

The Full Mention Principle

Rightly Dividing The Word of God

II. Timothy 2:15

Intro.

1. Rightly dividing the Word of God. Knowing how to study. Key things to look for that will help us maximize our study time.
2. Our text goes on to give us the reasons why we should study.
 1. It is a command
 2. To show ourselves approved unto God
 3. Because we are workmen
 4. That we need not be ashamed.
3. Learning to study properly will help us:
 1. Build good, sound fundamental doctrine.
 2. Increase our faith.
 3. Root and ground us in the Word of God.
4. In this text we have also been told to Shun profane and vain babblings - because that increases ungodliness
5. An example is given in our text of two men that were guilty of not correctly interpreting the Scriptures.
6. Different forms of study that we have looked at so far:
7. Expository
 1. Line upon line, precept upon precept and verse by verse.
 2. More recently this was our study on Joshua and Daniel
 3. Pastor's study through Genesis
 4. The series of messages preached through Ephesians
 5. This by far is the most impactful type of study.
 6. Last week we compared it to a house being built and being able to view that entire house inside and out in one setting.
8. Textual
 1. Our current study is a type of this study.
 1. Is what our current study is - we are taking a passage of Scripture and using it as a Foundation for which to build our doctrine, faith and beliefs upon
 2. We compare it to a puzzle. We see it more clearly as we bring the other pieces into focus.
9. Topical

1. Was our lessons:
 1. On Joy
 2. On the exceeding great and precious promises found in the Word of God
 3. or the study we did on Phillipians 4:8-9 where we were encouraged to think on these things.
2. We compare it to a 3D lego set. We take a topic and build our doctrine, faith and beliefs based upon how that thought (Word) is used in other passages of Scripture.
10. Last week we learned about the First Mention Principle. (Our Pastor mentions this principle often)
 1. One commentator put it this way, "The first time a subject is mentioned in the Scripture it carries with it a meaning that will be carried with all through the Word of God."
 2. Examples we looked last week at:
 1. The Subtlety of Satan in Genesis 3:1.
 1. Using the first mention principle we understand the The first time the serpent is mentioned in the Word of God, his dominant character trait is revealed his subtility.
 2. All through the Word of God what is the one thing we know for sure about Satan he is subtle.
 3. Another example of the first mention principle - The keynote of Christ's ministry - Luke 2:49 Wist ye not that I must be about my Father's business? And how these words epitomize of why Jesus came and His purpose for coming. The first spoke words we read in the New Testament as a child He tells us His purpose in coming and that carries through the New Testament.
 2. This week we look at the Full Mention Principle
 1. By definition - that principle by which God declares His full mind (that He would have us to know) upon any subject vital to our spiritual life.
 - 2.

B. Examples: (Note there are more passages - these are the ones we are most familiar with)

1. I Corinthians 15 - The Resurrection

2. James 3 - The Tongue
3. Hebrews 11 - Trials and Triumphs of faith
4. The Church - Ephesians 1-3
5. The suit of armor - Ephesians 6:10-17
6. Spiritual gifts - I. Corinthians 12-14
7. Last things of this life - Matthew 24
8. The Law - Exodus 20
9. Righteousness by faith - Romans 3:10-21
10. The final judgement - Revelation 20
 1. Probably the most familiar with is I. Corinthians 13 - "The Love Chapter"
 1. This chapter summarizes God's revelation concerning the subject of love.
 1. D.L. Moody is reported as saying that this chapter should be read in church every Sunday.
 2. There is a tradition that states that during the Apostle John's last days that says that he gathered his disciples to give them a last message. It goes like this: He would say in tenderness "Little children love one another". They would say back to John "you have said that from the beginning. Haven't you something else for us?" He answered again with increased tenderness: "Little children, yet a little while I am with you. ... A new commandment I give unto you, that ye love one another, as I have loved you". They would say but John you are not going away, give us a new commandment tonight." And he said: "Little children love one another."
 3. This is the one of the most important commandments we could ever hope to know and exercise.
 4. All other commandments are summed up and united in love.
 5. The gifts mentioned in 1 Cor. Chs. 12 and 14 are a manifestation of the power of God; but the gift of love in chapter 13 is a manifestation of the nature of God.
 2. The comparisons of Love Verses (1-3)

