

Have We Really Been RIGHTLY - DIVIDING God's Word ?

If we **add** divisions that are not in God's word

then we are **not** rightly dividing it.

We need to **observe** where **GOD** divided.

'Grace preachers' **say** that but do they **do** that?

*I know people who were sitting in denominational churches, trying to function by following the 4 gospels for practical living. They were frustrated that promises, such as prayer for physical healing, did not work for them. Then they heard a 'grace' preacher or friend talking about **right division**, who showed them that the earthly life of Jesus Christ was under the law. Because that fact alone answered many of their questions, they became followers of that teaching and took a quantum leap becoming what they call a 'right divider' and a 'grace believer'.*

Self-called 'right dividers' use **2 Tim 2:15** to divide lots of things:

2 Tim 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, **rightly dividing** the word of truth.

Before the verse that says to rightly divide, the **context** begins with resurrection 1st Christ's resurrection, then the resurrection of the elect:

2 Tim 2:8-11 Remember that Jesus Christ of the seed of David was **raised from the dead** according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also **obtain the salvation which is in Christ Jesus with eternal glory.**

11 It is a faithful saying: For if we be dead with him, **we shall also live with him:**

After the verse that says to rightly divide, Paul named 2 men who had **wrongly divided by putting the resurrection in the wrong place,** and as a result had misled some people, which is still happening even now:

2 Tim 2:17-18 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Alot of doctrines are **man-made**. We ought to be careful when we listen to a man's study, and not be persuaded by it without our own personal investigation. We learn from faithful men, but we should not allow that replace our own private time in the Word to check it out for ourselves:

2 Tim 2:2 And the things that thou hast heard of me among many witnesses, the same **commit thou to faithful men, who shall be able to teach others also.**

For many years, I have heard the slogan, "All of the Bible is **FOR** us but it is not all **TO** us or **ABOUT** us." Technically, **none** of the Bible is written **directly** to us in the USA. 'Right dividers' disregard all instructions that are not from the apostle Paul. However, we need **ALL** of the Bible to **help** us:

2 Tim 3:16 All scripture is given by inspiration of God, and **is profitable**

- for doctrine,
- for reproof,
- for correction,
- for instruction in righteousness:

We use Bible lessons from the past to encourage us for the future:

Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have **hope**.

Paul's epistle to the Corinthians extended to every saint everywhere:

1 Cor 1:2 Unto the church of God which is at Corinth,
to them that are sanctified in Christ Jesus, called to be **saints**,
with **all that in every place** call upon the name of Jesus Christ our Lord,
both theirs and ours:

In that epistle we can get a good education from observing Israel's
triumphs and failures even though God dealt with them under the law:

1 Cor 10:1-11 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock was Christ**.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness. (The principal is, there are **consequences to sin**)

6 **Now these things were our examples**,

to the intent **we** should not lust after evil things, as they also lusted.

7 Neither be **ye** idolaters, as were some of them; **as it is written**, The people sat down to eat and drink, and rose up to play. (Here is Paul **mixing what 'right dividers' call 'the prophecy program' with 'his' mystery**)

8 Neither let **us** commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let **us** tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur **ye**, as some of them also murmured, and were destroyed of the destroyer.

11 **Now all these things happened unto them for ensamples: and they are written for our admonition, (exhortation, mild rebuke, or warning) upon whom the ends of the world are come.**

Examples and ensamples are from the **SAME** Greek word **<tupos>**

which is used 16 times. **<Tupos>** is translated in the KJV

- **ensample - 5 times**
- **example - 2 times**
- figure - 2 times
- pattern - 2 times
- fashion - 1 time
- form - 1 time
- print - 2 times
- manner - 1 time

An **example** is defined as a **pattern**, a **model**, that which is proposed to be **imitated**, serving for illustration of a rule or precept.

An **ensample** is defined as an **example**, a **pattern** or **model** for **imitation**. Ensample was rarely used, even back in 1828 when Webster's Dictionary was first published.

Even though the Greek word is the same in each case self-called 'right dividers' divide between ensample (5x) and example (2x) <tupos>;

they divide between epistle (15x) and letter (9x) <epistole>;

they divide between covenant (20x) and testament (13x) <diatheke>.

Self-called 'right dividers' say the main division in the Bible is not between the Old and the New Testaments but between prophecy and mystery.

