

Saul the Old

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[0 : 0 0] The life and ministry of Saul of Tarsus, later to become Paul the Apostle. I think it is very apparent that throughout the New Testament, he becomes the chief proponent of the gospel that he once sought to destroy.

And even to this day, it is the conversion of Saul of Tarsus that remains the most dramatic of all conversions in all of Christendom. And I suspect that it's largely due to the fact that he would be the least likely ever to make such a quantum leap.

This was the most radical 180 degree turnaround that anyone has ever experienced. And I was somewhat intrigued by and amused by this verse, verse 22 of chapter 1, where Paul said, And I was still unknown by sight.

They did not know Saul of Tarsus to look at him and be able to identify him and say, Ah, there's Saul of Tarsus.

Didn't know him that way. But they sure had heard about him. News travels fast. And they had heard all of the negatives about this man and how he persecuted the church and wasted it, etc.

[1 : 1 9] And some perhaps had even gotten wind of the fact that he was converted. But can you imagine the rumors that would have floated around when word got out that Saul of Tarsus, the arch enemy of Christianity, had been converted to Christ?

I can just see skeptics all over that part of the world saying, Yeah, sure. Yeah. Oh, of course he was. Yeah. Now, there's a lot of skepticism.

In fact, everybody was so skeptical about the genuineness of Paul's conversion, they avoided him like the plague. Wouldn't have anything to do with him. They thought that he was going to hatch some kind of a sting operation and capture a whole bunch of Christians and be able to neutralize and do away with them.

And only one man would give him the time of day. And this one man sidled up to Saul of Tarsus and put his arm around him and said, Brother, welcome to the fold.

I believe you because I know something of the grace of God and what it's capable of doing. And you know who that man was? His name was Barnabas.

[2 : 3 0] And he was rightly labeled the son of consolation, the son of comfort. He was a great consoler. And when nobody else wanted to give Saul of Tarsus the time of day because they could not believe that his conversion was genuine, Barnabas gave him the benefit of the doubt, welcomed him to the fold, and became his partner in missions.

So, we have much more to say upcoming regarding Saul of Tarsus, later to become Paul the Apostle. This is Saul the Old and it will be Paul the New.

So now, we are talking about, in an introductory mode to these particular messages, we are talking about the subject of authority, the issue of authority and its critical importance.

And we have already noted, just to bring you up to speed, that the principal authority that God used in the Old Testament was a man by the name of Moses.

And when we talk about authority delegated to humans, make sure you understand that this is authority that is indeed delegated. None of these people possess these kind of powers or ability on their own.

[3 : 46] Only through the graciousness and cooperation of the omnipotent God was he willing to condescend and partner with people.

God never needed to use anybody to do anything, not men or angels. He could just bring into being whatever he wanted to out of fiat.

Just by issuing the word, he could bring whatever he wanted into existence. But he has chosen to utilize human instrumentality, all because it pleased him to do so, not because he found it necessary.

Away with this idea that God can't get along without people. That God needs you. No, he does not need you.

He can use you. And he is pleased to do so. But God, in order to be the independent being that he is, doesn't need to use anybody.

[4 : 56] So in these characters that he has utilized in the Bible in times past, he delegated to them his authority and put them in a position over that segment of humanity that they had with which to do.

And he used them as his mouthpiece. Moses was one of the first. Perhaps not the first, but one of the first. And the principal character of the Old Testament.

Through the pen of Moses, we have what referred to as the Pentateuch. The five books. Genesis through Deuteronomy. God used Moses to pen those.

And he put him in a position of authority over all of the nation of Israel. Later, that authority will pass to Joshua. But we're only going to concern ourselves with these principal authorities in Scripture.

The first which is Moses. And then, the authority issue will be transferred later to Peter.

[6 : 04] As we move out of the Old Covenant setting and into the New Testament, we find Peter is put in charge. Not because God had to find somebody, so he chose Peter.

But God was pleased to choose Peter. And when he said, I give unto you the keys of the kingdom of heaven. Whatever you bind on earth shall have been bound in heaven.

And whatever you loose on earth shall have been loosed. This was a tremendous authority that was being given to Peter. Using the keys of the kingdom. And he used them. In Acts chapter 2, when he preached that fearless message on Pentecost.

And then again in Acts chapter 3. And then again in Acts chapter 10, when he ministered at the house of Cornelius. Peter, of all of the twelve apostles, Peter was put in the chief position of being the spokesperson for Christ.

