

Peter & Paul's Respective Gospels

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Date: 19 February 2012

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[0 : 00] I think it is abundantly apparent from the passage just read that there is a distinct difference between what the Apostle Paul was preaching to the Gentiles and what Peter and his fellow apostles were preaching to the Jews.

And all of this contributes to what we refer to as the difficulty of the transition period because there is a definite divergence that is taking place here from the gospel that had been proclaimed before Paul came on the scene as compared to what it is that Paul is now proclaiming.

Because Peter and the Twelve were exclusively sent to the circumcised, to the Jews. That was made very clear at the outset in Matthew 10 when our Lord called them.

However, Paul the Apostle was raised up of God after the ascension of Christ and specifically titled as the Apostle to the Gentiles.

This was completely new. There had been no Apostle to the Gentiles. The Gentiles were without God, without hope, strangers to the covenants and promises of Israel, having no hope in the world.

[1 : 25] And Paul makes that quite clear in Ephesians 2. So what is Paul going to preach to these non-Jewish people?

Is he going to preach to them the law of Moses? You have to be circumcised. You have to keep kosher kitchen. You have to observe the Sabbath. No, no. He's not going to try to make Jews out of Gentiles because they have come to faith in a Jewish Messiah.

And this was the rub of the matter. There were many Jews, believing Jews. Jews who believed Jesus was the Messiah and embraced him as such.

But they thought that any Gentile who wants Jesus as his Messiah should also become a Jew, a convert to Judaism.

And it was unthinkable that God could accept them any other way. And one reason they thought that, one reason they thought that was because they were under the idea that the law of Moses was permanent.

[2 : 33] It was always to be enforced. There would be no time when the law of Moses would not be valid and applicable. But that was never the intent of God who gave the law to Moses to give to the children of Israel.

That all comes under the purview of what is referred to as the Old Covenant or the First Covenant. It is also the Mosaic Covenant. It includes all of the laws, all of the rituals, all of the regulations, the sacrificial standards.

It includes everything in Exodus, Leviticus, Numbers, and Deuteronomy. It all has to do with how the Jewish community is to be conducted.

Religiously, morally, and every other way. But it didn't apply to Gentiles. God never gave the law of Moses, the commandments, and all the rest. He never gave that to the Egyptians.

Never gave it to the Assyrians. Never gave it to the Babylonians. They were not under obligation to do any of that. And for the most part, they didn't even know about it. And they didn't care about it.

[3 : 40] It was given specifically for the seed of Abraham, the children of Israel. Now, when Christ came on the scene, he did not come to do away with the law or to destroy the law.

He came to fulfill the law. And if you want to know what the proper interpretation of the law and the way it was to be carried out and was to be done, you read the Sermon on the Mount.

Because the Sermon on the Mount, the Sermon on the Mount is Israel involving itself in keeping the Mosaic law in the spirit and intent of the law.

Not in the letter of the law and in ways to evade portions of it that you didn't like and all the rest of it. The Sermon on the Mount is the constitution of the kingdom.

By the way, it is not the constitution of the church. There is a huge difference. If you want to think in terms of a constitutional document, in other words, of what is the church to consist?

[4 : 52] Of what does it, is it constituted? From which we get the word, of course, constitution. What's it made up of? What's it about? You will find that in the letters that God inspired the apostle Paul to write.

Because he wrote to the churches. And when you read Romans and Ephesians and Colossians and Philippians and Galatians, you're reading material that is pertinent to this new body that God has raised up.

That isn't just Gentile and it isn't just Jewish, but it is Jew and Gentile together blended into one body making one new man.

And Paul said that God has broken down that middle wall of partition that previously separated Jew from Gentile, and he has put them together in one body.

And that's called the body of Christ. Paul makes reference to this in numerous of his writings. And here in Galatians 2, and we've been cycling back and forth between Ephesians and Galatians, because this material is just so personal.

[6 : 05] And by the way, this is all about authority. And how many times have I told you that authority is the issue? Who do you recognize as your ultimate authority?

Who has provided the marching orders, if you will, for the church which is the body of Christ? Where do we go to find out what a church is supposed to be, and what a church is supposed to do, and how a church is supposed to be conducted?

Where are you going to find that? Are you going to find it in the Psalms? No. The Psalms weren't given for that reason. The Psalms are as inspired of God as anything else.

But the Psalms constitute the Jewish hymnal. That's their songbook. And we wouldn't go to the book of Esther, and we wouldn't go to Exodus, and we wouldn't go to Jeremiah. We go to those things addressed to the churches.