They classify as both the Old and New Testaments as prophecy and Paul's 13 epistles alone as mystery.

That is their FOUNDATIONAL doctrine of right division.

Self-called 'right dividers' see all the Bible, except Paul's 13 epistles, as being under the law, so they say they **do not apply to or about us**.

They fence around Paul's 13 epistles and guard them as unique and distinct separate from all other scripture **yet 31 times, Paul wrote the phrase "It is written" with a quotation from the Old Testament.**

Plus the fact that Paul told king Agrippa, he was testifying of Christ

like the others had done before him:

Acts 26:22-23 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come:**

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

Self-called 'right dividers' **downplay** this next verse

because they believe the New Testament is for Israel, and not for us.

Since they have no reasonable explanation for **what the verse actually says**, they claim Paul is saying that we have knowledge of 'both programs'

.... so we are **able** to explain Israel's New Testament. However, we better

let the verse say what it says and if we have a problem with that

then we need to change our paradigm instead of changing the verse:

2 Cor 3:6 Who also hath made us

able ministers of the new testament;

not of the letter, but of the spirit:

for the letter killeth, but the spirit giveth life.

- The 'letter' represents the Old Testament.
- The 'spirit' represents the New Testament.

We see an example of this principal

contrasting the **external letter** with the **internal spirit**:

Rom 2:28-29 For he is not a Jew, which is one **outwardly**;
neither is that circumcision, which is outward in the flesh:

29 But he is a Jew, which is one **inwardly**;

and circumcision is that of the heart,

in the spirit, and not in the letter;

whose praise is not of men, but of God.

- the law and grace:

Rom 6:14 For sin shall not have dominion over you:
for **ye are not under the law, but under grace.**

Talking about **things that DIFFER** Paul continued his **contrast** with

- the letter and the spirit
- the Old Testament and the New Testament:

Rom 7:6 But now we are **delivered from the law**,
that being dead wherein we were held; that we should serve
in **newness of spirit, and not in the oldness of the letter.**

Self-called 'right dividers' **boldly insist** that you can't mix,
what they call, 'the prophecy program' with 'the mystery program'.
(I'm still looking for the word 'program' in my Bible.) What they mean, is
you can't mix the Old and the New Testaments with Paul. The law is
still in effect it is our schoolmaster to bring us to Christ (**Gal 3:24,25**),
but after we have **faith**, we're not under it anymore.

They understand that the Old Testament was the law

but they **fail to recognize** that the New Testament was grace:

John 1:17 For the law was given by Moses,
but grace and truth came by Jesus Christ.

The **true contrasts** are **WITHIN** the verses themselves:

Luke 16:16 The law and the prophets were until John:
since that time the kingdom of God is preached,
and every man presseth into it.

Paul preached the end of the law and the kingdom of God, too.

Paul testified that Christ (who, we know by **Heb 9:15 and 12:24**,
 is the mediator of the New Testament) is the end of the law
 and Paul referred to the Old Testament-Law, **as it transitioned**
 to the **better** New Testament-Grace:

Rom 10:4-11 For **Christ is the end of the law** for righteousness
 to every one that believeth.

5 For Moses describeth the righteousness which is of the law,
 That the man which doeth those things shall live by them.

6 But **the righteousness which is of faith** speaketh on this wise,
 Say not in thine heart, Who shall ascend into heaven?
 (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep?
 (that is, to bring up Christ again from the dead.)

(Then he asked the question, "What does the scripture say?):

8 **But what saith it?**

(Then he answered by quoting Moses from **Deut 30:14**):

The word is nigh thee, even in thy mouth, and in thy heart:

(Then he testified that is what **HE** was preaching):

that is, **the word of faith, which we preach;**

(Then he gave the gospel of salvation):

9 That if thou shalt confess with thy mouth the Lord Jesus,
 and shalt believe in thine heart that God hath raised him from the dead,
 thou shalt be saved.

10 For with the heart man believeth unto righteousness;
 and with the mouth confession is made unto salvation.

(Then he quoted from several passages:

- the Old Testament, from **Isa 28:16, 49:23; Jer 17:7**
- himself, from earlier in this epistle **Rom 9:33**

and • Peter, from **1 Pet 2:6**):

11 **For the scripture saith,**

Whosoever believeth on him shall not be ashamed.