That authority was delegated to him. Now there's a very real sense in which all twelve had that authority. According to Matthew chapter 10. When he called them and gave them authority. But to Peter, he did give a special authority.

[7 : 17] And a special commission. And this, by the way, is the basis from which our Roman Catholic friends have labeled Peter as the first pope.

Now the scriptures do not designate him as such. But history and tradition does. And this was bestowed upon him as the first pope. It is a position with which we are not in agreement.

Especially since it was a very transitory thing. Because Peter and his authority are going to pass off the scene. And when you read further in the book of Acts.

After chapter 12. Peter is gone. He isn't referred to again at all. And I suspect that the reason for that is.

The body of Christ. Is now getting underway. And Israel's role as a nation is fading into the past.

[8 : 14] While the church is fading in. As a altogether new thing. And Peter is not really concerned with that.

Who is? Saul the old. Who becomes Paul the new. Is going to be tapped by God in the same way that Moses was.

In the same way that Peter was. But now. There is a new thing on the surface that had never existed before. And God raised up this man.

Saul of Tarsus. Commissioned him as an apostle. And he becomes Paul the apostle. And his chief ministry is going to be the apostle. To the Gentiles.

As Moses was for Israel. As Peter was for the anticipation of the establishment of the kingdom. Now Paul the apostle is.

[9 : 14] For the establishment of the church. Which is the body of Christ. So you see authority transitioning from Genesis on through the New Testament.

And the time is coming. When it will transition away from Paul. And Paul will no longer be the leading authority figure. When the church is raptured and removed from the scene.

There will be a new order that will take place. And there will be a reversion back to the anticipation of the kingdom. And the preaching of the kingdom message again.

The church will have left the scene. And Saul or Paul the apostle will be with it. So this authority issue is transitioning all through the Bible.

This is in connection with what we have labeled as the progressive revelation of the Bible. As you go through the scriptures. Which took 1500 years to compile.

[10 : 14] You see more and more of the plan and program of God being revealed as the centuries roll on. So when you get to the New Testament and you look back to the old.

The contrast is incredible. And there's a huge difference. Probably the most significant difference is the sacrifice of all of the animals.

That was standard procedure in the Old Testament. And when you come to the New, that's all stopped. No more animal sacrifice. That's all over with.

That's history. What made it history? The sacrifice of one final complete offering for sin. In the person of Jesus Christ.

So you see the progression of doctrine and the progression of revelation. And the progression of authority. It is changing. Now if you want to go back and say, well Moses is my man and he's my authority.

[11 : 13] Then you better do what Moses said. And that's what Jesus told the disciples or told the religious establishment when he was here on earth.

You need to do what Moses said. Why? Because what Moses said was still in force. It was still applicable. It was still operable. Because when Christ was here on the earth.

He functioned and lived and operated under the mosaic system. And everything that went with it. Including circumcision. The whole nine yards. And the kosher diet.

But now that's all passe. The authority thing has moved. And can you not see how this has the potential of being terribly confusing?

To a lot of people. And to a lot of people it is. Let me just inject a few things for your consideration. And we'll get on with Paul the Apostle. In all of these cases.

[12 : 12] In these issuing authority that we were talking about. The issue of authority was never final. But temporary. It was eventually transitioned to a new and later authority.

The authority as I just told you. The authority of Paul the Apostle will also be transitioned. But Paul and his writings to the church. Constitutes the present authority.

Under which the church functions. So where are we now in the scheme of things. Regarding the plan and program of God. And what we are to be about.

Where are we now in this authority thing? Well we're not under Moses. And we're not under Peter. We're under Paul.

That's the church authority. Authority for the church never existed. And wasn't needed. Until there was a church. Now there is a church. And what is the church?

[13 : 13] The church is the ecclesia. The church is the body of Christ. That is composed of believing Jews.

And believing Gentiles. Between whom there is no distinction. The barriers are broken down. This is what Paul meant when he said.

In Christ there is neither Jew. Nor Gentile. Bond or free. Male or female. But you are all children of God. By faith in Christ Jesus.

That's the church. And by the way. This is the church. Of which you must. Be. A member. If you do not belong.

To the body of Christ. You are outside of Christ. And if you are outside of Christ. You are as Paul described. In Ephesians 2.

[14 : 10] Without God. Without hope. Without Christ. In this present world. That's a terrible. Terrible position to be in. So this is the church.

Of which you must be a member. Grace Bible Church. Is just one tiny segment. Of that larger church. We have a membership too.