That shouldn't be that difficult to understand. And if we have a proper view regarding inspiration, I don't think it is. Because as I've told you before, all of the Bible, all of the Bible is for us.

[7 : 15] For our learning. For our edification. For our blessing. But not all of the Bible is to us. And when we read somebody else's mail, and can't make sense of it, we ought to stop and think, well, maybe it wasn't addressed to us.

That's why it doesn't make sense to us. And it doesn't. And that's why. That's why we don't offer animal sacrifices. And we don't keep the Sabbath. And we don't operate with a kosher kitchen. All of those things were valid and required of another people at another time. But they are not for us.

They are not to us. I want you to look at some time frame aspects here in Galatians, because this is important. While we're still in Galatians 2, just note, if you will, and by the way, bear in mind that as far as we can determine, maybe I'm climbing out on a limb on this one a little bit.

If I am, there's somebody here who will let me know about it. I think that Paul came to faith in Christ shortly after the stoning of Stephen.

[8 : 36] The stoning of Stephen is recorded in Acts chapter 7. It's a fascinating account. And in Acts chapter 9, not too long after that, Paul had his famous encounter on the Damascus Road.

So, bear in mind some of the time frames that are mentioned here. And if you will, look at Galatians chapter 1, and verse 13, where Paul says, you've heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it, etc.

I was advancing in Judaism. And then he talks about his conversion, in verse 15 and 16. And he says that, when God called me, that I might preach him, Christ, among the Gentiles, I did not immediately consult with flesh and blood, nor did I go to Jerusalem, to those who were apostles before me.

I went away to Arabia, and returned once more to Damascus. Damascus is where he was converted, or close to Damascus. And shortly after his conversion, he was led of the Lord to leave Damascus, where that conversion took place, and he went to Arabia.

As far as we know, he was there for an extended period of time. We don't know exactly how long, because he says in verse 18, then three years later, I don't know if that means that he spent three full years in Arabia, or if perhaps he was there for a period of time, and in some place else, and then went back to Damascus, because he tells us in verse 17 he did.

[10:26] Then three years later, three years later, I went up to Jerusalem, to become acquainted with Cephas. And I think it's really unfortunate, that the translators here, use a different name for Peter.

It just muddies the water a little bit. But Cephas is another name for Peter. This is Peter the Apostle. Don't be thrown by the name Cephas. We are talking about the Peter of the Peter, James and John, the one to whom Christ gave the keys of the kingdom, and the one who made that magnificent confession, when he said, Thou art the Christ, the Son of the living God.

It's that Peter. Peter and Cephas are one and the same individual. So we read in verse 18, that three years later, I went up to Jerusalem, to become acquainted with Peter, and stayed with him 15 days.

And as I told you earlier, that must have been an absolutely fascinating, fascinating time. Can you imagine these two together for 15 days, and Peter telling Paul about all the things that he experienced, when he was with Christ for three years, because Paul wasn't privy to that.

Paul was not in on the earthly ministry of Christ. As a matter of fact, we don't even know for sure, that Paul even saw Christ in the flesh, before he encountered him on the Damascus road.

[11:57] It's entirely possible that they never did cross paths. But then, I want you to notice, in verse 1 of chapter 2, then after an interval of 14 years, I went up again to Jerusalem with Barnabas.

Now, follow me here with the math. So we've got 17 years involved. After the conversion of Saul of Tarsus, there are about 17 years.

three of which were spent, either in the backside of the desert in Arabia, or in Damascus, or around there. And then, 14 years, and then, let me inject one thing here.

It was probably another 12 years, after the three years, that Paul and Barnabas set sail, on their first missionary journey.

And that's recorded in Acts 13. So, chronologically, this is important. Now, keep in mind, that here is this man, Saul of Tarsus, raised up of God, to be the apostle to the Gentiles.

[13:10] And he is not taking his first missionary journey, to the Gentiles, until 15 years, after his conversion.

I think that's significant. One of the things he was doing, all that time, of course, was studying, and learning. And he was preaching, but he was preaching, primarily, in and around Israel.

Preaching in the synagogues. Now, he is, up to Jerusalem, with Barnabas, and he and Barnabas, had just returned, from their first journey.

They are going to take three journeys, all together. Well, Barnabas will be along, just for the first one. But Paul is going to take, three missionary journeys, all together. And this was the first one. And after this first, missionary journey, which, by the way, didn't incorporate, Europe, because, they were confined, pretty much to Asia Minor.