The **SCRIPTURAL** division is **repeatedly** made between

- the old and the new
- the letter and the spirit
- the outward (on tables of stone) and the inward (on the heart)
- the law and grace.

Paul's epistles **consistently** make this division.

Self-called 'right dividers', **according to the verses**, are wrongly dividing!

They make divisions (to name a few) between:

- earthly Jesus and the risen, glorified Lord Jesus that called Paul
- the Holy Ghost at Pentecost and during Acts
and the Holy Spirit in Paul's later epistles
- the 'earthly' kingdom of God preached in the gospels
and the 'heavenly' kingdom of God they say Paul preached
- the church before Paul and the church after Paul.

They make 2 of nearly everything:

2 Jesus' 2 Holy Spirits 2 kingdoms of God 2 churches.

And they make a secret, 'mystery' resurrection

BEFORE what the BIBLE says is the 1st one:

Rev 20:4-5 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw **the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands;**

and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. **This is the first resurrection.**

In Paul's letter (1 Cor 1:2 we read earlier) to 'all the saints in every place',

Israel and the law were used as illustrations for us:

1 Cor 9:7-10 Who goeth a warfare any time at his own charges?

who planteth a vineyard, and eateth not of the fruit thereof?

or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or **saith not the law the same also?**

9 For **it is written in the law of Moses**, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

(1 Cor 9:) 10 Or **saith he it altogether for our sakes?**

For our sakes, no doubt, this is written:

that he that ploweth should plow **in hope**;
and that he that thresheth **in hope** should be **partaker** of his **hope**.

Hebrews which I know was written to the Hebrews

contains many teachings about the New Testament we should consider

because Paul also preached them. The **new covenant** had a **better hope**:

Heb 7:19 For the law made nothing perfect, but the bringing in of a **better hope** did; by the which we draw nigh unto God.

Paul taught this same principle.

The law was good but it was unable to make the believer perfect.

So Christ came in the flesh and **kept** the law then died in the

place of sinners to exchange our sin for His righteousness:

Rom 8:3-4 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh (**outward**), but after the **Spirit** (**inward**).

With the **better hope** comes a **resurrection body** to **eternal life**:

Col 1:5 For the **hope which is laid up for you in heaven**, whereof ye heard before in the word of the truth of the gospel;

Better hope is salvation at the return of Christ at the resurrection:

1 Pet 1:3-4 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a **lively hope by the resurrection** of Jesus Christ from the dead,

4 To an **inheritance incorruptible**, and undefiled, and that fadeth not away, **reserved in heaven for you**,

5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

The Old Testament Law, given to Israel, framed a wall around them.

We Gentiles were **outside** the faith. But now, through the blood of Christ

.... the blood of the NEW Testament we Gentiles are drawn near to God:

Eph 2:11-13 Wherefore remember, that ye being in time past

Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ,
being aliens from the commonwealth of Israel,
and **strangers from the covenants of promise,**
having no hope,
and **without God** in the world:

13 **But now** in Christ Jesus ye who sometimes were far off
are **made nigh by the blood of Christ.**

Jesus Christ **pledged guaranteed for sure**

that the New Testament was **better** than the Old:

Heb 7:22 By so much was Jesus made a surety of **a better testament.**

The **better testament** was described with a '**but now**' introduction:

Heb 8:6 **But now** hath he obtained **a more excellent ministry,**
by how much also he is the mediator of **a better covenant,**
which was established upon **better promises.**

Better hope better ministry better covenant better promises.

We Gentiles, in time past, **were strangers** to all that, **but now** we have it:

Eph 2:19-22 **Now** therefore **ye are no more strangers** and foreigners,
but **fellowcitizens with the saints,**
and **of the household of God;**

20 And are **built upon the foundation of the apostles and prophets,**
Jesus Christ himself being the chief corner stone;

21 In whom **all the building fitly framed together** groweth unto an holy
temple in the Lord: **(Now we are God's temple - 2 Cor 6:16)**

22 In whom **ye also are builded together for an habitation of God**
through the Spirit. **(Now God lives in us - Rom 8:9, Col 1:27)**

Now in the **better covenant**,

we Gentiles are **partakers of better promises**:

Eph 3:4 Whereby, when ye read, ye may understand my knowledge
in **the mystery of Christ**)

