

Rightly Dividing Pt. 9, The New Testament

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[0 : 00] All right, so we're going to try to pick back up where we left off, kind of left you hanging last Sunday a little bit. And what we started to do, I introduced a concept to you that has to do with rightly dividing the Word of Truth.

The concept was fairly simple to receive from the Scripture we looked at, but it's so much harder to receive when folks consider the New Testament books of the Bible. The concept is that you cannot divide the Bible based upon the books only.

Now, in some cases, maybe you can a little bit, but overall, you can't just say this book, these books go here, these books go there, and that's the right division. That's not it. And the reason I have to say that, it may seem elementary to you, or it may seem like why you're beating that drum so hard, it's because guys, people do that. Scholars do that. Certain, I don't know what you want to call them, but certain veins of Bible interpretation do that.

They separate the Scriptures by the books, and then decide that whatever's in that book or whatever's in these books, they go here, they go here. For instance, some people take the Bible, when you finish with the Apostle Paul's writings at the book of Philemon, his writings to born-again Christians, then they say everything after that, from Hebrews to Revelation, is all future for the Tribulation or for the Jews in the Tribulation.

And some won't even agree to that at all. Some will just say, no, from Matthew to Revelation, the New Testament, that's for the church. And there's a lot of teachings about this, and I know that what I'm getting into now is a little bit of a, it's not, it's a little heavier of a topic, but I think it's receivable, I think it's understandable if we take our time and be careful with it.

[1 : 45] And so last week what we did, we looked at some passages in the Bible to show you where this, even verses right beside each other, sandwiched together, one verse is talking about the first coming of Christ, the second verse was talking about the second coming of Christ, the one had to do with Calvary, the next one has to do with his kingdom.

And they're right there in the same chapter of the same book. And so we don't have any trouble recognizing that, yes, that scripture applies here and that scripture applies there.

And yet when we get into the book of Matthew, then people just completely lose their marbles and think, no, all of this means this, and all of this is for me. And so if we can understand how to divide, not by the books, but to divide by the concept, to divide by the messages that are being preached, then I think we can get somewhere.

And now we come to the book of Hebrews, and we're going to study a little bit about this because Hebrews is a very, very commonly misunderstood book and oftentimes misapplied book.

So find in your Bible, find the book of Hebrews. And last week where we ended, I was talking about the New Testament a little bit.

[3 : 00] And I asked the question, what is the New Testament exactly? What is the New Testament? And if you answer that question by saying, well, it's the books of the Bible from Matthew to Revelation, then you're wrong.

If you say, well, I don't know what it is then. I thought that's what it was. Is the New Testament Jesus Christ healing people and cleansing lepers and raising the dead?

Is the New Testament the apostles of the Lord speaking with other tongues? It's hard to define in that kind of concept of what happens here and what happens there. Is all of this the New Testament?

Let me say it like this. Within the books of the Bible and within Matthew and going all the way to the back of the book of Revelation, what's commonly called the New Testament, let me see what my Bible calls it just for sake of, I don't know what your Bible might say here, but mine says, it says the

New Testament.

That's all it says. I thought it might have a little catchier phrase. So it calls this the New Testament and then it begins Matthew chapter 1. And if I'm a new believer and I don't understand anything about the Bible except that Jesus died for me, and then I get to Matthew chapter 1 verse 1 and my Bible says this is the New Testament.

[4 : 27] I'm going to believe it. And I'm going to start saying, well, then what I'm reading is the New Testament. I will say it like this and then we'll kind of backtrack a little bit.

So within those 27 books is the bringing in of a New Testament, an explanation of a New Testament, the history of the events that constituted it.

But to say that the 27 books are the New Testament, I think that's incorrect. And I think they contain truths regarding said Testament.

But before we really try to understand what the New Testament is, let's, or at least rather a significant distinction, let's clearly understand the Old Testament.

Now without turning, I think we've covered this enough in the book of Exodus. Back in Exodus chapter 24, we saw that God and Israel make a covenant together.

[5 : 26] They made an agreement and they sacrificed innocent animals and they sprinkled blood upon everything. And they sealed this covenant with blood.

And the Bible says in Hebrews that they were enjoined to God in this covenant, in this testament. They covenanted with him that they would obey his commands, that they would be his people, that he would be their God.

Before that, there was no testament or covenant between God and his people like this. So to say that the 39 books back there are the Old Testament, that's not exactly true either.

