

The apostle Paul was not a traitor to Judaism

by Jerry Ingerman
www.knowyourmessiah.com
kym4us@gmail.com

Forward

As a Jewish boy I attended synagogue, studied from a Jewish Scriptures (the 39 Old Testament books). I was told to follow God's commandments as written in the Mosaic Law. Judaism holds that ethics and morality are preserved by the law. They also resolutely maintain that deed is superior; that only action could express faith and attitudes. In fact, Judaism maintains, as a key principle in its approach to religion and to all of life, that faith and deeds are inseparable. And they claim they can know which deeds are called for and can determine the difference between right and wrong without being guided by faith. They say that this is accomplished solely by keeping the Law. Christianity, on the other hand, firmly holds that faith is supreme; that deeds enacted as religious observances were contrary to right faith and served to divert man from his ordained goals.

To make matters more complex, the Rabbis felt there are certain verses of Scripture where there is no way of knowing exactly what is referred to by just looking at the verse. For example, there is no way of knowing from Scripture alone how to put on Tefillin, ("Phylacteries" or "Tefillin" as they are called in Hebrew is a small box which contains Scripture with a strap that can be bound on the Head or the Arms) or even what Tefillin is.) They feel that the same holds true for many of the other commandments. The Orthodox Jews of today must thus adhere to a plethora of extra laws, thinking that such behavior is genuinely what God expects from them. So there arose in Judaism the need

for additional writings - a Talmud and a Mishnah (a book of Jewish law) to more precisely define the Law. The Oral Law is a legal commentary on the Torah, explaining how its commandments are to be carried out. The Rabbis thus felt that it was common sense that some sort of oral tradition was needed to accompany the Written Law, because they felt that the Torah alone, even with its 613 commandments, was an insufficient guide to Jewish life. The Talmud is a 2,711-page summary of oral law. And Judaism feels that without an oral tradition, some of the Torah's laws would be incomprehensible. The same holds true for many of the other commandments. But no mere human, since the fall of Adam and Eve, is able, in this life, to perfectly keep the Scriptural commandments of God, but he/she does daily break them, in thought, word, and actions.

For example, Mishna Shabbat states the following regarding food preparation on the Sabbath: "One may not put an egg at the side of a hot kettle such that it becomes cooked, nor may one crack it in hot cloths, but Rabbi Yose permits that. One may not bury it in sand, or dust of the road such that it becomes roasted."

ואין מניחין ביצה בקד המים בטביל למשלה, ולא מניחין בסודרין, ודבר אחר נסוד, ולא מניחין קול וקבץ זרבים בטביל למשלה

In Romans 4:1-5, the apostle Paul lays out his case for justification by faith. He writes that deeds of the law don't justify anyone. Abraham had works of morality, (he wasn't under the law) but that still didn't justify him. Abraham was justified by faith. Abraham wasn't justified by works, he was justified by grace, but his works proved that what he did in Genesis 15 was real. Christians don't have to do that. The

works to prove a Christian's salvation are Christ's works. Romans is justification before God and God knows the heart.

If you try to work to get the reward of righteousness you wind up in debt. Why? Because you are unrighteousness. You don't deserve it and the only way to get it is by grace through faith, unmerited mercy. Works produces merited justice whose result is debt, which you can't pay. Grace through faith is unmerited mercy. A man says to God "If I could be like you I would". God says "I will put you in my Son". It can't be accomplished by works.

Main

The Apostle Paul - background Information

Paul trained as a Pharisee and became a zealot of Judaism and the Mosaic Law. Paul once believed he was doing God's will and keeping the Law in arresting, torturing, and killing those who believed Jesus was the promised Messiah.

By God's grace, he saved Saul of Tarsus which was Paul's name before he was called Paul. His name was Saul before Paul got saved. Paul was from the tribe of Benjamin, the stock of Israel. God redirected Paul's zeal for His own purposes and commissioned him "the apostle of the Gentiles".

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

No one ever experienced such a radical change in outlook and direction as Paul. As a Hebrew of the Hebrews, God sent him to Gentiles. As a legalistic zealot, God revealed righteous living apart from the administration of the Mosaic Law. To effect this transformation, God gave Paul revelations God had kept hidden from the Law and prophets.

Why was Paul selected as Apostle to the Gentiles?