5 Which in other ages was not made known unto the sons of men, as it is
now revealed **unto his holy apostles and prophets (plural)** by the Spirit;

6 **That the Gentiles should be fellowheirs,**
and of the **same body**, (as those who already believed - **1 Cor 10:17**)
and **partakers of his promise** in Christ by the gospel:

Now the promises of God belong to us Gentiles also:

2 Cor 1:20 For **all the promises of God** in him are yea,
and in him Amen, unto the glory of God by **us**.

Because we are in Christ we are the seed of Abraham by faith

and we share in his inheritance:

Gal 3:29 And if ye be Christ's, then are **ye Abraham's seed**,
and **heirs according to the promise**.

God's promise is 100% certain for all of Abraham's children by faith:

Rom 4:16 Therefore it is **of faith**, that it might be **by grace**;
to the end **the promise might be sure to all the seed**;
not to that only which is of the law, but to that also which is
of the faith of Abraham; who is the father of us all,

We Gentiles who believe will inherit the promises

with the Jews who believe. (Here is Paul **mixing** again):

Gal 3:8-9, 14 And the scripture, foreseeing that
God would justify the heathen through faith,
preached before the gospel unto Abraham, saying,
In thee shall all nations be blessed.

9 So then **they which be of faith are blessed with faithful Abraham**.

14 That the blessing of Abraham might come on the Gentiles through Jesus
Christ; that **we** might receive **the promise of the Spirit through faith**.

Next in Hebrews, we see the **1st** and **2nd covenants**, called as such:

Heb 8:7 For if that **first covenant** had been **faultless**, then should no place have been sought for **the second**.

Paul taught the same principal about the 2 covenants.

The **1st covenant** made nothing perfect

but the **2nd covenant** could.

So God rendered the **old covenant** to be **inactive**

as the **new covenant** in Christ's blood took its place:

2 Cor 3:12-17 Seeing then that we have such **hope**, we use great plainness of speech:

13 And not as Moses, which put a vail over his face, that the children of **Israel** could not stedfastly look to **the end of that which is abolished**:

14 But **their minds were blinded**: for until this day remaineth the same vail **untaken away** in the reading of **the old testament**; which vail is **done away in Christ**. (**He is the end of the law - Rom 10:4**)

15 But even unto this day, when Moses is read (**the is the Old Testament**), the vail is upon their heart.

16 Nevertheless **when it shall turn to the Lord**, **the vail shall be taken away**.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

Israel was blinded as they rejected their Christ:

Mark 12:10 And have ye not read this scripture; The stone which the builders **rejected** is become **the head** of the corner:

*God graciously offered Israel a **new covenant***

*with an '**ages to come**' statement:*

Heb 8:8 For finding **fault with them**, he saith, Behold, **the days come**, saith the Lord, when I will make **a new covenant** with the house of Israel and with the house of Judah:

Israel was given opportunity **1st** to receive their New Covenant but when they disregarded it God cast them away (**Rom 11:15**) with no special favor anymore and He opened the door of faith to the Gentiles:

Acts 13:45-47 But when **the Jews** saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.**

47 For so hath the Lord commanded us, saying, **I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.**

Israel's **new covenant** would not be like their **1st** one,
that they broke (**Jer 31:32**):

Heb 8:9 Not according to **the covenant that I made with their fathers** in the day when I took them by the hand to lead them out of the land of Egypt; because **they continued not in my covenant, and I regarded them not**, saith the Lord.

The **old covenant** functioned **externally**
being **written on tables of stone**:

Deut 4:13 And **he declared unto you his covenant**, which he commanded you to perform, even ten commandments; and **he wrote them upon two tables of stone.**

The **new covenant** would be **different** from the **old**. God designed it to function **internally** by God's Spirit working in the heart:

Heb 8:10-11 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and **write them in their hearts**:
and **I will be to them a God, and they shall be to me a people**:

2 Cor 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,

written not with ink, but with the Spirit of the living God;
not in tables of stone, but in fleshy tables of the heart.