It's when we start in Exodus chapter 20 with the Ten Commandments. They were engraven in stone. The rest of the book of Exodus, Leviticus, gives instructions, Deuteronomy, even into our numbers in Deuteronomy.

All of these contain additional laws connected to that covenant. Ordinances, feasts, Sabbaths. And all of that is a written description of the Old Testament where the people joined to God on earth under that covenant.

[6 : 35] And there's a key thought there is that that covenant couldn't get them off of the earth. It had to do with an earthly kingdom and a promise that God would fulfill some things all the way back to Abraham.

The epistle to the Hebrews though. Now we're going to start looking at the book of Hebrews. This book is an earnest attempt to convince blinded Jews that Jesus Christ has brought in a new testament.

And therefore making their testament with Moses old. You remember the Pharisees that they said to Jesus Christ? They said, we are Moses' servants.

And they're declaring just point blank, we are sticking with what God gave Moses and what he enjoined to the nation of Israel. We are that nation still and we are holding on to that.

The epistle of the book of Hebrews is an attempt to convince these same Jews that God brought in a new testament through the work of Jesus Christ. The book of Hebrews declares that Jesus is the son of God.

[7 : 44] And as the son of God, he is superior to everything that they hold on to when they say we are Moses' servants. The book is saying, but Jesus is better than angels in chapter one.

He's better than Moses in chapter three. He's better than your tabernacle. He's better than your law. He's better than your Levitical priesthood. Look at chapter seven of Hebrews.

Chapter seven. Everything that the Jews believed in, everything they held to and revered, Jesus Christ was better than. He's above it and he's the completion of it.

They can't fulfill their own law, but he did and in doing so he brought in something new. Let's just look at a few verses here in Hebrews. Chapter seven, verse 22.

Seven, 22. By so much was Jesus made a surety of a better testament. This is the one that's also called the New Testament, but he's something different.

[8 : 51] Look at chapter eight and verse six. And let's read this to the end of the chapter. Hebrews eight, verse six. 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.

For if that first covenant had been faultless, then should no place have been sought for the second. 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, not according to the covenant that I made with their fathers.

Remember that one. In the day when I took them by the hand to lead them out of the land of Egypt. But they continued not in my covenant and I regarded them not, saith the Lord. 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 in their mind and I will write them in their hearts and I will be to them a God and they shall be to me a people and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord.

For all shall know me from the least to the greatest and I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more. In that he saith a new covenant, he hath made the first old.

[10:08] And there comes the terminology Old Testament. Now that which decayeth and waxeth old is ready to vanish away. He continues into chapter 9 to describe that old covenant, the first covenant, with its sanctuary, with all of its elements, with its priesthood.

And then it describes that Jesus Christ is better than all of that and he did it, he obtained eternal redemption for us rather than something temporary. He's, verse 15 of chapter 9, he's the mediator of the New Testament.

The New Testament. And now look at chapter 10 and verse 9. Then said he, Lo, I come to do thy will, O God.

He taketh away the first, that he may establish the second. Now this is elementary stuff, right? This thought of Jesus comes in and he fulfills the one and gets it out of the way and institutes a new one. Well, you have to understand the book of Hebrews and the angle here is to convince these Jews that have rejected their Messiah and murdered him and said, We have no king but Caesar. And it's an attempt now to convince them that Jesus is the surety and he is the fulfillment of and he is capable of bringing in something better, a more perfect covenant.

[11:36] So what is the New Testament though? Well, I'm going to give you two answers to this. It's a new covenant that God makes with Israel as a nation.

This is important. As a nation. Just like the first thing was as a nation, the second is as a nation. A covenant that God makes with Israel as a nation, it's going to be confirmed fully, going to be realized in its entirety when he comes back to this earth.

When in Romans chapter 11, when the fullness of the Gentiles come in, then comes the Messiah back for his people and then shall all Israel be saved. And you can read Romans 11 on that.

I don't want to get into it this morning. But as a nation, that is confirmed and realized when he returns. But the covenant extends beyond Israel. It also extends to anybody who will obey the gospel.

And so flip back to Acts chapter 10, and let's just take a quick little glance at how this is fulfilled in real time as things are changing in the book of Acts.

[12:39] Find Acts chapter 10. Now stay with me because it's going to come to a very important point in all of this New Testament talk.

So he came unto his own and his own received him not. He had something to offer them. He was assured to have a better testament or better covenant, but they didn't want anything to do with it. And as we've already studied, then Paul says at the end of Acts, then we're going to the Gentiles and they will hear it.