But ours is more administrative. And dictated by the needs of the state of Ohio. Than it is anything in scripture. So. You can be a member of Grace Bible Church.

And not be in the body of Christ. Being a member of Grace Bible Church. Doesn't place you in the body of Christ.

Doesn't provide you with salvation. Does not assure you eternal life. Only being in Christ. In the body of Christ does. Consequently. You can be a member of the body of Christ.

[15 : 10] And not be an official member of any church. Here on earth. It's debatable. In the body of Christ. In the body of Christ. It's debatable. Whether or not you ought to be. And people can argue about that. But what is not arguable.

Is being in the body of Christ. That is that which determines. Your eternal destiny. Now. In speaking about the church. Which is the body of Christ.

If one wants to know. What the church is supposed to be like. How it is supposed to operate. Where would you go.

To find that information. If you want to start a church. And function. And operate as a church. And do what a church is supposed to do. How are you supposed to know what that is?

Well. Maybe you could go to the book of Esther. Well you could. And Esther. Is as much the word of God. As is Paul's letter to the Ephesians.

[16 : 10] But it doesn't tell you anything. About what a church is supposed to be. Or do. And neither. Do the Psalms. And neither does Exodus. And neither does Isaiah.

Or Jeremiah. Because none of those. Were ever intended. To address the issue. Of the church. They were all about. The nation of Israel. And what was going on with it.

In the plan and program of God. And this leads me to say. Something that I have said. So many times. And it is still sometimes. Misunderstood. All of the Bible. Genesis to Revelation.

All of the Bible. Is for us. It's all for us. It's for our edification. It's for our learning. It's for our blessing. But not all of the Bible.

Is to us. In other words. Not all of the Bible. Is to be. Implemented. Practiced. By us.

[17 : 09] And you would be surprised. How many people. At least on the surface. Take great exception. To that. Oh. I believe all the Bible. I take all of the Bible. You do? Well.

The problem with you. Dispensationalists. Is. You just take part of the Bible. I take the whole thing. Oh. You take the whole thing. Yes. I. I believe it all. And I take it all. Well.

When did you last. Sacrifice an animal. And what animal was it? Oh. Well. I. I don't. I don't do that. Well. Now. Wait a minute.

Why don't you do that? The Bible. Specifically. Requires. Animal sacrifices. Certain sacrifices. For certain sins. Etc.

It's all laid out there. Read it. It's back in Exodus. And Leviticus. It's very clear. Well. But. But. You see. That's not for us.

[18 : 06] Oh. That's not for us. The plot thickens. Doesn't it? Well. How do you decide. What is for us. And what isn't for us. It is all.

For us. But it is not all. To us. Well. What's to us. What's to us. Is what is to. The churches. Now.

This. As they say. Is not rocket science. It seems. It seems. Logical.

That. What. Would be. The primary. Operating. Operating. Method. For the church. Would be. In. Those.

Documents. In the Bible. That are addressed. To. Churches. Romans. Galatians. Ephesians.

[19 : 03] Corinthians. This is church stuff. It is. Given. Specifically. To let churches know.

What they are to be about. How. Do you do church. That's where you find it. You don't find it. In. Proverbs.

You don't find it in Deuteronomy. It's not supposed to be there. Those were written. For a different reason. We have. Church.

Epistles. Or church letters. Or church documents. That. Are directly. Targeted. To the church. That's where we find.

Our. Principle. Methodology. Now. All the rest of the Bible. Is. Extremely. Beneficial. Nobody. Is. Discarding it. Saying that it doesn't matter.

[19 : 58] And this is one of the charges. That is frequently. Laid. To dispensation. You believe the only thing that's important. Is what Paul wrote. Well that is. Terrible. Terrible.

Misrepresentation. Of the position. Nothing. In the word of God. Is more. Inspired. Than anything else. In the word of God. But there are.

Audiences. To whom. Different portions. Of scripture. Are directed. And that. Really. Needs. To be taken. Into mind. Do you.

You're going to take all of the Bible. Tell me. Boy. This would really go over well today. And in this society. Wouldn't it. Do you stone homosexuals. To death. That is what the law of Moses prescribed.

If a man lies with a man. Or a woman with a woman. In a sexual way. They are to be stoned. To death. If a teenager.