Paul was going right along with the New Testament not being separate from it. Notice the **common points** Paul made with the prophet Ezekiel:

Ezek 11:19-20 And I will give them **one heart**, and **I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:**

20 That they may walk in my statutes, and keep mine ordinances, and do them: and **they shall be my people, and I will be their God.**

Paul wrote **matching statements** with many of the prophets:

2 Cor 6:16-18 And what agreement hath the temple of God with idols? for **ye are the temple of the living God; as God hath said, (Paul quoted 40 passages, other than his own writings in this 1 verse):**

**I will dwell in them, and walk in them;
and I will be their God, and they shall be my people.**

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And **will be a Father unto you,
and ye shall be my sons and daughters,** saith the Lord Almighty.

Paul uses language that resembles many 'prophetic' verses that self-called 'right dividers' **divide out** of 'what they designate' as **his 'mystery':**

Rev 21:3 And I heard a great voice out of heaven saying,
Behold, the tabernacle of God is with men,
and **he will dwell with them, and they shall be his people,
and God himself shall be with them, and be their God.**

Hebrews explains that the **arrival** of the **New Covenant** replaced the **Old:**

Heb 8:13 In that he saith, **A new covenant,**
he hath made **the first old.**

Now that which decayeth and waxeth old is ready to vanish away.

*The Old Testament was good
but the New Testament is BETTER!*

*The RIGHT place to DIVIDE
is repeatedly shown in the scriptures to be
between the Old and the New Testaments.*

PAUL's writings ALSO show that.

*It is WRONG to put 'the great DIVIDE'
between Paul and everyone else in the Bible!*

Paul described the 'taking away' of the Old Testament also,
as it was 'replaced' with the New.

The Old Testament was glorious but the New Testament is much more:

2 Cor 3:7-9 But if

the ministration of death, (that was the Old Testament)
written and engraven in stones,

was glorious, so that the children of Israel could not stedfastly
behold the face of Moses for the glory of his countenance;
which glory **was to be done away**:

8 How shall not

the ministration of the spirit (that is the New Testament)
be rather glorious?

9 For if **the ministration of condemnation** (again, the Old Testament)
be glory, **much more** doth

the ministration of righteousness (the New Testament)
exceed in glory.

*How often we have heard it said, "Since Paul told us
TO rightly divide let's let PAUL show us WHERE."
Well, he did! We have read many verses where Paul
divided between the Old and the New Testaments.
(Really, it is GOD - not Paul - Who shows us where!)*

Hebrews made a comparison of the **blood** of the Old and New Testaments:

Heb 9:13-14 For if **the blood of bulls and of goats**, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
 14 How **much more** shall **the blood of Christ**, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews shows Jesus Christ is the **mediator** of the New Testament:

Heb 9:15 And for this cause **he is the mediator of the new testament**, that by means of **death**, for the redemption of the transgressions that were under the first testament, (**Christ's blood actually paid the debt for all the animal blood that was shed until He came and died.**)
 they which are called might receive the promise of eternal inheritance.

Paul also shows Jesus Christ is the **mediator**:

1 Tim 2:5-6 For there is one God,
 and **one mediator** between God and men, the man Christ Jesus;
 6 Who gave himself **a ransom for all**, (**expanded from 'many' that Jesus said in Matt 26:28, Mark 14:24**) to be testified in due time.
 7 **Whereunto I am ordained a preacher, and an apostle**, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Let's read **Heb 9:15** again, for another point. The promise of eternal life for those that are called is in the New Testament:

Heb 9:15 And for this cause he is the mediator of **the new testament**, that by means of death, for the redemption of the transgressions that were under the first testament, **they which are called might receive the promise of eternal inheritance.**

It is abundantly clear from many of Paul's writings that **we** also are 'called':

1 Tim 6:12 Fight the good fight of faith, lay hold on **eternal life, whereunto thou art also called**, and hast professed a good profession before many witnesses.

1 Thess 2:12 That ye would walk worthy of God, who hath **called you unto his kingdom and glory.**

Eternal life and glory for 'those who are called' is clear in both 1 & 2 Peter:

1 Pet 5:10 But the God of all **grace**, who hath **called us unto his eternal glory** by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

2 Pet 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath **called us to glory** and virtue:

Jude also wrote to believers that were sanctified, preserved, and 'called':

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to **them that are sanctified** by God the Father, and **preserved** in Jesus Christ, and **called**:

Whether in Hebrews, Paul, Peter, Jude or whatever prophet,

the New Testament is about

- **the same calling**
- **the same promise**
- **the same eternal inheritance**
- **the same Christ**
- **the same appearing**
- **the same kingdom**
- **the same glory.**

We who claim to be 'right-dividers' have been wrongly-dividing!