1. Gift of speech (Vr. 1) – Without love the speech of man and angels is “as sounding brass, or a tinkling cymbal”.
 1. The language of men and angels is no substitute for love.
 2. It was said of Jesus Christ that: “never man spake like this man” (John 7:46). But then no one ever loved like Christ.
2. With the gift of prophecy (Vr. 2) – This is a supreme gift; tongues is the lowest. Here one shares the truth of God’s revelation.
3. With the gift of the mysteries (Vr.2) – The world is full of enigmas and mysteries. But the knowledge of them is not as great as having a life of love.
4. With the gift of all knowledge (Vr.2) – We may have the wisdom of a Solomon, or be able to speak fully on any scientific subject. But this is not as great as love.
5. With the gift of all faith (Vr. 2) – Even such faith that would remove mountains is nothing unless captivated and motivated by love.
 1. Note the expressions – “All mysteries, All knowledge, All faith”.
6. With the greatest philanthropy (Vr. 3) – The selling and distributing of one’s goods is nothing without love.
 1. With the supreme sacrifice (Vr. 3) – The giving of one’s own life is the greatest personal sacrifice. But even this without love is worthless.
 2. The Holy Spirit through Paul reveals that love must be supreme in all our utterances (Vr. 1); in all our understandings (Vr. 2); and in our undying devotion (Vr. 3). So all earthly or even Godly wisdom and wealth are nothing without love.
7. Characteristics of Love (4-7). In these verses there are some fifteen characteristics of love that are mentioned. Love is both a regulator and restrainer of life.
 1. “Love suffereth long” (Vr. 4) – Remarkable isn’t it that suffering is the first quality of love

mentioned.

1. God is love and no one ever suffered as He did.
 2. As long as there is sin and Satan there will be suffering.
 3. Love never wears out. It was Tyndale (English reformer and martyr 1492-1536) who said: "Take away my goods, take away my good name, yet so long as Christ dwells in my heart, so long shall I love you not a whit the less."
 4. The love of Christ endured the mockery, the spittle, the scourging, the crown, and the nails and then said: "Father, forgive them for they know not what they do" (Luke 23:34).
 5. Love is never impulsive, but patient.
2. "And is kind" (Vr. 4) –
 1. Love is never inconsiderate, but benevolent.
 2. Longsuffering is a passive quality; kindness an active. It renders gracious, well-disposed service to others. Longsuffering and kindness often go together – Gal. 5:22; Rom. 2:4; 2 Cor. 6:6; Col. 3:12.
 3. "Love envieth not" –
 1. Love is not jealous.
 2. Envy is like rust on iron; it wears one out. Love says: "He must increase, but I must decrease" (John 3:30).
 1. There is no other possible way of obtaining victory over envy.
 2. Envy is an abominable and universal sin.
 3. It was envy that delivered Christ into the hands of his enemies.
 4. It is the source of every evil work.
 5. It kills contentment.
 4. "Love vaunteth not itself" (Vr. 4) –
 1. "Love makes no parade" says Moffat.
 2. "Love is not forward and self-assertive" says

Weymouth.

3. Love does not show off.
5. “Is not puffed up” (Vr. 4) –
 1. “Gives itself no airs” says Moffat.
 2. Love is not susceptible to flattery.
6. “Doth not behave itself unseemly” (Vr. 5) –
 1. Love is never rude, coarse, vulgar, or offensive.
 2. It is courteous by instinct and not by training.
 3. It will make us “walk worthy of the vocation wherewith we are called” (Eph. 4:1).
7. “Seeketh not her own” (Vr. 5) –
 1. It seeks the good of others.
 2. “Is not easily provoked” (Vr. 5) –
 1. Love never goes around with a chip on the shoulder challenging someone to knock it off.
 2. Love governs the temper.
 3. Love, can on occasion, be filled with holy wrath; but there is a difference between righteous anger and irritability.
8. “Thinketh no evil” (Vr. 5)
 1. Love does not keep books. An old proverb says:
9. “Rejoiceth not in iniquity” (Vr. 6) –
10. “But rejoiceth in the truth” (Vr. 6) –
11. “Beareth all things” (Vr. 7) –
 1. This word “beareth” means “covereth” or “to roof over”.
 1. So love covers or conceals the weaknesses, faults, and shortcomings of those in Christ.
 1. Shem and Japheth covered the sins of their father Noah.
 2. The O.T. record of Lot reveals that he was a man with an eye for the material, the worldly; but in the N.T. he is called a “just Lot” (2 Pet. 2:7).

3. David committed the sins of adultery and murder, but there is no mention of them in the N.T. Love and grace prevail to “cover” the sins of these O.T. saints.

12. “Believeth all things” (Vr. 7)

1. – Love is not full of distrust and doubt.

13. “Hopeth all things” (Vr. 7) –

1. Love hopes when all else ceases to hope.
2. Love never lets go. It will survive endless disappointments and still go on hoping.