And wherever they went, they were proclaiming, of course, that Jesus, was the Messiah of Israel, and the Savior of the world. Meanwhile, the fellows, who have been told, to go into all the world, and preach the gospel, to every creature, discipling them, baptizing them, in the name of the Father, Son, and the Holy Spirit, into all the world.

[14:37] These are the same ones, who were told, in Acts chapter 1, after the Holy Spirit, has come upon you, and endued you with power, you will be witnesses, unto me, in Jerusalem, Judea, Samaria, and the uttermost parts, of the earth.

In your mind's eye, just draw, a circle, if you will, and, a smaller circle, and then put a bullseye, in the center, just like a target.

And Jerusalem, is right there, in the center. Jerusalem is the bullseye. Then the next level, is Judea, that surrounds Jerusalem. And then the next area, is Samaria, that surrounds that.

And then the next area, is in, to all the world, and that's the big circle, on the bullseye. That's how they were supposed to go. Now my question for you, is this. In chapter 2, and verse 1, Paul says, After an interval, of 14 years, I went up again, to Jerusalem, with Barnabas, taking Titus with me, and it was because, of a revelation, that I went up, and I submitted to them, the gospel, which I preach, among the Gentiles.

Now to whom, did he submit it? Well, it's made very clear, that, these are Jewish brethren, and, in verse 11, he's talking about, Cephas coming to Antioch.

[16:06] Antioch is in Syria, where Damascus is of course. This is, Cephas in verse 11, is Peter. And he is, coming there. And then, there are certain men, that came from James, in verse 12.

And the question I have is, why are they still here? And why is Jerusalem, still the headquarters, for all of this?

They were told, to go into all the world. Now I can understand, them not getting to it, right away. But 14 years?

No. Correct that. Let's say 17, or 18 years. And the apostles, are still, in Israel. What happened to, the uttermost parts, of the earth?

And what about, Matthew 28, go into all the world, preach the gospel, to every creature, lo I'm with you always. Why aren't they, carrying that out? And here, in chapter 2 also, we read, a startling statement.

[17 : 20] In verse 9, it says that, recognizing the grace, that had been given to me, James, James, and Peter, and John, who were reputed to be pillars, that's shakers and movers, kingpins, gave to me and Barnabas, the right hand of fellowship, that we, Barnabas and myself, Paul, might go to the Gentiles, and they, to the circumcised.

That's clearly, the Jew. So what happened to the, all the world? What happened to Samaria, and the uttermost parts, of the earth?

Why are they still here, in Jerusalem, after all these years, have passed? Paul is the only one, who is designated, to go, to the non-Jewish community.

And all the rest, are still going, to the Jew. They never got, to that, outer circle, of the bullseye, we were talking about.

The larger circles. They are confined, right here. Why? Some answer this way. Say, well, they were disobedient.

[18 : 43] They were out, of the will of God. They should have gone, and they didn't. And I've even heard, messages like this, preached to, encourage those, in a congregation, whom, a pastor feels, may be called, to a mission field, and they're unwilling, to go.

And they even, make the application there, and use this, as a buttress, for that argument. I don't, see, any reason, at all, in scripture, to believe, that these, apostles, were disobedient, or disinterested, in fulfilling, what their Lord, had commissioned them, to do.

Well, why were they still here? I think, the only possible answer is, they had met, with opposition, and conflict, that was never resolved, and, where, they began, their ministry, very, intensely, focusing, upon the Jewish people, to whom Christ came, they were met, with continual, opposition, and persecution.

And, let me say this, to their credit, it took a lot of courage, for these men, to stay in Jerusalem. That was the hot spot. In fact, one of them, James, the brother of John, was put to death, by Herod, there in Jerusalem.

He was executed. This was not, a good place to be. And, if ever there were, a rationale, for the apostles saying, hey, let's get out of town. Now's the time, to go to all the world, because things are too hot here, and they're not appreciating, the gospel here, let's go to the outer environs.

[20 : 24] Seems like it would have been, an easy thing for them to do. But, they didn't. They stayed right there, in Jerusalem. And, the apostles, other people, were scattered abroad, because of persecution.

And, there's a passage in Acts, that tells us, that they were scattered, all abroad, because of the persecution, except, the apostles. They stayed.

And, the reason they stayed, I am convinced, is because, they considered themselves, under a divine mandate, to bring, Jerusalem, to the feet, of the Messiah.