Along the way, there's a transition. In Acts chapter 10, Peter is sent to Cornelius, a Gentile. He's sent to go into the Gentiles' home, which otherwise would be completely forbidden.

And he goes in and he preaches to him words of life. Look at verse 34. Then Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons.

He's talking about Jews and Gentiles. But in every nation, he that feareth him and worketh righteousness is accepted with him. And he begins to preach to them this message of Jesus Christ, his death, how God raised him up in verse 40.

[13:53] And they're commanded to preach about him and how they can, verse 43, at the end of verse 43, Whosoever believeth in him shall receive remission of sins. So Peter goes to Gentiles and he realizes it's not just about the Jews anymore.

God's allowing, extending this to Gentiles. Look at chapter 13. Acts 13. In verse 26, he's speaking to Jewish men.

That's very clear. Children of the stock of Abraham is who he's speaking to in verse 26. But as he continues, look what he tells him. Come to verse number, I'll start in 37.

But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins and by him all that believe are justified from all things, from which he could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers and wonders and perish for I work a work in your days, a work which he shall in no wise believe, though a man declare it unto you.

[15:08] And when the Jews were gone out of the synagogues, notice this, the Gentiles besought that these words might be preached unto them the next Sabbath. And when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas who speaking to them persuaded them to continue in the grace of God.

The next Sabbath day came almost the whole city together to hear the word of God. Gentiles are getting in. They're hearing, they're believing, they're wanting to know this.

Look at chapter 14. Came to pass, verse 1, in Iconium, that they went both together into the synagogue of the Jews and so spake that a great multitude, both of the Jews and also of the Greeks, believed.

And on and on, we could trace this through the rest of this book of Acts, how the word of God and this New Testament instituted by the death of Jesus Christ is now being, is opening a door to more than just the nation of Israel.

The old covenant was strictly for Israel. Remember also, we've seen this too many times now, in Matthew chapter 10 when Christ sent his apostles out to preach, he said, don't you go into any of the city of the Samaritans and go not in the way of the Gentiles.

[16:25] So whatever's going on in Matthew chapter 10 is not yet this New Testament that's happening in Acts 10, 11, 12, 13 and what's opening up.

So there's been a change and we'll continue on. How does this apply to Israel, this New Testament? Well, remember this and understand this.

Historically speaking, in the times of Christ, the table was set. The invitation was given. For Israel to receive their King and their Messiah and they rejected Him.

They did not come to Christ. They did not receive Jesus as their Christ or Messiah. Therefore, God declares they will be corrected in measure in the future in what we call the tribulation.

That nation will get it. Then Jesus will return and deliver them and they will call upon His name and they will be enjoined nationally they will be enjoined to Him through the blood of His covenant.

[17:29] Now I mentioned Romans 11. That's what describes that whole thing. It describes Paul warning the church saying, if God didn't spare Israel but set them aside and you better be careful that you mess around too, He'll do the same to you.

But then he said, but God's not finished with Israel and He's going to come back to them. The gifts and calling of God are without repentance and He is going to lift them back up and forgive their iniquities and their sins and they're going to be the apple of His eye once again.

And the Lord Jesus Christ will come and He will sit upon the throne of His glory and the twelve apostles will judge the twelve tribes of Israel. The whole thing gets set back up. God's not at all through with that nation though they're temporarily blinded.

So the New Testament was set up, the tables set for them to receive and to get in under this and they said, we're not interested. And so then God turned to some others.

Let's consider what He did here. Look at 2 Corinthians chapter 3. They said, we've got a covenant already with God.

[18:37] A covenant that we haven't been able to keep our end of it ever and it's not working out at all but we're going to stick with it. And God said, no, I've got a better idea, a much better idea.

You just have to receive this one by faith. So 2 Corinthians 3, the New Testament is not based upon any individual's performance or their obedience but rather it's based upon the performance of the Lord Jesus Christ.

It's a different testament. In chapter 3, notice what Paul says to the church in verse 6. He calls us ministers of the New Testament who also hath made us able ministers of the New Testament.

Not of the letter but of the Spirit. Notice the difference. The Old Testament he's calling the letter. The New Testament he's calling the Spirit. That's important. For the letter killeth.

The law shows you your sin. Paul was alive without the law once, Romans 7, but when that commandment came, sin revived, he died. The law killeth.

[19 : 54] It leaves you dead before God in your trespasses and sins. but the Spirit, the New Testament, giveth life. Verse 7. But if the ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which glory was to be done away, how shall not the ministration of the Spirit be rather glorious?