1. The student studies in hope;
2. the farmer sows in hope;
3. the mother labors in hope.
4. Hope is ever beckoning to higher heights.
5. Hope looks, not to the process of things, but to the prospect at the end of life.
6. Hope can make the sick strong; the slave free; the beggar rich, and the coward courageous.
7. To live without hope is to be of all men most miserable.

14. “Endureth all things” (Vr. 7) – “Always patient” says Moffatt. It “bears up under, sustains, and does not murmur” says Barnes. This word is an advance on the word “beareth”. It means “patient acquiescence” holding the ground when it seems that even faith and hope are gone. Love like this holds its ground in the day of defeat. At midnight it keeps its face to the dawn.

8. Here are then the moods of love – “beareth, believeth, hopeth, endureth: set in the context of “all”.

1. So there is no limit to what love bears, believes, hopes, and endures. When hurt, love bears, when depressed love believes, when disappointed love hopes, when persecuted love endures. Someone has noted that this is one

chapter in Paul's writings in which he does not mention the name of Christ. But one can substitute the name of Christ for the word love in every instance and find a reflection of perfect love.

9. 3. Contrasts of Love (8-13)

1. "Love never faileth." He will now show that in contrast to all these wonderful gifts only love is enduring.
 1. Love is a miracle worker because it is creative.
 2. Love accelerates time. Jacob served fourteen years for Rachel, but they seemed as but a few days because of his love for her.
 3. Love lightens every load. It makes all things easy, even the most objectionable.
 4. Love is silent in its operations. It is like the sunbeams and the falling snow.
2. a. "Prophecies, they shall fail" (Vr. 8) - They shall not fail of prediction, but the gift of prophecy shall cease. Before the canon of the N.T. was complete it was necessary to have prophecy. Both Balaam and Caiaphas were prophets without love (Num. Chs. 22-25; John 11:49- 52). But the gift of prophetic communication would some day cease.
3. "Tongues, they shall cease" (Vr. 8) - Not that the power of speech shall cease, but the gift of supernatural tongues would cease. They were merely a transient form of communication. This gift of ecstasy and spiritual information was given for the unbelieving Jews (1 Cor. 14:21-22).
4. "Knowledge, it shall vanish away" (Vr. 8) - This does not mean that all shall live in ignorance, but that the special gift of knowledge shall vanish. This no doubt has special reference to the interpretation of tongues, an understanding and discernment of them.
5. All these gifts served a temporary purpose, and

until the Word was complete such signs were necessary (Phil. 3:13; Col. 1:28; 2:12).

d. Childhood state shall pass away (Vrs. 9-12) – Paul now pictures the immature stage of early Christian experience.

(1) By Way of Illustration (VR. 11) – Childhood and manhood. The Apostle now reverts to an everyday natural and personal illustration to show that the law of spiritual growth is progressive; the same as the law of natural growth. It is a process of development and transformation. There is a great difference between childhood and manhood in feeling, speaking, and understanding. Childhood is not a goal, but a stage in life unto perfection. You have here the “IN PART” and “PERFECT”. The perfect man has taken up into his maturity all the essential elements of his childhood; nevertheless he has put away all his former childish mode of speaking, feeling, and thinking.

(2) By Way of Interpretation (Vrs. 9,10,12) – Paul now sets down why certain gifts must pass away. It is because the partial and imperfect cannot be permanent. Therefore we can never boast of our present status in feeling, understanding, and knowledge. The “In part” stage sees things as a child, and “through a glass darkly”. The great secret wisdom of perfection did not come until Paul writes his Prison Epistles (Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12). In Col. 1:25 Paul says that it was given to him “to fulfill the Word of God”. So these sign gifts belong to a time of transition when the full-orb of truth was not yet made known.

Put the phrase “these shall cease” over against the other phrase “and now abideth”.

4. Consummation of Love (13)

“And now abideth.” All these gifts shall cease and have already passed away. But Faith, Hope, and Love remain. But the greatest of these three is love. Love is everlasting. Some day faith will be turned to sight and hope will be realized in reality. All salvation is wrapped up in faith; all reward is wrapped up in hope; all Heaven is wrapped up in love. Faith seeks an acceptance of Christ; Hope is an aspiration after Christ; and love is an experience of Christ. Faith speaks to me about my dependence upon revelation; hope speaks to me upon my delight in expectation; but love speaks to me about my desire for realization. Faith is not a goal, but a road to salvation; hope is not a goal, but a road to satisfaction; but love is a goal, for “God is love”. Faith and hope lead to glory, but love enters in.