And, Jerusalem, was not interested. And, they never did respond. The only thing, they responded with, was more persecution. And, I think that, what we've got here, in Galatians chapter 2, is a tacit admission, of the twelve, that, they, were going to continue, their ministry, to the circumcised, and we will just have to leave, the all the earth, to the apostle Paul, and Barnabas.

And, that appears to be, exactly what they did. And, I think that is, really significant. Now, I want you to bear in mind, this transition nature, because this is, critical as well, to what we're talking about.

[21 : 44] And, I have a few propositions, I want to run by you. Dealing with the difficulty, surrounding, the earlier chapters, of the Acts of the Apostles, particularly, in connection, with the distinctive, differences, between the original, twelve apostles, chosen by Christ, at the outset, of his earthly ministry, recorded in Matthew 10, Mark 3, and Luke 5, and then Paul the Apostle, chosen under, entirely, different circumstances.

In fact, his circumstances, were so different, his authenticity, was even called into question. There was no doubt, that he was not, one of the original twelve.

He wasn't. And, because he wasn't, some thought, is he really, an apostle? A real, bona fide apostle? After all, he wasn't chosen, by Christ, when he was there, no he wasn't.

But, he was chosen, by the ascended Christ, after his resurrection. Some have insisted, therefore, that Paul's apostleship, was not fully authentic, as was that, of the twelve.

Therefore, one, needn't, take Paul, and his writings, all that seriously. And, I'm saddened, to tell you, that is exactly, where many, in the Christian community are.

[23 : 07] And, I think this, contributes, to one of the reasons, for the church, being as anemic, as it is, in our own culture. We are, for, in many instances, we are, preaching, a gospel, that is, outdated.

we are, preaching, a gospel, that belongs, to, the Christ, before the cross, rather than, after the cross. And, let me tell you, it is, a, post, resurrection, Christ, that contains, all of the power, made available, to the church today.

And, so, many, are not, tapping into it. They have, a greater problem, and that is, they have a, deficient, understanding, of the inspiration, of scripture, itself.

We talked a little bit, about canonicity, the canon of scripture. Does, Paul, and his writings, actually, belong, in the Bible? Are his writings, the very word of God, as are Matthew, Mark, Luke, and John, Jeremiah, Isaiah, Genesis, etc.

Sad to say, there are those, serious Christians, who really question, the authority of Paul. Well, well, that's, that's Paul, you know. If you want to, really get the scoop, on what God wants, you've got to go to the gospels, because, that's where Jesus is.

[24 : 35] And that, dear friends, is a, terrible, terrible, mistake. You've got to understand, that the words, of Paul, are the words, of Christ.

The words, of Moses, are the words, of Christ. The words, of Jeremiah, are the words, of Christ. All scripture, is given, by inspiration, of God, and is profitable, for doctrine, reproof, correction, instruction, and righteousness, that the man, of God, may be, mature, fully furnished, equipped, under every good work.

Now, who said that? Well, Paul said that. There you go. There you go. See? Paul. You just don't, I rest my case.

All scripture, is given by inspiration, of God. Don't shortchange, any of it. But not all scripture, that is for us, is to us. And what Paul, was raised up, of God, to write, under inspiration, is that, which is specifically, designated, to, and for, the church, the body of Christ.

All the rest of it, is beneficial, it's valuable, it's enlightening, it's edifying, it's comforting. You'll find all of that, in the Psalms, in the Proverbs, in the Old Testament, in everywhere else, it's all, the word of God.

[25 : 59] But it is, particularly, designed, for the church, which is the body of Christ, that which Paul wrote. God inspired, or breathed, into his words, and he commissioned men, to write it, and of necessity, to preserve it, and allow men, to recognize it.

And this, I think, is the most powerful argument, even though it's just, a philosophical argument, but I think it's a valid one. And that is, if God, who inspired his word, is not going to take, the steps that are necessary, to preserve it, and protect it, and see to it, that it is incorporated, into the scriptures, into the canon, and that all extraneous writings, are omitted from the canon, if God does not do that, then the whole purpose, of his giving us a revelation, is defeated.

There is no other way, to look at it. The God, who inspired it, has to be the God, who orchestrates, its canonicity, that is, see to it, that it gets, into the sacred record.

Because there were, hundreds and hundreds, of extraneous writings, religious in nature. Some of them, written by well-known men of God. But they're not in the Bible.

And this leads some people to say, well, you know, there are a lot of things that, there are lost books of the Bible. There are things that should be in there. We don't have everything, that we're supposed to have.