He's comparing the old and the new and saying really there's no comparison at all. For if the ministration of condemnation be glory, how much more doth the ministration of righteousness exceed in glory?

For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. I know the wording kind of jumbles itself on top of each other but he's telling us that the Old Testament in its day was glorious but when you compare it to the new that glory is not even worth considering.

It says it's this one excelleth the New Testament excelleth in glory. There's another verse I wanted to read there. Well that's enough.

[21 : 13] So comparing the two the old to the new there's nothing even worth comparing. Consider the Old Testament had many sacrifices daily. The New Testament just one sacrifice forever and it's over.

The Old Testament had a worldly sanctuary with carnal ordinances. The New Testament is based upon a heavenly sanctuary an eternal one. The Old Testament had offered temporary atonement for your sins but it couldn't make anybody perfect.

The New Testament I mentioned it in Hebrews chapter 9 that Jesus Christ obtained eternal redemption for us. The Old Testament was carnal but in 2 Corinthians 3 the New Testament something spiritual.

Spiritual. Now this is important. Today while Israel is under blindness there's a spiritual covenant that God has made available to a spiritual people who offer up spiritual sacrifices to him by Jesus Christ and that people collectively is known as the church.

But remember this. The New Testament is not a collection of books. It's not Matthew, Mark, Luke, John, Acts, Romans. Just because Hebrews just because that book go back to Hebrews again is in the New Testament writings just because Hebrews is on this side of Calvary and it's not back there with the prophets does not mean that everything in the book of Hebrews is for a spiritual people aka the church.

[22 : 53] I don't want to put a number on it but it's very high of how many preachers will never make this distinction and understand that everything in the book of Hebrews is not for the church or for the born again Christian of this age.

They will always say it's in the New Testament or it was written to Hebrew Christians and therefore it all applies it's after Calvary so it's us. This is what they'll all say. I want to reiterate this.

The New Testament is not a collection of books. Just because Hebrews is in these books that people call the New Testament just because it's placed where it is and takes place in time after Calvary does not mean everything written in the book of Hebrews is for the church.

It doesn't mean it all applies to us. Here's something to be crucial on. Get this. Do not mistake the New Testament and the church.

They are not the same. Never are they the same. The New Testament is one thing. It's almost more like an umbrella and the church is under that umbrella but so is the nation of Israel and if you confuse the two or if you think everything in the New Testament is the church and everything in the church is the New Testament Matthew then you're lost.

[24 : 16] You'll never make sense of your Bible. This is a little bit more detailed but it's all rightly dividing the word. It's all conceptual understanding of keeping you from making messes and getting false doctrine and believing it and trying to do something that's not for you to do.

the church is joined to the Lord under that New Testament umbrella but God's business and God's relationship with Israel has not yet been fulfilled or completed and so under that umbrella as well is

God being enjoined to Israel and God's joining to the church is not the same as God's joining to Israel although they both take place under the umbrella of the New Testament.

The New Testament then is bigger than Israel and is bigger than the church and while both entities are joined to God under the Testament they're not joined equally and they're not joined identically. If this makes a little sense then my job's done. If it's more confusing than anything then it's not don't feel bad it's not an easy subject.

I think most Christians do not grasp that statement or anything to do with it. It's so offensive to them to say that a book in the New Testament doesn't apply to them fully.

[25 : 47] Things in it do things work yes but why do they say that number one because they don't rightly divide the word of truth number two they don't study enough Bible to even understand a need for such a statement to say that Israel and the church are joined to God differently.

So come back to Hebrews chapter 9 Hebrews chapter 9 and let me illustrate this and see if this makes sense to you.

Hebrews 9 verses 16 and 17 for where a testament is there must also of necessity be the death of the testator and we know this is Jesus Christ for a testament is of force after men are dead otherwise it is of no strength at all while the testator liveth.

So let's consider somebody's last will and testament. Let's imagine it to be a wealthy businessman so that it has more than what I have to offer.

So somebody who's got a whole big portfolio and a lot of properties and just the lawyer has got the list in his last will and testament of who gets what and where it goes. That lawyer may read the thing off and say to all my children I give and we mention such and such and so if you're one of his children then that applies to you.

[27 : 12] And if he says to all my employees I give this, this and this and while that would sound separate the children if they work for their father they're also his employees and so they get in on that part too.

But over here that first statement only applies to the children not to all the employees. Does that make sense? The children can receive both of these things because if they are in fact employees. Just imagine that the last will and testament is read off and certain people become heirs of certain things and whatever has your name on it wherever you fit into that will and testament that's for you to expect and that's for you to receive.

