. This is why God's Word says what God wanted it to say; men and women received the Word from God.

There is only one way to rightly divide God's Word. And that is for God's Word to divide or interpret itself! How does God's Word do this? In the verse, in the chapter or context, and when used in God's Word. Let us read two examples.

Turn to Matthew 13:1-23. All verses are provided to see how God's Word interprets itself in verse and in the chapter or context. We will start with Matthew 13:1-15:

The same day went Jesus out of the house and sat by the seaside.

And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

And he spake many things unto them in parables, saying, Behold, a sower went forth to sow.

And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up, and choked them:

But [in contrast] other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear.

And the disciples came, and said unto him, why speakest thou unto them in parables?

He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

Therefore, speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

And in them is fulfilled the prophecy of Esaias [Isaiah], which saith, by hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

Verses 11-15 above answer the question “Why did Jesus speak in parables?” Do we know yet what the seed was in verse 4 is? No, but we could use our own interpretation. We could make an assumption. This would not be rightly dividing God’s Word. We would be using private interpretation or *idios epilust*. However, if we can keep reading, we will see that God’s Word tells us what this seed was and what happened to it. Matthew 13:16-17:

But blessed are your eyes, for they see and your ears, for they hear.

For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see and have not seen them; and to hear those things which ye hear and have not heard them.

By letting God’s Word rightly divide what this seed was within the verses, we learn what the Sower was, where to receive it, and what happened to that seed. Let’s continue with the chapter or context with Matthew 13:18-23:

Hear ye therefore the parable of the sower.

When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it.

Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

But he that received seed into the good ground is he that heareth the word, and understandeth it, which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

By reading these verses, we get the context and can understand that the seed of the Sower was the Word of God. When we teach God's Word to others, we can teach the same way; we let God's Word interpret itself in the verse and in the chapter or context.

Now let us read an example where the verse and the chapter or context does not tell us the meaning. Turn to Genesis 1:26-27 where we see how God made man in His image.

And God said, let us make man in our image, after our likeness: So, God created man in his own image, in the image of God created he him; male and female created he them.

So, God created man in his own image, in the image of God created he him; male and female created he them.

From these verses, do we learn what is the image of God? No, these verses do not tell us what God's image is. And if we were to read the rest of chapter, it would not tell us what God's image is either. So, what do we do to rightly divide God's Word and not use our private interpretation? We must search the scriptures for what God's image is.

When we search the scriptures, we find John 4:24 tells us:

God is Spirit: and they that worship him must worship him in spirit and in truth.

Now we see from God's Word that He is Spirit; the image of God is Spirit. See [March 2016](#) teaching. God has no body and no soul; He is only Spirit.

Since man and woman were formed, made, and created in God's image as told to us in Genesis 1:27, and God is Spirit, what are man and woman? Genesis 2:7 gives us this information.

And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.

God's Word tell us that man was formed from the *dust of the ground*. God then *breathed into his nostrils the breath of life; and man became a living soul*. (This is breath of life. See [February 2016](#) teaching) When did man become a living soul? When he received *the breath of life* from God! Before *the breath of life*, man was not a living soul according to God's Word!

Genesis 1:27 also tells us *God created man in his own image*. We know that God is Spirit from John 4:24. The first man Adam had body, soul, and spirit. We know from God's Word that Adam by his disobedience lost the spirit of God. (See [February 2016](#) teaching.)

When we confessed Romans 10:9, God our Father created His spirit in us. It is written in 1 Thessalonians 5:23:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Go back to our example of Genesis 1:27 and the way in which we reviewed scripture to understand what God's image is. We turned to John 4:24 and were able to rightly divide God's Word to learn God is Spirit. Then 1 Thessalonians 5:23 told us that we have spirit, soul, and body once we confess Romans 10:9. This is the way we use God's Word to interpret itself and not rely on *idios epilust*.

In this month's teaching, we were reminded of how we received God's Word. II Timothy 3:16 told us:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. (See [March 2019](#) teaching.)

When studying His Word, the first thing we must know is written in 2 Peter 1:20:

Knowing this first that no prophecy of the scripture is of any private or one's own interpretation.

We learned the Word of God was received by *revelation* or word of knowledge, word of wisdom, and discerning of spirits by holy men and women of God who spoke as the holy spirit moved them (see 2 Peter 1:21). We learned the *mystery of Christ* is that God is in Christ in you (2 Corinthians 5:19), the hope of glory (Colossians 1:27), and the habitation of God through the spirit (Ephesians 2:22). We then read some examples in God's Word to see how God's Word interprets itself in the verse, chapter or context, and/or how it is used elsewhere in God's Word. Based on this understanding, we can teach God's Word to others and be accurate in the interpretation of God's Word. We can let God's Word interpret itself in the verse, chapter or context, and/or how it is used elsewhere in God's Word. We can know II Timothy 3:16 instructs us that:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Father, thank you for interpreting your Word for us so we can understand your Word and put it into practical application in our lives. Father, when your Word interprets itself, we all speak the same thing, there are no divisions among us, and we are perfectly joined together in the same mind and in the same judgment (1 Corinthians 1:10). For your Word, Father, is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of our hearts (Hebrews 4:12). In the name of the Lord Jesus Christ, Amen.

We thank God always on your behalf, for the grace of God which is given you by Jesus Christ (1 Corinthians 1:4). Bless your hearts!

You are the best! We love you! Have a blessed Thanksgiving.

In the Lord,

Ministry of Reconciliation
Son of God through Jesus Christ
Ambassador for Christ