[27 : 27] Yes, we do. And we have nothing in it, that we aren't supposed to have. Because the God, who inspired it, is the God, who saw to it, that it got into the record, and that everything, that did not belong in the record, that he did not inspire, is not incorporated in it.

Otherwise, the whole issue, the whole purpose of God, revealing himself, through the written word, goes right out the window. So the God, who inspired the record, is the God, who canonized the

record, and made it available for man, to be able to recognize it.

As regards the issue, then of apostleship, and apostolic authority, let's look, if we may, at Acts chapter 1, because it is key, and pivotal to this.

We've got an apostle, who is, out of commission. Jesus chose 12, and he sent them forth, by two. Teamed them up, made six teams of 12. Later, there's going to be 35 teams, two each, to be the 70, that will go out, as Luke records it.

[28 : 38] We don't know, who was paired, with Judas. But whoever it was, they're without a partner now.

So there are, five teams, and a half a team. Whoever it was, that was paired with Judas, doesn't have a partner. And they're supposed to go, two, by two.

And there were good reasons, for that, I'm sure. We won't go into it, but I think that, that sounds very valid. And, if you look, at the, chapter 1, and verse 15, Peter stood up, in the midst of the bread, and by the way, this is after the ascension, Jesus has risen before them, gone back to heaven, and they have been told, to wait, in Jerusalem, until they are endued with power.

They are not told, how long that will be. It just says, not many days hence, we know it's going to be, 10 days. And 10 days, the feast of Pentecost, will begin.

This is, following the 40 days, that our Lord spent on earth, after his, crucifixion. And by the way, if you put the 40 days, and the 10 days together, of course, you get 50.

[30 : 00] And that's the word from which, Pentecost is taken. P-E-N-T-E, in the Greek, means five. So, it has to do with five, 10s.

This is 50 days. We have, a military building, in Washington, D.C. called the Pentagon, because it's a five, sided, building. I think that's what, Army, Navy, Air Force, Marines, and Coast Guard, something like that.

Each one of them fills one of those, something to that effect. So, we've got a five thing. And this, Pentecost, is 50 days, after, the crucifixion.

And, they are, anticipating, something, they don't know what's coming, they don't know that it's going to be, on the day of Pentecost. They're just told, that they are to stay in Jerusalem, and they will be endued with power, not many days hence.

We don't know, that they understood anything about that, other than to say, we don't know what that's going to involve, we just got to stay here, because the Lord told us to stay here, and, something is going to happen, and we don't know what.

[31 : 06] And they don't know, that it's going to be on Pentecost. They don't know, if it's going to be two days, 15 days, 18 days, or what. But as it turns out, it's going to be 10, and it will be the day of Pentecost. So, in 15, verse 15, of chapter 1, at this time, Peter stood up, in the midst of the brethren, a gathering of about, 120 persons, was there together, and said, brethren, the scripture had to be fulfilled, which the Holy Spirit foretold, by the mouth of David, concerning Judas, who became a guide, to those who arrested Jesus.

For he was counted among us, and received his portion, in this ministry. This is nothing more than, a quote, from Psalm 69, and Psalm 109, and verse 8, and it was prophesied, regarding one who would betray Jesus, hundreds of years, in fact, a thousand years, before it happened.

Now, this man, that is Judas, acquired a field, with the price of his wickedness, and falling headlong, he burst open in the middle, and all his bowels gushed out.

That's not very pleasant, to contemplate, is it? when he took, when he took, when he took the 30 pieces of silver, that he had received, for betraying Jesus, back into the presence, of the chief priests, and he was, overcome, with guilt, and remorse, and he took the coins, and he threw them, at the feet, of the chief priests, and they said, well, this is blood money, we can't put it, in the treasury, in other words, they considered it, ceremonially, and pure money, because it was money, that was used, to secure, Judas's, traitorous act, and Christ died, as a result of it, and they, appropriately called it, blood money, so what are we going to do, with this money, we can't put it in the treasury, it would contaminate everything, somebody says, I know what we'll do, we'll buy a field, we'll buy a potter's field, we'll buy, a graveyard, right outside of town, and we'll use that graveyard, to bury people, who are indigent, have no means of support, poor people, etc, it would be, you know, be a potter's field, we'll use Judas's money, to do that with it, and that's exactly, what they did, and it's called, the field of blood, for it is written, in the book of Psalms, let his homestead, be made desolate, and let no man dwell in it, and let his office, another man take, it is therefore, necessary, that of the men, who have accompanied us, all the time, that the Lord Jesus, went in,

and out among us, beginning, with the baptism, of John, the baptism, of John, was the very, outset, of our Lord's ministry, that was what, kicked his ministry off, if you will, when he was baptized, of John, he was 30 years old, and the Jewish law, prescribed, that when a man, is inducted, into the priesthood, it is at the age, of 30,