Now Jesus Christ brought in a new testament and it's of force after men are dead and so he instituted something new and he made the first old and he took it out of the way.

The new testament addresses different people just like that wealthy man's last will and testament. If your name falls into the category of the Hebrews then there is something for you.

[28 : 19] If you're one of those twelve tribes scattered abroad or the strangers scattered that Peter mentions then by all means believe and read and receive what is written for you.

If your name falls underneath the born again believer of the church that has been begotten by the gospel of Jesus Christ then you follow the words that are written in the new testament that are written for you.

But just because it's a testament doesn't mean it just gets completely dumped on your lap and dumped on their lap the same. You have to make a distinction between the Jew and the church. People that say the church replaced the Jew they're dead in the water. Let me show you one verse. Look at Romans chapter 11. I wasn't going to go here but this is worth seeing.

Get there and I want you to see this with your eyes. And I want to read one verse to you and I want to read it to you wrong.

[29 : 26] So watch and pay attention how I read it. And this is the reason I'm reading it wrong is because this is the way a lot of Bible teachers teach the Bible. Not this verse but this is what they say.

That when the deliverer returns to the earth when the fullness of the Gentiles become in and God's going to do something again verse 26 they believe verse 26 and so all the church shall be saved. As it is written there shall come out of Zion the deliverer and on it goes the forgiveness of sins the covenant take away your sins and they believe that when Jesus Christ returns to earth he is going to deliver all the church from the tribulation and all of Israel and all of it is just kind of mesh and blend together into one big happy family.

But no Paul says Israel future shall be saved. He doesn't say the church shall be saved because the church doesn't need to be saved at this point when you study your Bible.

They've already been caught away and so shall we ever be with the Lord and yet down here on this planet Israel is going through some stuff and according to revelation and through some of the prophets they're going to be running for their lives but when the Lord returns to earth the remnant is received and restored and saved and they're planted in their land and God covenants with them that covenant now becomes a reality he takes away their sins that thing we read in Hebrews about nobody's going to say know the Lord because they're all going to know me I'm going to put it in their hearts that's coming to pass here as Paul talks about the future in Romans chapter 11 and then he concludes by just saying who hath known the mind of the Lord the way God worked this out and set it up it's Paul got some insight to it but it's mind blowing to see it all and try to lay it all out so could you get this concept this morning while we're trying to discuss a little bit about the

[31 : 33] New Testament really the whole big picture here is to understand the book of Hebrews and why it is where it is and how it can be in the quote unquote New Testament books and yet not be given written to the church so come back to that book we'll just wrap this up with a few thoughts come back to Hebrews and chapter one I started all of this maybe it was last week by saying if you get a piece of mail and it has your name on it you open it up and you read it because it's all there for you but if you open up the Bible and have a piece of mail that says to the Hebrews then you already have an indication that this is aimed at somebody else and so what the scholars do is say well these are Christians in the first century and because they're Christians then everything that's written here is to Christians and I'm trying to show you in a long roundabout way but I'm trying to drive the point down your throat that just because it's a book of the Bible doesn't mean everything in that book applies to everybody the same way it could have something for somebody here it could have something for somebody here and I already showed you in one case it could be the same verse that can speak to one generation at one time and a future generation at another time in a different way and that's how special this book is and that's why you have to approach it with fear and trembling and don't come to it thinking you know something as soon as you take that book and say it belongs there you're going to lose a ton of light and you're going to introduce a ton of problems at the same time okay so the book of

Hebrews obviously written to Hebrews it is loaded with Jewish content it is loaded with Jewish references from the very first verse God who at sundry times and diverse manner spake in time passed unto the fathers by the prophets Jews Jews Jews hath in these last days spoken unto us Jews by his son a Jew whom he hath appointed heir of all things by whom also he made the world so right away Jewish references to the past and it's Jewish content the change here is from the apostle Paul writing to Romans to believers in Thessalonica and Philippi and to individuals like Timothy and Titus and Philemon and yet the change in audience is unmistakable there's a change a transition going on in your

Bible and now the Lord has a message for his people the Hebrews and so there's a change in audience and it's very crucial to understand there's a change in message that appears in this book it is under the New Testament but it doesn't mean it applies to the church in its entirety if there's references to Jesus Christ bringing in a New Testament amen we can say that for sure we believe that that's the book that's the truth that's what God did we can stand beside the writer here addressing the Hebrews and say what you're saying is right because we've experienced it too from the apostle Paul teaching us and laying a foundation in his doctrine that what you're saying Jesus is better than everything they have amen we stand beside them and we agree with this book but when there's certain verses which we'll get to in a future I'll call them red flag verses there's certain red flags that jump out of

