

Rightly Dividing, Pt. 2

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[0 : 0 0] Last Sunday, we did a little, I don't know that I'd call it an introduction at all, but it was kind of an example of the need for rightly dividing the word of truth.

And what I showed you was there's different commands in the Bible, and I gave you a real simple one. It was just on what man can eat or partake of. And we ran references from the beginning in Genesis, this vegetarian diet in the garden.

And then after the flood, God said, you can, fear and dread of you, I put on all beasts and four-footed creatures to fowl the air, deliver them into thy hand, they are delivered. And so man now can eat flesh and meat.

And then things change when he calls Abraham and makes promises to Abraham, and through Moses brings them out of Egypt and to Mount Sinai, and then delivers to them some new commands.

And some of those commands have to do with a very, very strict diet in order for this people to be a holy people unto him. There was things that they could not partake of, and they were unclean to them.

[1 : 0 0] And then going through time, we saw a transition in the book of Acts, and then we parked on the Apostle Paul's teaching in 1 Timothy, where he said, Every creature of God is good and nothing to be refused. And yet all this time, the Jews have been trained generations to refuse certain meats and abstain from them.

And Paul says, no, that's a doctrine of devils nowadays, for somebody to command you to abstain from meats and to forbid to marry and other things like that. And so we need to, I didn't really lay the groundwork for how, why do we receive the Apostle Paul's teaching and reject others?

Why do we park on what he says? What makes him better than others? And I didn't lay that groundwork. We just kind of showed you an example of why the need for right division, how strong this need is.

And today I want to show you a few more examples, just simple ones that we won't be very involved in, just kind of reveal to you that in this Bible, if you're going to pick it up and you're going to obey it, then you're going to find yourself in a pickle.

You're not going to be able to obey every command in this Bible. And there's things that Jesus Christ said that if you seek to obey and follow, then it's going to contrast with what somebody else says farther on.

[2 : 1 1] And now you have a choice to make. Do I obey Jesus? Do I obey the red words? Or do I obey these? Because they're two different things. So I just want to kind of open your eyes to some of this. And then in the future, I think go through some things, not really a full-on course on rightly dividing and not really getting into the nitty-gritty of it all, but maybe just kind of highlight some of the more important aspects and some of the very controversial things that has to do with the kingdom of heaven or that might have to do with the book of Acts or Hebrews or maybe try to address some of these hot topic issues along this vein of thought.

So let's take a look today. I want you to find two places to start. Find Matthew 21. Let's start with Matthew 21 and then also get Philippians chapter 4.

Matthew 21. And you can guess that this is a teaching of Jesus to his followers. And then you want Philippians chapter 4 for a teaching of the Apostle Paul.

Now just to refresh you, we looked last Sunday, the verse, the verse, 2 Timothy 2.15. It means study, number one, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

We need to study the Bible and we need to rightly divide the Bible. And so let's start in Matthew 21. And here's a topic of prayer, a promise of prayer.

[4 : 03] Who doesn't want a prayer promise? The church, people have been taught for centuries and more that when you pray, you claim promises from the Bible.

If God said this, then you claim that and you expect to see that. And there's a truth to this, but we have to be careful. Are we claiming somebody else's promise?

So let's be careful here. Matthew 21. And this is where Christ curses the fig tree. And at the end of verse 19, let no fruit grow on thee henceforth forever.

Presently the fig tree withered away. Verse 20. When the disciples saw it, they marveled, saying, how soon is a fig tree withered away? Like this is wild to just watch right in front of their face. The tree that was healthy just deteriorate to nothing.

Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea, it shall be done.

[5 : 12] And all things, all things, there's no exceptions to this, all things, whatsoever ye shall ask in prayer, believing, there's the qualifier, the faith, ye shall receive.

Now I would reckon that many of you have heard and have been around or have seen the, just are familiar with the teaching of mountain moving faith. And applying this to you, saying if you believe, if you have enough faith.

In another case, he said to have enough faith as a grain of a mustard seed. Like that's not much. And so it's not a matter, a matter of having mountain sized faith to move that mountain, but rather having enough faith just to not doubt.

And what he promises is that all things, you'll receive. not just cursing a tree, but sending that mountain over into that ocean for whatever reason that needs to be done, I don't know, but that's what he promised them.