Jesus, was not of the priestly tribe, but he was, after the order, of Melchizedek, and when he was, 30 years old, he was baptized, by John, into the order, of Melchizedek, and it was, at that time, or shortly thereafter, that Jesus, chose the 12 apostles, who were going, to be with him, so it began, with the baptism, of John, until the day, that he was taken up, from us, which is approximately, three to three, and a half years, one of these, should become, a witness with us, of his resurrection, well now, how many people, were there, we are not told, but there may have been, 40, 50, 60, these, were disciples, of Jesus, they were followers, they were hangers on, they were people, who were so captivated, by his message, and his ministry, they just followed him, everywhere he went, he always had, an entourage, with him, not only the 12, but sometimes, many other people, people, because when you, understand the notoriety, that had been realized, from the ministry, of Jesus, and one, doing these miracles, that he drew a crowd, everywhere he went, and a lot of people, just did not want, to be apart from him, and they clung, to him, no doubt there were, several hundred of them, not always with him, but from time to time, and when he would go, into a larger town, he would draw, greater number of people, from that town, so we don't know, exactly how many, there were, but there were, a lot of people, who were familiar with, introduced to, and became, very much acquainted with, and interested in Jesus, from the very first time, of his ministry, when he was baptized, and up to, and including, seeing him, after his resurrection, resurrection, because we are told, that he appeared, to Peter, and to James, and, to all of the twelve, and, to above, five hundred, brethren, at once, and Peter, and Paul said, and not only that, but most of them, are still alive, as I write this letter to you, you can go ask any of them, so, out of all of these people, who were potential candidates, as a replacement, for Judas, the twelve settled on two, now what gave them, the right to do that, some are of the opinion, that these, eleven apostles, were premature, and they acted, without authority, if they had just, waited, on the Lord, he would have, shown them, that Paul, was to be, the twelfth apostle, he was intended, to be,

[37 : 18] God's replacement, for Judas, folks, that just, won't fly, because, the twelve, were raised up, specifically, to be, apostles, to the circumcised, to Israel, Paul, was very, exclusively, raised up, to be, the apostle, to the Gentiles, you've got, a very, curious, mix there, that just, isn't, right, not only that, but there is, no reason, to believe, that these men, were acting, prematurely, or disobediently, I think, they were being, very responsible, they were using, the authority, that Christ, had given them, because he had, empowered them, with authority, to act, in his place, in his absence, they were to carry, on his ministry, and in addition, to that, numerous places, in the book of Acts, it's made very clear, that these men, were filled, and under the control, of the Holy Spirit, they are not, a bunch of, reckless individuals, who are premature, jumping the gun, taking it upon themselves, authority that they did not have, and select this man, to replace Judas, that wasn't the case at all, these are godly men, who are very sensitive, to what God wants, and now they are acting, as responsible individuals, in the absence of their Lord, so they call these, two together, they, we are told that, they, from the time, of the baptism of John, until the time, he was taken up from us, one of these, should become a witness, with us, of his resurrection, that too, was required, for an apostle, if you are going, to have, the official designation, of an apostle, you have to have, personally seen, the risen Christ,

Paul did, on, the road to Damascus, the others did, shortly after, he was resurrected, and I don't know, if you are aware of it, or not, but, does the name, Barnabas, mean anything to you? Sure, he was Paul's partner, he was also an apostle, how about Titus, Titus is one, to whom Paul, had written the letter, bearing his name, Titus, was an apostle, andronicus, and Junia, in Romans 16, 7, are described as apostles, that means, they had to have seen, the resurrected Lord, Sosthenes, in 1 Corinthians 1, is called an apostle, Apollos, is an apostle, in 1 Corinthians 4, 6, Epaphroditus, in Philippians 2, 25, Silas, Timothy, was an apostle, 1 Thessalonians, chapter 1, and verse 1, and 2, and 7, all of these, were apostles, Paul wasn't the only apostle, that wasn't, belonging to the 12, all of these others, were apostles also, and they, functioned, primarily, for, and to, the Gentiles, as opposed to, the Jews, so, we are told here, in Acts chapter 1, that they put forward, two men,