Hebrews that you better not touch you better not pretend they're for the church and when you do you're crossing doctrine you're not rightly dividing and that's that's why all this set up to show you to get your mind to understand Hebrews I'm not saying it's for somebody else it's not for us don't touch it I'm never saying that I'm saying it can have application instruction it can have instruction for somebody else under the New Testament at the same time as the church is under the New Testament because that's a bigger umbrella than either one of us church or Israel and we're not joined to God identically now if a Jew today wants to be saved they come to the gospel of Jesus Christ and they believe on Christ just like I do and in the church there's neither Jew nor Greek male nor female all of us are together bond or free we all make up the body of Christ today so a

Jew today that wants to come to Christ or wants to be saved under the New Testament they get in through the church but when Jesus Christ returns the church and Israel are not the same he's going to enjoin his people to him once again let's look at a few quick things here notice the first word of this book it's not Paul though if you start turning to your left you'll read 13 books in a row that start with the!

[36 : 46] Paul and now God a Pauline epistles are all addressed to saints to the saints which be at Philippi to the saints at Rome called of God so forth this book is not addressed to saints nowhere in here is it saying that he's addressing this to saints he says that he has spoken unto us there's this term us in there several times but it surely doesn't say to the saints which are scattered abroad that's what many would want you to believe and that's just not there it's not true all right it's packed with Jewish customs look at chapter three verse number one wherefore holy beloved or holy brethren partakers of the heavenly calling consider the apostle and high priest of our profession high priest well he's definitely not writing to the churches of Galatia talking about the high priest he's writing to Jews because their culture demands an understanding and he references the high priest he does it in chapter four and verse fourteen seeing then that we have a great high priest that is passed into the heavens

Jesus the son of God identifying Jesus Christ chapter five verse one the third and fourth word high priest verse five verse ten high priest all through this in chapter six and chapter seven is a reference it carries through the high priest look at chapter six and verse nineteen there's another one the tabernacle chapter six verse nineteen which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil when does the church ever have any need or curiosity about within the veil that's never one time been on the radar of any born again believer that has become part of his body the church they're not worried about what the Jews are and he's going to expound to those people the tabernacle it's mentioned in chapter seven in verse thirteen about the altar different elements of this in chapter eight verses three through five there's the high priest and he's offering gifts and sacrifices and he's recalling how

Moses had to build that tabernacle according to a pattern the first ten verses of chapter nine it's the same thing as a description of a tabernacle and the priesthood and all those elements that were there at the tabernacle the candlestick the table the showbread the church doesn't care about that stuff Paul doesn't take those elements and teach us about them and how they minister Paul doesn't even touch that stuff but this book is loaded with Jewish references and material and customs and I won't go any further with that it mentions the law it mentions the Sabbath it mentions in chapter 11 their heroes of the faith as we call them and I know it goes back beyond Abraham but when it starts with Abraham it goes through all of these mentions of these men and women through their judges their fathers their judges their kings and what they did in accomplishing certain things with God by faith talks about Mount Sinai in chapter 12 all of these are staples in their culture and history and in their customs so why is there such a change here and why is this book different than the others well because after the

Pauline epistles to the church God has a new message for the Hebrews and God wants to bring his people Israel to Jesus Christ through the New Testament and he's going to explain this to them but to just relegate it to say that it's to Christians and to Hebrew Christians and just to try to make it merge with all of Paul's epistles I can't maybe we can show you the problems with it but it gets even more nitty gritty and I'm not really trying to wear you out with all of this the red flags will come up when you try to take Hebrews and make it match Paul you cannot do it and so therefore we recognize that there has to be a division there has to be a division because this book is not going to contradict itself and if God has one instruction for one people and another for another then let's figure out who that people is and what that time might be and let's make a division and that's what we're going to end up doing with some of the content not the book some of the content of the book of

Hebrews as we're going to rightly divide and so we'll stop here but I hope you at least understand the difference between the New Testament and the church or the New Testament and Israel or the church in Israel and understand they're not the same and they both are enjoined to God in different ways under the same Testament and this is not complicated it's not a paradox God does that's what he is God does these things so we'll stop there and we'll pick it up the next time we come together