We have been **taught and conditioned** to say that Paul had a unique gospel, that he called 'my gospel' but this passage will prove otherwise:

1 Cor 15:1-11 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures;** (Is Paul mixing?)

4 And that he was buried, and that he rose again the third day **according to the scriptures:** (Here is where we typically STOP reading.)

.... but keep reading (1) because the sentence did not stop there;

and (2) because **in the CONTEXT** we see that Peter, James, and all the apostles yea, and even over 500 other brothers **preached 'that' same gospel that Paul preached:**

(1 Cor 15):5 And that he was seen of **Cephas**, then of **the twelve**:

6 After that, he was seen of **above five hundred brethren** at once;

of whom the greater part remain unto this present, **(still alive)**

but some are fallen asleep. **(dead)**

7 After that, he was seen of **James**; then of **all the apostles**.

8 And last of all he was seen of **me also**, as of one born out of **due time**.

9 For I am the least **(lowest in dignity)** of the apostles, that am not meet **(fit)** to be called an apostle, because I persecuted the church of God.

(Paul realized his own unworthiness. He had wasted believers in Christ beyond measure (Gal 1:13). But after he received the gift of God's grace, himself, he worked harder for the Lord Jesus than anyone else. Sounds like the lesson Jesus taught in Luke 7:47 about the sinful woman, who loved much because she had been forgiven much.)

10 But by the **grace** of God I am what I am: and his **grace** which was bestowed upon me was not in vain; but **I laboured more abundantly than they all**: yet not I, but the **grace** of God which was with me.

11 Therefore **whether it were I or they, so we preach, and so ye believed.**

'I' = Paul or 'they' = Peter,
the 12,
over 500 brothers,
James,
all the apostles,
those in Christ before Paul **(Rom 16:7)**.

No matter **who** it was that preached it it was the gospel of the D,B,R, in context (vs. 3-4), that they received and stood for (vs. 1), believed (vs. 2, 11) and were saved by (vs. 2). They were **not** preaching another gospel:

Gal 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

Now let's get back to going through Hebrews, where we are comparing the Old Testament with the New Testament, and seeing the same divide in Paul. A testament begins with a death. That is easy to understand, because even in government today, our Last Will and Testament is effective when we die:

Heb 9:16-17 For where a testament is,
there must also of necessity be **the death of the testator**.
17 For a testament is of force after men are dead:
otherwise it is of no strength at all while the testator liveth.

Jesus' ministry here on earth was completed.
His death was near and next came resurrection and glory:

John 17:4-5 I have glorified thee on the earth:
I have finished the work which thou gavest me to do.
5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Thus, we understand that the New Testament began after the death of Christ. His work on earth was done. The payment for sin was made:

John 19:30 When Jesus therefore had received the vinegar,
he said, **It is finished:** and he bowed his head, **and gave up the ghost.**

Next, Hebrews showed the New Testament **BETTER** than the 1st one:

Heb 9:18, 22-23 Whereupon neither **the first testament** was dedicated without blood.

22 And almost all things are by the law purged with blood; and **without shedding of blood is no remission.**

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with **better sacrifices** than these.

The blood of the Old Testament sacrifices could never make the comers perfect, otherwise, they would have ceased to be offered every year:

Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.

Christ, by the sacrifice of Himself ... took away the 1st ... to set up the 2nd:

Heb 10:8-14 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; **which are offered by the law;**

9 Then said he, Lo, I come to do thy will, O God.

He taketh away the first, that he may establish the second.

10 By the which will **we are sanctified through the offering of the body of Jesus Christ once for all.**

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, **(the 1st covenant) which can never take away sins:**

12 But **this man (Christ)**, after he had **offered one sacrifice for sins for ever, (the 2nd covenant)** sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 **For by one offering he hath perfected for ever them that are sanctified.**

The promise of eternal life and glory at the present time, is stored in heaven. Believers are to patiently wait, until Christ comes and brings it:

Heb 10:34-37 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have **in heaven a better and an enduring substance.**

35 Cast not away therefore your confidence, which hath **great recompence of reward.** **(reward for the saints - Rev 11:18; 22:12)**

36 For ye have need of **patience**, that, after ye have done the will of God, **ye might receive the promise.** **(which will be received at His coming):**

37 For yet a little while, and **he that shall come will come**, and will not tarry. **(When the day of Christ starts rolling it will roll on.)**

In heaven is where blessings and rewards are stored:

Matt 5:12 Rejoice, and be exceeding glad: for **great is your reward in heaven:** for so persecuted they the prophets which were before you.