Okay, so, wow, that's big stuff. I might make a note here also that nobody in the room has ever done anything like this. None of them, none of you. You haven't touched this kind of stuff.

[6 : 32] These are physical miracles, miraculous dealings. You haven't done that. You may have prayed for God to move in your life and to save a soul or to heal somebody, but you haven't cursed the tree.

You haven't healed the person. You haven't seen any of that kind of stuff happen. Now flip over to Philippians chapter 4, and there's a reason why you haven't. Philippians chapter 4, let's take a look at what the Apostle Paul says when people in the church, these Gentile believers that come together in the name of the Lord Jesus Christ, when they have problems.

Verse 6, he teaches them to be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And here comes the promise.

It has nothing to do with removing mountains or cursing fig trees or asking anything in my name and it'll be done. The promise is that when you give this request to God, because it's something that you're full of care over, the peace of God which passeth all understanding shall keep your hearts and minds.

That's the inner man. The inside of you will be at perfect peace in the storm. The disciples were promised that they could get rid of the storm. Paul promises that God will give you peace in the storm.

[8 : 06] Now, you might just say, well yeah, that'll happen too. You can do both. You can have both. Why not? Why doesn't Paul tell these people, why doesn't he ever tell these people, any of these churches, that they can remove the mountain, that they can remove the cursed fig tree or get the enemies of the gospel out of the way?

Why doesn't he tell them, anything you ask in the name of Jesus, that's what he said more than once. Why doesn't Paul ever take those promises and words of Jesus and give them to the church?

He never does. And if it's as good for them and good for us as it was for them, then why doesn't the apostle Paul verify it and bear witness to it? There's a reason, and it's a more detailed study to all of this, but rightly dividing.

Jesus Christ gave that promise to his 12 Jewish apostles that he had given them physical signs, wonders, they could work miracles. Take your Bible and go to Acts chapter 4.

And keep, if you're close, if you didn't give up Philipians, find Ephesians chapter 6. So I want to stay on this thought of prayer and what these men asked God for, believing that he would give it to them because they had the promise from Jesus Christ that God would give it to them.

[9 : 34] But Paul doesn't talk that way to the church. He doesn't extend those promises to the Gentile believers that have come to faith in Jesus Christ and the gospel. This is two different things going on here and a division must be made.

So take a look in Ephesians, I'm sorry, in Acts chapter 4. Verse number 29.

Here's the prayer. These apostles, these are the men that he promised this to.

You'll see the name Peter and John earlier in verse 19. And these are the men that Jesus made promises to that are now calling upon those promises and saying, God, give us the boldness and do some mighty works.

And we want signs and wonders to be done. But Paul doesn't pray for that stuff and he doesn't teach the church to pray for that stuff. Look at Ephesians now in chapter number 6.

[11 : 00] Let's contrast when Paul makes the request for prayers to be made for him so that he can preach and speak with boldness. He doesn't say anything about wonders and miracles and signs being done.

6.18. Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints and for me.

Here's the prayer request. That utterance may be given unto me that I may open my mouth boldly to make known the mystery of the gospel which I am an ambassador in bonds. He's in prison.

That therein I may speak boldly as I ought to speak. Where's Paul just saying signs, wonders, miracles, bust me out of prison. You did it for Peter. You did it for Peter back in, what was it, Acts 12, I think.

Why isn't he calling on that power and that mighty hand of God and the shaking? He's just saying the boldness. That's all he's asking for in this, what we call the church age. He's asking for boldness but for no signs and wonders to be done while he's locked up in prison.

[12 : 08] And so when you start to study your Bible and you want to understand how to pray or you want to look for some promises to cling to, you better rightly divide the word of truth because you'll find some prayers that have promises attached to them or elements in those prayers that are for an age, that are for a people, for a time and for a specific purpose of God and then you'll find other ones that have none of that stuff attached to it.

And the promise there is just that he'll give you peace and that you can speak boldly in the name of Jesus Christ and there's a few other things to add to that but you'll see that these two don't merge together. They are separate.

They are distinct for a different purpose for a different time. Now let's continue and let's pick up something else. That's one about prayer promises and showing you a little bit of a it's not necessarily a contradiction at all.

It's just there is a contrast because they're not the same. They don't equal each other. Let's show you one from if you're in Ephesians go to chapter 2 and then let's back up into the Gospels to Luke chapter 18.