Joseph, called, Barsabbas, who was also called, Justice, and Matthias, and they prayed, and said, Thou Lord, who knows, the hearts, of all men, show, which one, of these two, thou hast chosen, to occupy, this ministry, and apostleship, from which, Judas turned aside, to go to his own place, and they drew lots, for them, and the lot, fell to Matthias, and he was numbered, with the 11 apostles, I wouldn't recommend, choosing someone this way, but you know what, this is the way, they did things, in the Old Testament time, and they are still operating, under the Old Testament, custom and culture, and to them, this seemed to be, the way to resolve it, God would give his answer, by the one, that was chosen, today, I wouldn't recommend, that we draw lots, to see who's going, to do what, when and where, and all the rest of it, but under the Mosaic, code, that was entirely possible, so here we've got, apostles, a plenty, for the Gentiles, and apostles, that are continuing, their ministry, to the circumcised, or to the 12, to the 12 tribes, of Israel, and, when you, try to, put these together, and mix them, you end up with, an irreconcilable, hodgepodge, when Paul, went to, Peter, and to the 12, and explained to them, the gospel, that he preached, to the Gentiles, lest he should have, run in vain, does that not tell you, that he preached, something different, from what they were preaching, of course, you know, one of the principal things, that you always take, into consideration, when you preach, a message, is, who's your audience, you tailor your message, to the audience, because if you don't, you may be preaching, something, that is completely foreign, to anything, they can identify with, so what do you think, Paul preached, when he went, into the synagogue, as he entered, every town, on his missionary journey, he always headed, for the synagogue, he knew, that he would find, people there, that had a reference point, for what he was going, to be saying, because they were familiar, with the Old Testament, scriptures, and what do you think, Paul preached, when he went, to the synagogue, do you think, do you think, for a moment, that he stood up, before this Jewish audience, and says, folks,

[43 : 19] I have really, got good news, for you, you know, how fastidious, in particular, you are, about keeping, the Sabbath, sundown Friday, to sundown Saturday, you don't have, to do that anymore, that's all off, forget it, Christ, has done away, with the law, and you don't need, to do that anymore, and by the way, you ladies, that slave so hard, in the kitchen, keeping a kosher kitchen, so that you never have, meat and dairy products, associated themselves, together, or mixed together, forget it, you don't have to worry, that anymore, that's all, passage, and by the way, if you have, some real strong feelings, about your little baby boy, that was born, three or four days ago, and you're just, already, as a mother's heart, you're thinking, oh, I just don't want, this little darling, to go through, the rite of circumcision, it'll be so painful, for him, and he'll cry, and scream, hey, mother, you don't have to do that, don't worry about it anymore, they don't have to be circumcised, do you think, for a moment, that Paul did that, of course not, do you know, what he did, with those issues, with those topics, he stayed clear, of them, he's not going to open, that can of worms, what's he going to preach, he's going to preach, that Jesus, is, the Messiah,

Israel, crucified, the Messiah, God, raised him, from the dead, but he isn't going, to go in, and antagonize, his audience, what's he going, to preach, when he goes, to a Gentile audience, he's going, to omit, the same things, that he wouldn't touch, on with the Jews, because it's not applicable, to them, he's going, to focus, on the fact, that Jesus Christ, is the son of God, and God sent him, to be the savior, of the world, and you can be saved, from your sins, and come into, a right relationship, with God, through what Jesus Christ, did on that cross, this is what Paul meant, I think, when he said, to the Jew, I became, as a Jew, because he was a Jew, that I might gain, the Jew, and to the Gentile, I came across, as a Gentile, that I might gain, the Gentiles, now call this, diplomacy, or whatever, but it was just, strategic placement, of his message, to fit the audience, and he wasn't, double minded, about it, he wasn't being, deceptive at all, he was just, taking into consideration, who his audience was, where they were coming from, what they needed to hear, and he delivered accordingly, now, how, is what he preached, to the Gentiles, going to sit, with the Jews, that's exactly, what this is all about, in Galatians 2, that we've been considering, and, it is going to be, an issue, of such severity, it's going to cause, real, rankling, in Israel, that somebody decided, you know what, before this thing, gets out of hand, any further, we need to have a meeting, we need to have a conference, get together, and air this issue, and reach, a formal decision, that everyone, should abide by, and that, is what Acts chapter 15, is all about, it's a very, important conference, that is held, dealing with the, express issue, of circumcision, does a Gentile, have to be circumcised, to be in a right, relationship, with God, and they made, a landmark decision, at that council, it is still, enforced to this day, questions, or comments, we've got a few

just the beginning, of an additional intense persecution, and it says that, a great persecution, the word is mega, in the Greek, a mega persecution, arose against the church, in Jerusalem, and they were all scattered, throughout the regions, of Judea, and Samaria, except, the apostles, well if ever, there would have been, a good time, for them to go to, this would have been it, but they stayed, why, I think it's because, they believed, they needed to, and some devout men, buried Stephen, made loud lamentation, over them, and, Saul of Tarsus, is on the loose, and the persecution, is very intense, this will be, our last comment,