- [21 : 01] Is rebellious. And will not listen. To his mother and father. After repeated admonition. They can bring. That teenager. To the. Attention. To the elders. At the gate.
- And they'll hold. A little trial. And people will offer. Their evidence. And if this one. If this young man. Is found. Guilty. Of being unruly. And disobedient. And disrespectful.
- To his parents. The remedy is. You stone him to death. Can you imagine that? Now we look upon that. As barbaric.
- But you've got to understand. The time. The place. The people. For whom those directives. Were given. They are not intended. For today. Although some. Would suggest.
- Perhaps. That they should be. And. Other such things. Such as. Do you speak in tongues? Well.
- [21 : 56] Our Pentecostal friends. Feel that. The pattern. Or the rule. For spirituality. Today. And the only way.
- That you can prove. That you are really. In the body of Christ. Is if you speak in tongues. Do you speak in tongues? Well. That's not for us. Well. You know. Our Pentecostal friends. Believe that it is.
- And they believe. That that comes with. The second blessing. Etc. And this is why. They practice this. So you see. This is all. Boiling down.
- To one thing. How. Do you take the scriptures? How do you interpret. The scriptures? The statement. Has been made. That you can prove. Anything. By the Bible. And that's true. You take it out of context.
- You can. Lift a portion. Here or there. You can twist this. And distort that. And you can make the Bible. Say whatever you want it to say. But there are certain. Rules.
- [22 : 51] That need to be applied. When anyone comes to the scriptures. And I'm going to be telling you. More and more. About Miles Coverdale. I know many of you. Are familiar with it. And you already have a copy. Of the thing that he wrote.
- Stuck in your Bible. Someplace. And it is a wonderful. Wonderful thing. I'm going to have some more. Of those made up. We'll distribute them next week. And maybe even put it in the bulletin. But. This is an amazing thing.
- Miles Coverdale. Gave us. The first. Printed. English Bible. In history. In 1535.
- The first. Complete. Printed. English Bible. In 1535. And along with it. He gave us. Rules.
- For interpreting. The Bible. And I cannot tell you. How heavily. I have leaned upon those. It shall greatly help you. To understand scripture. If thou mark.
- [23 : 48] Not only. What is spoken. Or written. But of whom. And to whom. At what time. With what words. Where. Under what circumstances.
- Considering what goeth before. And what followeth. Now I've muffed it up someplace. I didn't give you the whole thing. But I'll get you a copy of it. Next week. And I've often said. If every exegete.
- Or expositor. Of the scriptures. Could. See his way clear. To apply. Those simple principles. In interpreting the Bible. We would do away.
- With about 90% of the denominational differences. And divisions. That exist in Christendom today. And I'm not exaggerating. We've got splits.
- And splinters. And denominations. And sects. And groups. And whatnot. And virtually. Every one of them. Says. They get. Their ideas.
- [24 : 44] And their authorization. And their plans. And their practices. Straight from the scriptures. Well now folks. Somebody's got to be wrong.

And I know. That we are living in a day. Of great flexibility. And great to each his own. But there is a right.

And there is a wrong. And there is black. And there is white. And God does not speak out of both sides of his mouth at once. Scripture always means. And only means.

That which the writer intended to communicate. And that which the recipient understood by it. And we'll be looking at that more later on. Nothing.

Has so divided Christendom. As the various interpretations of the Bible. And here is what makes it even stickier. Everyone. Is completely sincere.

[25 : 47] I do not question the motivation. Of any of these groups. Or of their leaders. I don't believe that any of them. Are intentionally. Violating. Any principles of interpretation.

They are doing it. But not. That's not their intent. And I think most have a sincere heart. Of really. Wanting. To know the truth. Arrive at the truth. And teach the truth.

I don't doubt that. I do not impugn their character. Or their motives. At all. But that's no guarantee. For truth. I wish.

It worked. In such a way. That all you have to do. Is have. A good heart. An open mind.

An open mind. And a sincere desire. To know the truth. And that will guarantee. That you will know it. But it doesn't. And don't let anyone. Tell you it does.

[26 : 47] Sincerity. Is essential. But it does not guarantee. An arrival. At truth. And that causes. Many to go astray.

I've talked to pastors. Over the years. Conferences. Different things. And somebody would come up with a. What I would consider. An off the wall.

Interpretation of a passage. Or something like that. And I'd say. Well. How did you arrive at that? How did you work that up? How did you come to that conclusion? That's really different. And their answer. And this sounds so.

Spiritual. Spiritual. I prayed about it. And God revealed it to me. I prayed about it. That's how I know. It's true.

I prayed about it. Well. Whoop-de-doo. Problem is. The guy in the church. Around the corner. He prayed about it too. But he came up with a.