There were certainly other devoted followers of Jesus to select from in those early days of the Church, followers ready to give their lives to proclaim Jesus Christ as Saviour of the world. But God picked and converted this Pharisee, known as Saul, saying,

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 'chosen' - Paul's commission - in relation to his ministry, not necessarily the fact that he was chosen before he was saved to be saved. It's always based on God's foreknowledge. God knew that Paul would believe and chose things for His ministry.

God is not arbitrary in His choosing. God selected this man who had a strong hatred of all Jesus stands for, a man who went into the houses of Christians and dragging out men and women, then handed them over for imprisonment.

Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed [them] to prison.

Paul was well trained in the law and the prophets, utilizing this knowledge to convince Jewish citizens of the unity of past Old Testament prophecy and covenants with the fulfilling of these in Jesus Christ. His wide spectrum of experiences and education gave the him the tools which he would later use to effectively spread the Gospel and eventually to establish the church in the Roman Empire.

The Apostle Paul's Theology

The apostle Paul was fully rooted in the monotheism of Old Testament Israel, and believed wholeheartedly in the moral requirements of the Hebrew Scriptures. The reason Paul converted to Christianity was that he believed Jesus to be this Messiah spoken of in the Old Testament. Paul would never have believed anything that contradicted the teachings of the Old Testament.

A description of Paul's youth before his conversion reveals that he was firmly committed to Judaism:

Philippians 3:5 Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

- A Pharisee was straight on the legalistic points of the law.

This document will show that Paul was not a traitor to Judaism, but rather he continued to practice Judaism, and even more interestingly, he continued to promote it after he became a follower of Jesus. Paul still strongly supported Judaism in the midst of his conversion to Christianity. This conversion led him to write the book of Hebrews, whose main theme is 'Jesus is better'.

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Thus, Paul wrote that you are saved by following Romans 10, not by following the Mosaic Law.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

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

Its according to Paul's Gospel is how you figure it out.

However, the law still gives people the knowledge that they are sinners. The flesh is still under the law.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

The product here is the curse, not the blessing. He was asking them what they wanted. The cursing is in this verse. You can't keep the law. See Romans 8.

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

'law' - the law of Moses, of God. The law could make me free from the law of sin because the knowledge of the law is sin. The law is God's own Son in the likeness of sinful flesh, but it puts me into bondage. The wages of sin is death. Sin is the transgression of the law. It was Christ that freed me from the bondage of the law.

'weak' - the law was good, spiritual and holy. The problem was with the flesh. What the law is was working with couldn't work. The Son didn't have sinful flesh, He came in the likeness of it. He condemned the sin in my flesh by the sinlessness that was in His. He was born of the Spirit, not of the flesh. He got his nature from God although the body was prepared in a woman's womb. He was conceived of the Holy Ghost. So He condemns sin by his very life and by His sinlessness.

The Jews weren't justified by hearing the law, they had to do it. Old Testament saints could keep the Law but didn't save their soul. That is true. Jesus Christ still had to die on the cross to save their soul. But it put them in a position to be saved. So they had to keep the law. In every dispensation and period of time God has dealt with men in a certain way. This is the traditional Baptist answer - 'Old Testament people got saved looking to the cross, us back' - not true. Nobody in the Old Testament got saved looking forward to the Cross. When Jesus Christ made His triumphal entry no one was looking for Him to go to the cross. Everyone was crying Hosanna to the king. The king is coming. In the Old Testament they were not looking to Calvary,

they were looking to the Millennium. They wanted Him to set up His Kingdom on the Earth. In the Old Testament people were basically doing what God told them to do. They got saved as we do in this sense - by obeying God. In the Old Testament God told them to sacrifice at the temple. Their animal sacrifice represented what God would pay with, a 'picture' of His money. Many Old Testament saints didn't know what God was going to do. They were 'looking forward' to the cross as we 'look back'. But they went to Abraham's bosom not heaven. Their salvation was as ours, but their atonement wasn't complete until Jesus Christ died on the cross. He preached in hell.

But no one can do the law completely, it puts us under a curse. The curse of the law -

Deuteronomy 27:8 And thou shalt write upon the stones all the words of this law very plainly.