We're going to compare these two passages side by side. And when we're going to read in Luke 18 I'm going to start here because in Luke 18 there is no Ephesians chapter 2.

[13 : 36] You have to understand that. There's only Genesis through Malachi. That's all there is scripture. Then there's this ministry of John the Baptist and now the Lord Jesus Christ and his disciples.

And a Jewish man comes up to Jesus and asks him a question. A very specific question. Look at Luke 18 and verse 18.

And a certain ruler asked him saying good master what shall I do to inherit eternal life? Now could I mention I won't turn you here but could I mention that in Acts chapter 16 a jailer asked the apostle Paul sirs what must I do to be saved?

They gave a different answer than what Jesus gives. And we're going to look at Ephesians 2 in a minute to show you the doctrinal answer and the doctrinal truth for inheriting eternal life so to speak.

Now this man asked a pointed question about eternal life. How would you answer that question if somebody came up to you and asked that very question?

[14 : 50] How would you answer them? Chances are you would incorporate the apostle Paul's teachings. You would not repeat what Jesus Christ said. If you did you're on the wrong side of a bad division.

Look at the next verse. 19 And Jesus said unto him Why callest thou me good? None is good save one that is God. Thou knowest the commandments do not commit adultery do not kill do not steal do not bear false witness honor thy father and mother.

And he said all these have I kept from my youth up. Now when Jesus heard these things he said unto him Yet lackest thou one thing sell all that thou hast and distribute unto the poor and thou shalt have treasure in heaven and come and follow me.

Now he doesn't give him anything beyond that about believing. You don't see faith in the chapter. Believe on me. I've come to pay for your sins.

I'm your Messiah. You don't see him telling that. The man is direct in his approach and his question. He's seeking eternal life. What must I do? Paul would have said well believe on the Lord Jesus Christ.

[16 : 08] It's exercise faith in the gospel of what Christ did. But that's not what Jesus Christ tells the man. Well you'll know that Christ hasn't even died yet. So there's that. But what he does tell them to do is to keep the commandments.

And folks say well he's just showing him that he's a sinner. Okay. Well then he never gave him the solution. He never gave him what we would call the solution of how to be saved.

All he said was sell all that thou hast and distribute to the poor. Do you understand now why so many organizations and even churches have a big emphasis on giving to the poor?

Help the poor? Feed the poor? There's your context right there. You're going to get eternal life. Or you're going to get blessings or the grace of God.

You'll get into the grace of God as they term it if you'll follow the example of Jesus Christ. I told you about my Catholic grandfather and his brother the priest.

[17 : 07] This was so strong in their terminology when we're around them. I can't I can just hear their voice saying it give to the poor. Well we don't we just go around and get donations for the poor.

That one uncle great uncle that's all he did with his life was travel and he got raised money for the poor. And they thought he was going to get himself in the grace of God for doing that thing. Jesus never gave him what Paul gives to the church so flip over to Ephesians chapter 2 and here's the doctrine that we believe and teach verse 8 and 9 for by grace are ye saved through faith and that not of yourselves keep the commandments sell that you have and give it to the poor follow me not of yourselves your salvation is the gift of God not of works lest any man should boast and just to put the two together they don't go together but to try to fit them together if the young ruler obeys well I've already kept all the commandments I've done that from my youth I've been living that righteous life according to the law which by the way the apostle Paul in Philippians 3 said I count that but don't

I just completely dismiss all of that lifestyle of living blameless under the law this young man that came to Jesus Christ was living that life of being blameless under the law and when Christ said sell all you have follow me if he sold all that he had and followed him what a great thing that he did to get eternal life to inherit eternal life but our Bible teaches us that in this age it's not of works that man could have boasted and said you people need to be more like me because I keep the commandments and I tithe and I do this and I have left all and I have forsaken and I follow Jesus and that's why I'm saved that's where my righteousness comes from our righteousness comes from the Lord Jesus Christ look at what if you're in Ephesians flip over to Philippians 3 I'll show you the verse I was quoting Philippians 3 just to connect this a little further when the man came to Christ seeking eternal life he pointed him to the law that's what he pointed him to if you read this from Matthew