[27 : 43] Different interpretation. Than you've got. Are you telling me. That God gives. Tailor-made interpretations. One for this person. And one for another. He doesn't.

The meaning of the word of God. Is not determined. By who is probing for it. The meaning of the word of God. Is the meaning. That it intended.

To convey. And none other. There is but one. Interpretation. Of the scripture. And that's that. Which the writer.

Intended it to have. Now. By way of application. Absolutely. There may be a hundred applications. Of that same verse.

But an application. Is not an interpretation. An interpretation is. What does the verse mean? What does it mean?

[28 : 37] An application may be. What does it mean. To me. And what can I. Get out of it. And what parallels. Or similarities. Do I see in it.

That are applicable. To my situation. That's the application. That's not the interpretation. The application. The application may be manifold. You may. Read something.

In the Psalms. And the interpretation is. It refers directly. To Israel. As the passage indicates. But there may be. Within the Psalms. A statement. Or an expression. From which you get.

Real emotional. Spiritual mileage. And it's an uplift to you. And it blesses your heart. And there's nothing wrong with that. That's good. But that's the application. Not the interpretation.

The early church. The early church. Began. With a heavy. Jewish element. And it eventually.

[29 : 33] Morphed into a body of believers. That resulted in fewer. And fewer. Jews. I've made this point before. But so say I now again. The early assembly of believers.

In the book of Acts. From chapter one. Which records the ascension of Christ. Through Acts. Chapter. Nine. Which records.

The conversion. Of Saul of Tarsus. Who of course was. A Hebrew of the Hebrews. Very Jewish. All of the participants. In those first.

Nine chapters. All of them. Are Jews. They are all seed of Abraham. Abraham. The three thousand.

Who were baptized. On the day of Pentecost. All Jews. No Gentiles. They were Jews. Because. They were at. The feast.

[30 : 32] Of Pentecost. Which is. A Jewish. Holiday. Or holy day. And it was celebrated. In Jerusalem. Every year. At the same time. And all of those.

Who were on board. Who responded. To Peter's message. As well as. The thousands of Jews. Who rejected. Peter's message. On the same day. They were all Jews. They were Jews.

Attending. A Jewish. Feast. With all of the Jewish. Trappings. And everything. That accompanied it. However. After the ascension.

Of Christ. Say. Between. The years. 35 A.D. To approximately. 100 A.D. The preponderance.

Of believers. Was still. Jewish. And when Paul. Began his ministry. He was called. In a very. Distinctive fashion. A way that stood out.

[31 : 32] Like. In bold relief. The apostle. To the Gentiles. The apostle. To who? Gentiles.

What is a Gentile? A Gentile. Is anyone. Who is not a Jew. Anyone. Who is not a direct. Descendant. Of Abraham. Isaac. And Jacob. He's a Gentile. Doesn't make any difference.

What color his skin is. What language he speaks. He's a Gentile. Paul. Is raised up. To be the apostle. To the Gentiles. And the question. That was on the Jewish mind.

Of that day. Was. Well. Why in the world. Would God. Want to send an apostle. To the Gentiles. They're nothing. Gentiles. Are fodder. For the fires.

Of hell. That's all. They're good for. Uncircumcised dogs. Who cares. About the Gentiles. God. Cared. About the Gentiles. The Jew.

[32 : 28] For the most part. Had a very. Myopic. Vision. A tunnel. Vision. Regarding. Regarding. Himself.

As the Jew. The chosen people. The apple of God's eye. And many of them. Interpreted that as meaning. God doesn't give a whit. For anybody else. Now.

The Jews. Who knew better. Understood. That was not true. Jesus. Certainly. Understood. That was not true. As witnessed. By his ministry.

To the Canaanite woman. And the woman. At the well. Who was a Samaritan. And other individuals. Who were. Gentiles. And. On at least one occasion.

When the. Roman army officer. Came to Jesus. And besought him. To heal his son. Here was a man. Who was a Gentile. Israel. And Jesus. Said to him. You really believe.