In heaven is where Jesus told His disciples to safe-keep their treasures:

Matt 6:19-20 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But **lay up for yourselves treasures in heaven**, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings **in heavenly places** in Christ:

The believer's hope is stored in heaven for the time being:

Col 1:5 For **the hope which is laid up for you in heaven**, whereof ye heard before in the word of the truth of the gospel;

Peter also wrote of the inheritance reserved in heaven:

1 Pet 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, **reserved in heaven** for you,

When Christ returns from heaven He will bring a glorified body for us:

2 Cor 5:1-8 For we know that if our earthly house of this tabernacle were dissolved, **we have a building of God, an house not made with hands, eternal in the heavens.**

2 For in this we groan, **earnestly desiring to be clothed upon with our house which is from heaven:**
(when saints will get glorified bodies)

3 If so be that being clothed we shall not be found naked.

4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, **that mortality might be swallowed up of life.**

(God deposited His Spirit in us like a downpayment):

5 Now he that hath wrought us for the selfsame thing is God, who also hath **given unto us the earnest of the Spirit.**

6 Therefore we are always confident, knowing that, **whilst we are at home in the body, we are absent from the Lord:**

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather **to be absent from the body, and to be present with the Lord.**

Jesus went back to heaven where He would prepare a **better place:**

Heb 11:16 But now they desire **a better country, that is, an heavenly:**

wherefore God is not ashamed to be called their God: for **he hath prepared for them a city.**

Jesus' disciples knew He would leave to fix a place for them and that

He would return to gather them into it and to be with Him eternally:

John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. **I go to prepare a place for you.**

3 And if **I go and prepare a place for you,**
I will come again, and receive you unto myself;
that where I am, there ye may be also.

A better hope (Heb 7:19) of the New Testament

is a better resurrection a resurrection to eternal life:

Heb 11:35 Women received their dead raised to life again (physically, but they eventually died again): and others were tortured, not accepting deliverance; that they might obtain **a better resurrection:**

We have, not just hope in this physical life

but hope in the eternal life to come:

1 Cor 15:19-21 If in this life only we have hope in Christ,
we are of all men most miserable.

20 But now is Christ risen from the dead,
and become the firstfruits of them that slept.

21 For since by man came death,
by man came also **the resurrection of the dead.**

John described **better resurrection bodies** for God's children:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **when he shall appear, we shall be like him; for we shall see him as he is.**

We are of a heavenly community. When Christ comes, we'll get a new body:

Phil 3:20-21 For **our conversation is in heaven;**
from whence also we look for the Saviour, the Lord Jesus Christ:

21 **Who shall change our vile body,**
that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Hebrews chapter 11, makes a long list of many saints who died.

They will receive the promise of eternal life at the resurrection:

Heb 11:39-40 And these all, having obtained a good report through faith, **received not the promise:**

40 God having provided some **better thing** for us,
that they without us should not be **made perfect**.

But be assured when the 'dead' saints get their **better body**

the 'alive' saints will get their eternal life then, too (see **1 Cor 15:51-53**).

Saints who have died **in Christ** will be the 1st ones to be raised.

Then the saints who have not died will go up after them (**1 Thes 4:13-17**).

The resurrection of the dead to eternal life is, for sure, **a better one:**

1 Cor 15:42 So also is **the resurrection of the dead**.

It is sown in corruption; it is raised in incorruption:

We will experience **a better resurrection**

like the resurrection of Christ:

Rom 6:5 For if we have been planted together in the likeness of his death, **we shall be also in the likeness of his resurrection:**

New Jerusalem is in heaven now

and that's where dead saints go now:

Heb 12:22 But ye are come unto **mount Sion**,
and unto **the city of the living God, the heavenly Jerusalem**,

23 To the general assembly **and church** of the firstborn,
which are written in heaven,

and to God the Judge of all,
and **to the spirits of just men made perfect**,
24 And **to Jesus the mediator of the new covenant**,
and to the blood of sprinkling,
that speaketh **better things** than that of Abel.