I think it might be 19 that Matthew's version his response is keep the commandments those three words what must I keep the commandments and he says well which one and then he gives him a list and he's like well I kept all that but that was his response was he points him to the law and it wasn't to show him his guilt because he said I'm innocent I've kept it and so that one that teaching that way try to get around that is removed Philippians 3 verse 6 he says concerning zeal persecuting the church touching the righteousness which is in the law Paul says blameless that's what he had to his credit but what things were gained to me keeping the law being blameless in that system what things were gained to me those I counted loss for Christ he doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things his reputation and all that he's worked for his righteousness in the law have suffered the loss of all things and do count them but dung that I may win Christ and be found in him not having mine own righteousness which is of the law but that which is through the faith of Christ the righteousness which is of God by faith these are two different quote unquote plans of salvation one keep the law do this show your devotion follow me the other one don't do anything believe on the Lord

Jesus Christ they're two different plans now why do we need to rightly divide the word of truth not just for understanding when it comes to making prayers and what what you can and can't expect from God in prayer promises but also churches individuals preachers scholars theologians or whoever you call them they disagree on doctrinal terms and of the greatest significance in salvation go to a certain church and they'll tell you keep the commandments go to a certain church and they'll tell you to do your best and blessed are the peacemakers you want to be called the children of God well then you better be a peacemaker that's what Jesus said you want to inherit the earth and they just assume that is some spiritual way of talking about salvation and they just don't know what to do with the Bible with all these passages that kind of teach a version of salvation and then the apostle Paul just strips all that away and said it's not of works it's by grace through faith and the two are not the same there must be a division we must understand where the one applies and where the other applies alright if you're still in Ephesians look at chapter 4 and so there's a disagreement among

[22 : 26] I'll call them churches denominations whatever you want to call them I'm not talking about Mormons and Jehovah's witnesses or well they fit into it in their own way but churches disagree on doctrine they disagree on salvation whether it's by works or whether it's by grace alone okay now let's go to Ephesians 4 and then also turn a little bit further down to Hebrews chapter 6 here's another doctrine that is disagreed on and argued over very strongly amongst a lot of denominations a lot of them and the reason that there's a discrepancy and a disagreement is because of a failure to rightly divide the word of truth to place the correct doctrine in the correct age or whom it applies to so let's start in Hebrews first let's start there

Hebrews this is a big hot topic verse here these three verses verses 4 through 6 chapter 6 4 through 6!

the author says it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come if they shall fall away to renew them again unto repentance seeing they crucify to themselves the Son of God afresh and put him to an open shame what is the verse saying or what is it not saying the teaching in verse 6 is that it is impossible if somebody gets all of what verse 4 and 5 says and they fall away from that it is impossible to bring them back and the thinking here is that if this is about salvation and receiving the gift of God which is eternal life through Jesus Christ our Lord then if you mess up or turn away from Christ the verse says it is impossible so what there's a few teachings that come out of this they're terrible teachings but because it seems to lean one way by the wording by not understanding it it opens the door for some wickedness one of them being saying that a believer in Jesus

Christ can lose his salvation because if he falls away that must mean he lost his salvation if it's talking about salvation then he falls away from believing on Christ and then the teaching is well then he can never be quote unquote resaved and where does that leave you what do you have to stand upon if that's true after all the dust clears where do you stand that if I stop believing on Christ which is a an interpretation of verses 4 and 5 it never says believe on Christ anywhere in verses 4 or 5 but to imply that it means if I stop believing on Christ I can never be renewed or be brought back to repentance I'm damned forever if I find out salvation through Jesus Christ alone and receive it and then walk away from it

I'm damned forever now there's a truth in this text that doesn't match me or believing on Christ it matches somebody that had something and then did something that they could not revoke or undo and the only thing in this Bible that matches that is receiving the mark of the beast and worshipping his image and that's called perdition that's falling away unto perdition Hebrews warns about that in chapter 10 now beyond that the churches many churches teach that you cannot have salvation eternally and it's settled like you could lose it and they use these verses to say it even though the verse never says salvation it never says believing on Christ it never says the gospel it's talking about something with the world to powers you see that word in there powers of the world to come what is that oh that's the Holy