James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

- You can't keep the commandments. If you hate a man you are a murderer. Lusting after a woman is adultery -

Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Again, the usefulness of the law is that it gives people the knowledge that they are sinners. Paul showed that one cannot be justified by the law, but only by faith in Jesus Christ. That contributed greatly to this conservative, educated Jew becoming a Christian.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

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

A New Covenant was necessary

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

'first [covenant]' - the Old Testament

There wouldn't be the need for a second covenant if the first one had been faultless. The first one had a fault - the people. There wasn't anything wrong with the law - it just can't save a sinner. It just condemns a sinner. If you weren't a sinner you could be justified by the law. Only Jesus Christ could be justified by the law. -

1Timothy 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Again, the Law can't justify. It condemns a sinner. You need grace.

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

'the days' - a reference to the First and Second Coming

That covenant and its conditions is spoken of in a number of places.

'finding fault' - because the trouble was with them. He had to bring in a better covenant (the New Covenant). The first one had fault with it because of their sins.

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

'Egypt' - back there with Moses

'continued not' - That's the problem. They couldn't continue with that covenant.

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

'those days' - The days of the First coming, days of the Second coming.

'mind' - quoting Jeremiah 31, also found in Ezekiel 36 and 37

'hearts' -

Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

When the believer gets saved he is under the New Testament. Christ establishes that New Testament in his blood (Matthew 26). The New Testament is offered to the believer individually. Forgiveness to Israel nationally is at the Second Coming.

Paul's Missionary Journeys Background Information

Saul, which is Paul's given name, was born into a Jewish family in Tarsus (Turkey). He was also a Roman citizen, a fact that would play a large role later in his life. Schooled as a Pharisee, he was a tent maker

by trade, but was most noted for his hatred of Christians. He believed the teachings of Jesus violated Mosaic Law and zealously persecuted, and even jailed, anyone who followed those teachings.

Acts 7:58 And cast [him] out of the city, and stoned [him]: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

The Old Testament Jews spoke with stoning Moses and David. They tried to stone Jesus and did stone Paul. Steven is in good company. Nobody gets converted here at Steven's message and Paul sees how he dies. Within two chapters he gets saved and writes one third of the New Testament. So Steven has one indirect convert. Paul was physically small. But he had a big effect on the world when he wrote Romans and Galatians.

Christians know the story of what happened on the Damascus road: the bright light that knocked Saul down, the voice of Jesus, Saul's blindness and immediate response to the calling of Christ.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Jesus says this to him.

Paul wasn't persecuting Christ personally. He was persecuting Christians. The body.

Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.

'pricks' - It's just normal conviction. A pricking sensation in the heart. You're under conviction. It's also described in Acts 2. It a burning sensation. That's the Holy Spirit dealing with your heart.

He doesn't know everything. He's ignorant, but God doesn't hold it against him. He knows it's the Lord. It made a believer out of him.

Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

- Paul recounting his conversion experience 'light' - That light is associated with Christ. Paul sees a light. When he sees Christ there is coming off Him a light greater than the Sun.

Acts 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

This glory that he's seeing is in a sense Second Advent phenomena.

The reason the Lord does this is Paul is a type of Israel to be saved at the Second Coming. And they'll be saved the same way he's being saved. Its prophecy, history in advance, a picture of Israel being converted at the Second Coming of Christ. They'll see Him with great glory. They'll have been persecuting the church. Paul was blinded for 3 days.

Paul says his conversion is as one born out of season, an untimely birth. The same expression that's used in Isaiah about the birth of Israel at the Second Coming. God picked out Paul, an apostle of the Gentiles, to make an example of the conversion of Israel. In the Millennium Israel will convert the Gentile. That's why Paul is the picture of Israel converting the Gentile nations. What he's doing in the Church Age, Israel will be doing in the Millennium. What he's doing in the book of Acts, Israel will be doing right before and in the Tribulation during *their* conversion.

Saul's sudden change confused those around him, because he was known as one who hated Christians, who went about seeking them out to eliminate those individuals he considered as breaking Jewish law. Suddenly he was transformed from despising the followers of Jesus into fervently espousing the Gospel of that same Jesus. No one could have anticipated this conversion; it is one of the great miracles.

Paul makes the transition to Christianity

Paul was deeply knowledgeable in the Old Testament. Because of his Old Testament awareness of Christ Paul was partly able to make the transition to Christianity because of this fact and still retain his Judaism beliefs.