- [33 : 25] I can do this. And he said. Yes. I believe you can do. And Jesus said. I have not found. Such great faith.
- No. Not in Israel. In other words. You would expect. The Israelis. To have all of the faith. But they often. Did not. So the early church.
- Began. With a heavy. Jewish element. And eventually. Morphed. Into a body. Of believers. That resulted. In fewer. And fewer Jews. And where did all of these Jews. Who had come to faith. In Jesus. As their Messiah. Where did all these Jews. Go to church. They didn't. They didn't go to church. Church didn't exist. There was no church.
- They went. To the synagogue. Just like they had. Always done. They always went. To the synagogue. Because. Because.
- [34 : 22] Their. Embracing. Jesus. As their Messiah. Did not mean. They stopped being Jews. They were still Jews. They were just.
- Believing Jews. They were Jews. Who were. Messianic. In that they embraced. Jesus. As the Messiah. But they were still Jews. They still had their connections.
- They still had family. And friends. And neighbors. Who did not share their convictions. Christians. Who no doubt. Argued with them. Whom. They tried.
- To convince. And persuade. That Jesus. Was the Messiah. Can you imagine. How many families. This divided? Can you imagine. How this was a hot topic. Of conversation. Whenever these Jews.
- Would get together. For a family reunion. Here's an element. Over here. They are all believers. In Jesus. As the Messiah. They are cousins. And aunts. And uncles. And nephews. And brothers. And over here.
- [35 : 16] Is the larger group. And they are Jews. Who do not believe. That Jesus was the Messiah. And they see all of them. As misguided brethren. And as time went on. They became less.
- And less. Tolerant. Because. Do you know what the problem was. With these Jews. Who trusted Jesus. As their Messiah. Do you know what their biggest problem was. They refused to keep their mouth shut.
- Everywhere they went. They talked about Jesus. Being the Messiah. They talked about the peace. And the comfort. That knowing him brings. And after a while. Those Jews. Who were hardened. Against the message.
- Got fed up. And they said. Enough of this. You can't come to the synagogue anymore. All you do is. Cause division. And dissension. And arguments. And you're not welcome here.
- Any longer. And there were some sad partings. Because this. Involved the breakup of families. And friends. And communities. People who'd been close. And tight for years.
- [36 : 13] Just like the civil war. Divided so many Americans. Right here in the U.S. of A. We had. Men from the same family. Fighting for the north. And others fighting from the south.
- Caused tremendous difficulty. So eventually. These people became persona non grata. And they just kind of said. Yeah. Well. Whenever we go to the synagogue.
- You know. We just get a cold shoulder. They ignore us. They won't. Talk to us. They won't do business with us. And we're just kind of. Marginalized. And we don't feel comfortable there anymore.
- And maybe. Maybe. Maybe. We ought to. Start our own. Little group. And they did. And do you know where they met? For several years.
- They met in private homes. They didn't have a first church of whatever. Down on the corner of Elm and Main. They met in private homes. And they would move around.

[37 : 11] From home to home. And somebody had a larger home. And could accommodate more people. That meet at their home. And eventually. They started meeting at the same home. Every week. And eventually.

What came to be known as. A church. Started developing. Eventually. This body became nearly.

Devoid of Jews. As the Jewish nation. Settled in. Under divine discipline. They were. And they remain. Under judicial blindness. And have been subjected.

To scattering. Throughout the world. And even though. There has been. An enormous. Regathering into Israel. Over the last. Forty or fifty years. There is still.

A tremendous. Percentage. Of Jews. Who live. Outside. The land of Israel. In. In countries. Scattered. All over the earth. And the United States.

[38 : 10] Is just one. Of many. And they're being. Under judicial blindness. And you'll find. A commentary on that. In Romans. Nine. Ten. And eleven.

Then this led. To eventual. Persecution. Of the Jews. Very often. At the hands. Of professing Christians. Who had. In the meanwhile. Developed.

Into the organized. Body. Of ecclesiasticism. Known as. The Roman Catholic Church. This surfaced. Very early. Centuries ago.

Began slowly. Taking on. More and more. Organization. Expanding. And growing. Developing. Administrative. Capacities. Hierarchy. Hierarchy. Pope. Bishops.

Cardinals. What not. It all began to develop. Way back there. In the early centuries. And. What happened is. The Jewish. The Jewish majority.

[39 : 05] That had. Been. The persecuting body. Of the Jewish. Minority. The Jewish. Minority. Is dying.

Off the scene. I know. Doubt. Second generation. And their children. Embrace the faith. Some of them. But the numbers died off. And you have. Fewer and fewer Jews.

Who are believers. And more and more Gentiles. Who are believers. And the thing is becoming. Tipped the other way. Now. There is a.

Huge. Number. Of Gentiles. Embracing the faith. And fewer and fewer. Jews. And the persecution thing. Switches.

Now. The church. Is going to be persecuting. The Jew. Partly because.

[40 : 02] They feel. That it is okay. To persecute. The Jew. Because. God. Has already damned them. Hasn't he? They killed the Messiah.