All the saints who have died throughout all the ages
are in heaven now

because that's where God's kingdom is now:

2 Tim 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto **his heavenly kingdom**: to whom be glory for ever and ever. Amen.

God has **one family** Some of His children are in heaven now,
others are on earth:

Eph 3:15 Of whom **the whole family in heaven and earth** is named,

God will yet **shake both earth and heaven**,
but His kingdom will stand:

Heb 12:25-28 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying,
Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore **we receiving a kingdom which cannot be moved, let us have grace**, whereby we may serve God acceptably with reverence and godly fear:

The New Jerusalem is an eternal city presently in God's heavenly kingdom but that will come down and be God's earthly kingdom:

Heb 13:14 For here have we no **continuing city**,
but **we seek one to come**.

Jesus taught His disciples to pray for that coming:

Matt 6:10 **Thy kingdom come.**

Thy will be done in earth, as it is in heaven.

Rev 21:2-5 And I John saw **the holy city, new Jerusalem, coming down from God out of heaven**, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and **he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.**

(We already read **2 Cor 6:16** where Paul also gave that promise.)

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for **the former things are passed away.**

5 And he that sat upon the throne said, **Behold, I make all things new.** And he said unto me, Write: for these words are true and faithful.

Paul wrote similar statements:

2 Cor 5:17 Therefore if any man be **in Christ**, he is a new creature:
old things are passed away;
behold, all things are become new.

Just as we read earlier **from Paul**

that Abraham is the FATHER of us all (Rom 4:16), we also read from Paul that heavenly Jerusalem is the MOTHER of us all:

Gal 4:22-26 For it is written, that Abraham had two sons,

- the one by a bondmaid,
- the other by a freewoman.

23 • But he who was of the bondwoman was born after the flesh;
• but he of the freewoman was by promise.

24 Which things are an allegory:

for **these are the two covenants;**

- the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to

- Jerusalem which now is, and is in bondage with her children.

26 • But **Jerusalem which is above is free, which is the mother of us all.**

Here again, Paul's right division is between the 2 covenants, not between himself and the rest of the Bible.

The very heart of Paul's message was **the death of Christ, His blood.**

Our **oneness with Israel** is shown clearly in the Memorial Supper:

1 Cor 10:16-17 The cup of blessing which we bless,
is it not **the communion of the blood of Christ?**

The bread which we break,

is it not **the communion of the body of Christ?**

17 For **we being many are one bread, and one body:
for we are all partakers of that one bread.**

The dispensation of the grace of God, given to Paul, was in the New Testament which was initiated by the blood of Christ whichout which no one can be saved:

1 Cor 1:23 But **we preach Christ crucified,**
unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Cor 2:2 For I determined not to know any thing among you,
save **Jesus Christ, and him crucified.**

Gal 6:14 But God forbid that I should glory,
save in the cross of our Lord Jesus Christ,
by whom the world is crucified unto me, and I unto the world.

It's the cross!

Rom 3:24-26 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation **through faith in his blood,** to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which **believeth in Jesus.**

Paul's theme was the blood of Christ and His grace:

Eph 1:7 In whom **we have redemption through his blood,**
the forgiveness of sins,
according to the riches of his **grace;**

In closing, although the **wording** is sometimes somewhat **different**

.... often the **conclusion** is the **same**:

Heb 13:20-21 Now **the God of peace**,
that brought again from the dead our Lord Jesus,
that great shepherd of the sheep,
through the blood of the everlasting covenant,
21 **Make you perfect in every good work** to do his will,
working in you that which is wellpleasing in his sight,
through Jesus Christ; to whom be glory for ever and ever. Amen.

We need **ALL the Bible not just Paul's epistles.**

We need **God's COMPLETE Word**

to be complete fully equipped for all good works:

2 Tim 3:16-17 All scripture is given by inspiration of God,
and is **profitable for doctrine**,
• for reproof,
• for correction,
• for instruction in righteousness:

17 That the man of God **may be perfect**,
thoroughly furnished unto all good works.

Paul never separated himself out from the rest of the scriptures

and neither should we!

This is David Dowell, saying, "Think about it!"