[27 : 07] Ghost what that's somebody that had powers like God gave Jesus Christ gave his disciples power over unclean spirits and cast out devils and to heal the sick and there's powers the world to come is a reference to the millennial kingdom that's an easy one from the Bible but you have to study it now I'm not here to spend time on Hebrews 6 go back to Ephesians chapter 4 the teaching comes out of that passage that some say well you can lose your salvation well what is the apostle Paul have to say about somebody who believes on Jesus Christ look at chapter 4 of Ephesians verse 30 and grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption let's remember what Paul does not say he does not say ye are sealed until you walk away until you fall away until you stop believing until you say a bad word the apostle

Paul does not put anything on this he says you're sealed until a day a future day God has sealed you with his Holy Spirit now come back to chapter 1 and see this same thing but a little bit stronger with the gospel when you're born again he seals his children he seals them they have been birthed into his family they're a new creature in Christ Jesus we are his workmanship created in Christ Jesus and the Bible says in 2 Corinthians 5 that we thus judge meaning we we we look at it this way that if Christ died for all then we're all dead meaning if he died for everybody that means everybody was dead and needed him to die for them else he didn't die for everybody he only died for the elect or for those who needed it but Paul's judge says no Christ died for all therefore everybody was dead and needed

Jesus Christ okay so when we believe on Jesus Christ and are born again are born into God's family and given that gift of eternal life Bible says that the Holy Spirit seals us that he indwells us and he does so until a day connecting that to Romans chapter 8 on the side here that day is also called the day of the redemption of our body it is a future day when God changes us when we either were resurrected or were changed when Christ returns we are sealed until the day of redemption Romans 8 the redemption of our body when it becomes manifest that we are the sons of God in Ephesians 1 back up to where we need to get the gospel out of this in verse 13 or I'll go to 12 because it says Christ 12 says that we should be to the praise of his glory who first trusted in

Christ that's the first thing you had to do was trust in Christ that's exercise faith in the person of Jesus Christ and what he did for you on the cross you trusted in Christ in whom ye also trusted after that he heard the word of truth the gospel of your salvation in whom also after that holy spirit of promise which is the earnest of our inheritance that is the down payment the pledge or the promise of our future inheritance!

Until the redemption of the purchased possession which Romans 8 says is your body now here's the order from Ephesians chapter 1 is that ye heard the word of truth the gospel of yourself you heard it ye believed or trusted in Christ from verse 12 and 13 and then the third thing is ye were sealed with that holy spirit of promise in chapter number 4 it says that sealing is until a future day now Hebrews teaches that somebody can fall away from something and when they do that it's impossible to renew them again unto repentance the apostle Paul teaches these believers that they have been sealed with the holy spirit of promise the promise being that God is going to the adoption of sons is going to be manifest and a reality for you right now we have been given the spirit of adoption and that is mentioned in verse 5 of chapter 1 but the spirit of adoption

[32:17] I think is in Romans 8 he predestinated! us unto the adoption of children we were predestinated to become literally to shine forth as the sons of God it hasn't happened yet you believed on Christ but he said I sealed you with my spirit that is the spirit of promise I promise by giving you my spirit that I'm going to make you not like this flesh anymore but I'm going to make you like my son a glorification promised again in Romans chapter 8 that chapter handles that now what am I trying to show you I'm trying to show you churches disagree on this whether you can be eternally secure in Jesus Christ can't lose your salvation or you can lose your salvation how do we know which passage to apply and believe it's not just Hebrews 6 there's others but at the same time there's much more material to cover and to establish a about your eternal security of your salvation of your soul so there's another one so churches disagree on doctrine about salvation by works or by grace they disagree on doctrine about whether you can lose your salvation or whether it's eternal whether it's forgiveness or whether you've been forgiven of all trespasses

I love to ask the question is it eternal life or not that's my question is it eternal! which did God promise to give you and what does the Bible say where does he ever tell you that I'll give unto you life that I might take back you don't see it but you do see the word everlasting life whosoever believe in him shall perish but have everlasting life and it's always possessing something that is everlasting or something that is eternal and I don't it's just bad teaching to say well then you could lose that if you X Y or Z let's look at one more quickly here look at Acts chapter 2 really just giving you examples of the need for right division not even laying the groundwork of why we take one teaching over the other but just showing you how there's different teachings in the

Bible 1st Peter chapter 3 Acts chapter 2 now I'm not going to get into a discourse on what this could go for a while too just like the Hebrews thing could go Acts 2 can go there's much to be discerned here but just lightly on the surface this is a teaching that is in many churches today in verse 37 now when they heard this they were pricked in their heart and said unto Peter and the rest of the apostles men and brethren what shall we do why were they pricked well he told them that you crucified the Lord Jesus Christ and that you're guilty so their conscience!