And they are out of God's favor. So these people. Are fair game. Take advantage of them. Any and every way you can. And.

That went on. For several hundred years. I could give you. Accounts. That would. Curdle your blood. As to things that. The Jewish people.

Were charged with. That they had. Absolutely. Nothing to do with. They were completely. Innocent of. But the rumors. Circulated. And the viciousness. And the hatred. Was there.

And it became. Open season. On Jews. And this is one of the things. That led. To the Crusades. Later.

[40 : 58] We'll talk about that. The Roman Catholic Church. Then. As it came into focus. Saw. Itself. As.

The divine. Replacement. Of the Jew. In the favor. Plan. And program. Of God. They organized. Into. A new.

Priesthood. The Roman Catholic. Priesthood. As it still. Exists. Today. Is viewed. As a takeoff. And a replacement.

For the Jewish. Priesthood. That existed. In the Old Testament. Now. In point of fact. It is not. But that is the way. It is viewed. By the Roman Catholic.

Faithful. Under Judaism. Under Judaism. Only the priest.

[41 : 54] Could offer sacrifice. And he. Was a strategic. Necessity. Dependency. Was ingrained. In the faithful. As regards. The priest. In Judaism.

The sacrificial system. Was everything. Your forgiveness. Depended. On. Animal sacrifice. And the priest. Was the one.

Who was to. Administer. The animal sacrifice. You. Could not. Do it. You needed. The priest. As an intermediary. You were dependent. Upon the priest.

He was strategic. He was essential. He was critical. Can you not see. How that attitude. Is brought right over. Into Roman Catholicism. And the priest. Is the pivotal person.

In the church. He is your ticket. He is your go-between. He is the one. Who celebrates the mass. He is the one. Who blesses and consecrates.

[42 : 50] The elements. He is the one. Who administers. Christ to you. Whom you receive through the mouth. When you take the wafer. He is the one. Who administers. Last rites. He is the one. Who conducts the marriage.

He is the one. He is the one. That you cannot do without. A tremendous. Emotional. Spiritual. Dependency. Is vested.

In the priest. Just as it was. In the Old Testament. Under the Jewish priest. And. The carryover. Is obvious. This remains vital.

Of course. To the Roman Catholic system. Today. And all of that together. Has led to. What is now. Referred to. As replacement. Theology. And it is the next.

Logical thing. It is a position. That is held. By most. Major denominations. Today. And replacement. Theology. Simply says. That the church.

[43 : 44] Has completely. Taken the place. Of Israel. The church. Has replaced. Israel. Israel. Had their. Opportunity. With God.

But they blew it. When they crucified. Their Messiah. So God. Has not only. Written them off. He has written them off. Permanently. They are gone.

Israel. As a nation. Has. No more future. That is specific. Or involves God. Any more. Than. Ireland. Or France.

Or. Czechoslovakia. Or any other nation. They used to be. The chosen people. But they aren't anymore. Who are the chosen people now? Now. Now.

The chosen people. Is the church. Not. So. But this. Is the majority opinion.

[44 : 42] This is what the vast majority. Of. Presbyterian. It's. It's what all Roman Catholics believe. Virtually all Roman Catholics. Hold this position.

That they have replaced Israel. And. So. Do the Presbyterians. And the Reformed. And most of the Methodists. And a lot of the Baptists. And most of the other denominations. They all see themselves.

As a replacement. For Israel. And yet. I think the scriptures. Make it so very clear. And I think we will be able. To bear this out. In a way. That is just.

In my thinking. Absolutely undeniable. That we have not replaced. Israel at all. Israel. Is. Irreplaceable. God.

Is finished. With Israel. Only. Temporarily. He has. Unfinished business. To do with them. And he will take that up later. In the meanwhile.

[45 : 40] What has arrived. On the scene now. Is an. Altogether. Different thing. A completely. Different. Unthought of. Unprophesied.

Unimagined. Entity. That exists. Now. And it is. The church. Which is the body of Christ. Comprised of.

Believing Jews. And believing Gentiles. On the same plane. All accepted. By God. Through faith. In the finished work. Of Jesus Christ.

And we have not. Replaced. Anybody. We are a. Altogether. New thing. We are. What the Bible calls.

A mystery. What is that? Mystery. Sounds mysterious. Doesn't it? All the mystery is.

[46 : 34] Is something. That was never revealed before. Never thought of before. Never mentioned before. Not found anywhere. In the Old Testament. And voila.