Joe has a comment, up here, wait for the mic Joe, if you, go a little farther, in, Galatians 2, where Paul, confronts Peter later, Peter went to Antioch, and there, Peter seemed to, you know, want to regress, it would seem to, to following, the Jewish ways, he did, so, is that something, that may still be, holding him, and the other apostles, back, from going forth, to the Gentiles, they're just, somehow not ready yet, because they, they want to hold on, to the, the law, so to speak, they still want, that law, to have, some kind of, supremacy, in, in what they're doing, it seems, by that, what happens there, at that time, with, with Paul, yeah, it's interesting, that you, it's interesting, that you mention that, because I was just thinking, in connection with, with what you were saying, in Acts chapter, 20, the, let's see, where is that passage,

I think it's another one, of those that moved, what I'm looking for, is where Paul, took his vow, Paul at Ephesus, and it says, you see, how many priests, there are, that are obedient, to the faith, and they are, zealous, for the law, where is that, Acts 19, Acts 21, oh, thank you, Acts 21, yeah, yeah, and starting, in verse 17, when Paul came to Jerusalem, the brethren received us gladly, and the following day, Paul went in, with us to James, to all the elders, who were present, after he greeted them, he began to relate, one by one, the things, which God had done, among the Gentiles, through his ministry, and when they heard it, they began glorifying God, and said to him, you see, brother, how many thousands, there are, among the Jews, of those who have believed, and they are all, zealous, for the law, why were they, because that's all they'd ever known, they were steeped in the law, and the idea, that the law, is now passe, and that they're under, a new law, the law of liberty, of life in Christ Jesus, that was foreign to them, they didn't know anything, about that, and it was unthinkable, to them, that the law of Moses, could ever be, set aside, but it was, in fact,

[57 : 53] Jeremiah, in chapter 31, made it very clear, that the time was coming, when God will establish, a new covenant, with Israel, with the house of Judah, and the house of Israel, not like the old covenant, which they broke, that was the Mosaic covenant, so they should have known, that the law of Moses, as it was given, was never intended, to be permanent, but many of them, insisted that it was, and many Jews today, particularly the Orthodox, still think, that the Old Testament law, is permanent, and binding, in every way, they don't have any clue, that they are released, from the law, because of Christ, in fact, there is a sect of Jews today, called the Hasidim, they occupy, Meir Shireem, in Jerusalem, in the old city, and they are the ones, with the curls on the side, and wear the black garb, and the black hat, and everything, and let their beard grow, they believe, that when there are, enough Jews, studying the law of Moses, the Messiah, will come, and that is what, they give themselves to, so, they are very much, steeped in the law, and they, and they, still are, for the most part, for that, and you can see, again,

I just want to, I want to emphasize, how difficult, and how confusing, it must have been, to have lived, in a time, of transition, when things are moving, and changing, Paul, the apostle, lived in, both worlds, he, knew exactly, what was involved, with the law, he knew exactly, what was involved, with this new liberty, and freedom in Christ, and the church age, as opposed to the age of Israel, and he lived in both of them, and those to whom he preached, frequently belonged, to one or the other, and it had to have been, a time of tumult, and confusion, and it went on, for several years, it wasn't something, that was resolved overnight, the issue continued, and do you know what, in certain areas today, it still continues, nothing has changed, and largely, it is due, to a refusal, to recognize, the distinctive calling, and updating, of information, that God gave, through Paul, it is not to say, that anybody else, is wrong, it's to say, that, that is passé, this is what God, is doing now, in the body of Christ, and it is radically different, may we stand please, we'll be dismissed,

Father we recognize, once again, we've just barely, scratched the surface, there is so much here, that tends to escape us, but we pray, that what we have, considered today, will simply be, more pieces, that will make the puzzle, fit, and come together, thank you for being, the God of integrity, the God of order, help us we pray, as we continue, these studies, to see the order, and the intent, that is there for us, we bless you for it, in Christ's name, Amen.