has been violated they understand that we need to do something about this and here's Peter's answer in verse 38 Peter said unto them repent and be baptized every one of you in the name of Jesus Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost receive the gift now in Ephesians we didn't see anything about being baptized when he said that you're sealed with that Holy Spirit of promise it was just you heard the word of truth you believed and you were sealed with that Holy Spirit of promise Paul didn't tell anybody they have to get baptized and then they'll receive but here Acts chapter 2 says that he tells them to repent be baptized in the name of Jesus Christ for the remission of sins many teach that you need to be baptized in order to receive forgiveness of your sins this is not I'm not making stuff up just to have material here this is a doctrine a damnable doctrine that is taught around pulpits and churches and put on congregations that you have to get baptized in the name of the

Lord Jesus why because Peter said so in Acts chapter 2 right there it is in the Bible why haven't you obeyed that do you want to go to hell I wouldn't want to die with your salvation you better get your sins you will receive the Holy Ghost if you get baptized in the name of the Lord Jesus so that's something that's a teaching there it is right out of the Bible and now if you're sitting there saying oh I've never been baptized well where does the apostle Paul tell us why do we keep parking on the apostle Paul well this time we're going to go to Peter look at 1 Peter chapter number 2 I'm sorry 3 1 Peter 3 same author years later in verse 18 he tells us that Christ suffered for sins the just for the unjust that he might bring us to

[37 : 39] God and then he connects and ties something into Noah he talks about going and preaching to spirits in prison in verse 19 which sometime were disobedient when once the long suffering of God waited in the days of Noah while the ark was a preparing wherein few that is eight souls were saved by water now were they born again by water is that baptism no they were delivered from the judgment the water was the judgment but they were floating on top of it and he says this the like figure where unto even baptism doth now save us wait a minute not the putting away of the filth of the flesh it's not forgiving your sins but the answer of a good conscience toward God but what I want to point out is the verse the beginning of the verse says the like figure it's a figure of something it's a picture of

Jesus Christ it's saying that I was a sinner and that sinner disappeared and goes down he's dead and buried and when you go under the water where did he go he's gone I don't even see him anymore because that old man is dead and buried with Christ and up comes a new creature and the picture is saying I everybody believe this I have taken Jesus Christ as my Savior I am now a new creature in Christ nothing happens under the water it's a picture or a figure of the Lord Jesus Christ being Paul says I'm crucified with Christ and says that we've been raised together with Christ the Bible describes that being buried all of it Romans chapter 6 all of these things all those elements of the gospel we get attached to us as if that happened to us but spiritually speaking in Christ all of that happened to us and therefore we're new creatures in

Jesus Christ now a thought is churches teach that you need to be baptized in order to be saved or in order to have forgiveness of sins you need to get wet and so they baptize them by the scores just to get them saved or get them believing that and is that good sound doctrine or not if so why the apostle Paul say that I thank God I didn't baptize any of you just one or two but God didn't send me to baptize but to preach the gospel why is Paul not emphasizing the baptism why is he emphasizing the preaching of the gospel instead of the baptism why aren't they supposed to be together he certainly didn't put them together and that's 1st Corinthians 1 you can take a look at that we're out of time this morning but just this morning just what we've done is just looked at one two three four different examples of where there's some different teachings that these are ones that are alive today okay not pulling this or they teach you have to be baptized to have your salvation secure and all of these teachings including the prayer ones they're a misapplication of somebody else's doctrine somebody else's doctrine so there's more to lay here more to talk about to kind of build this thing up

I think we'll continue with some more things there's another thing I'll point out Lord willing maybe next week is why we need to study this way is because not just do people disagree on what the Bible teaches doctrinally but you can make the Bible say anything you want it to say I can preach baptism for forgiveness of sins if I just park right there and ignore the rest I can preach keep the commandments I can preach keep the Sabbath all of that by going to the Bible and so we can make it say crazy things interpretation right division and in order to do that you have to study to show thyself approved so let's stop right there and we'll pick it up Lord willing next Sunday with some more talk about rightly dividing for now let's take a 10 minute break and come back at the hour