Here it is. Just as if it came out of nowhere. A mystery. Is that. Which cannot be known.

Until it is revealed. And Paul. The apostle. Revealed it. Because. He was so smart. And figured it out. No. He didn't know any more about it.

Than anybody else. But God. Revealed it. To Paul. So that he. Could reveal it. To us. And he did. And this.

Is where we are. Today. All of scripture. I think. Can be safely. Divided. Between. Prophecy. And mystery. I never considered that.

[47 : 30] Because I had always. Pretty much operated. And functioned under. The old Schofield. Reference Bible. That saw the seven dispensations. And started them out. With the. With the. Dispensation of innocence.

Et cetera. And moving on through. The other. Six dispensations. But. C.R. Stamm. Has come up with a much more. Workable. Understandable. Program. To my.

Thinking. At least. And. I would suggest. That you give this. Serious consideration. Everything in the Bible. Can be broken down. Into two. Areas. Prophecy. And mystery.

Prophecy. Prophecy. Is simply. That which is prophesied. That which is foretold. That which is revealed. In advance. Of its happening. And as you go through. The Old Testament.

You find. The first coming of Christ. Is prophecy. The second coming of Christ. Is prophecy. And a whole lot of other things. Are prophesied. As events.

[48 : 27] That are revealed. Ahead of time. But. Mystery. Is not found. Anywhere. In the Old Testament. You go through.

Genesis. To Malachi. And you will not. Find. The church. Anywhere. It isn't even. Dreamed of. Never thought of. Never imagined. Never mentioned.

And all at once. You get into the New Testament. Saul of Tarsus. Becomes converted. Paul the apostle. Is raised up. The apostle. To the Gentiles.

And. Bingo. There's the church. The body of Christ. Where did that come from? Came from the mind. And heart of God. Which in times. Before. Was not.

Made known. To the sons of men. But now. Paul said. But now. Is revealed. Through his holy apostles. And prophets. And folks. This is so basic.

[49 : 22] So simple. I've said. This is not rocket science. But you know. When you. When you lock on. To something like this.

I. I lived. And ministered. For about. Fifteen years. As a fairly new Christian. Without having. Even a clue.

To what I'm telling you now. And I had. All kinds of problems. Things that I could not make. Jibe in the scriptures. Things that just. Did not fit. Things that I'd even.

Lose sleep over. And when I came across. This truth. And the one. Whom God used. More than anyone else.

To reveal it to me. Was Dave Weinbrenner. And Paul Pannis. And when I started. Getting a hold of this. I'm telling you.

[50 : 19] It is just as if. I had a new Bible. Wow. This really starts. Making sense. Things begin. To fit. Couldn't understand this.

Couldn't make head. Or tail out of this. Couldn't know where to put this. I had a lot of niches. In my mind. But I didn't know. Where to put stuff. Nothing seemed to come together.

And this. Makes. The Bible. Fit. When you understand this. It's just like that little light bulb in the brain.

You know. Comes on. And say. Oh. Wow. And it is. It is. It can be. It can be. Almost as revolutionary. To a Christian.

As what. Becoming. A believer. Is. To a non-Christian. It is almost. That much. Of an awakening. At least. It was with me. And I'm excited. About sharing this.

[51 : 15] With you. And. Showing you. What happens. When you ignore. These things. And where you will end up. If you do not. Embrace. This kind of. Interpretive mode.

So look forward. Next week. To Miles Coverdale. Maybe we'll print up. Some individual copies. That you can have. And be a wonderful. Wonderful addition. To your whole life. Pray with me please. Father.

We recognize. That there is. Still. So very much. In the scriptures. That. We do not. Begin to comprehend. And it's because. The scriptures are infinite. And we are far from that.

But with each thing. We learn. And each new thing. That we are able. To appreciate. We see more and more. How the whole. All fits together. And it is.

Glorious. Thank you. For having inspired. This wonderful book. And having put it together. The way. That it is. We bless you for it. And we look forward. To a time of.

[52 : 12] Exploration. And understanding. That. We trust. Will for many. Perhaps. Even for the first time. Make this book. Really come alive.

And be as exciting. As you intended it to be. We bless you for it. In Christ's name. Amen. Next week. I'll try to allow time. For Q&A.; At the end.

So bring any questions. That you may have. And I don't care. If they're loaded questions. Or whatever. You bring them. And we'll deal with them. And if you want to submit. Your question in writing. And you want an anonymous question. Just write it out.

And stick it in the offering box. And have a great week. Thank you.