The Apostle Paul was not a traitor to Judaism

The apostle Paul was fully rooted in the monotheism of Old Testament Israel, and believed wholeheartedly in the moral requirements of the Hebrew Scriptures. The reason Paul converted to Christianity was that he believed Jesus to be this Messiah spoken of in the Old Testament. Paul would never have believed anything that contradicted the teachings of the Old Testament. Unfortunately, some theologians have suggested that Paul rejected the teachings of the Old Testament and replaced them with his new faith in Christ. But nothing could be further from the truth. Paul was fully rooted in the monotheism of Old Testament Israel, and believed wholeheartedly in the moral requirements of the Hebrew Scriptures. Whatever else can be said about Paul, it certain that he never believed for a moment that his Christian faith drove a wedge between himself and the Old Testament. Instead, his commitment to Christ deepened his devotion to Old Testament Scriptures.

Isaiah 9:6 may be the most familiar Old Testament prophecy about the birth of Jesus Christ.

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

'born' - One of the few places in the Old Testament where you see a child is supposed to be some part of something that God has for us in the future. But yet, when you get to the New Testament, the whole thing blossoms and blooms with this one point right here. Seven words lead into the whole New Testament, the 27 books are based on this line.

Isaiah 9:7 Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

So, in the history of relations between Jews and Christians the Apostle Paul of Tarsus has often been a controversial and divisive figure. Many Jews have regarded Paul as an apostate and as the real founder of Christianity. Many Christians have applauded Paul as the convert who showed that justification with God is through faith alone, freeing us from the burden of observing all the precepts of the Mosaic Law.

Jewish culture greatly affected Paul. On the other hand, his exposure to Gentile, Greco-Roman culture impacted him in significant ways too. By underestimating the influence Paul's Jewish heritage had on him, the result is the heart of his theology will be misunderstood, particularly by Jews. Scripture makes it plain that Paul was very self-conscious of his Jewish heritage before he became a Christian. Paul was a full-blooded Pharisee of the tribe of Benjamin when

he got saved. During the Acts period Paul writes his books to the church. Paul isn't saved till Acts 9, so there is hardly any church doctrine available.

Viewing Paul in this context is a positive for both Jews and Christians. A case will be made that Paul still strongly supported Judaism in the midst of his conversion to Christianity. First, we'll explore some important aspects of Paul's background, to see how these influenced his Christian beliefs.

Paul's own description of his youth before his conversion reveals that he was firmly committed to Judaism:

Philippians 3:5 Circumcised the eighth day, of the stock of Israel, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

- A Pharisee was straight on the legalistic points of the law.

Paul was a religious conservative, fully dedicated to preserving and pursuing Israel's traditions:

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

- Religion is a tradition.

Before his conversion Paul's zeal for Judaism was so great that he violently persecuted the Christian church as a Jewish heresy. Paul was highly educated in the traditions of Judaism:

Acts 22:3 I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

Even as a Christian he continued to observe many Jewish customs:

1Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

The New Testament mentions many times when Paul the Christian carefully followed the traditions of his fathers. Even after the Jews had severely persecuted Paul because of his faith in Christ, Paul's ethnic identity and loyalty were so strong that he still wanted desperately to save them:

Romans 9:2 That I have great heaviness and continual sorrow in my heart.

Romans 9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Romans 9:4 Who are Israelites; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], and the promises;

Romans 9:5 Whose [are] the fathers, and of whom as concerning the flesh Christ [came], who is over all, God blessed for ever. Amen.

Note that Rome was a Gentile center when Paul wrote Romans.

Both as a Jew and as a Jewish Christian, Paul believed in the authority of the Old Testament Scriptures. He trusted and submitted to them without reservation. So Paul would never have believed anything that contradicted the teachings of the Old Testament. Unfortunately, some theologians have suggested that Paul rejected the teachings of the Old Testament and replaced them with his new faith in Christ. But nothing could be further from the truth. Paul was fully rooted in the monotheism of Old Testament Israel, and believed

wholeheartedly in the moral requirements of the Hebrew Scriptures. Whatever else can be said about Paul, it is certain that he never believed for a moment that his Christian faith drove a wedge between himself and the Old Testament. Instead, his commitment to Christ deepened his devotion to Old Testament Scriptures. In Romans he quotes or paraphrases 84 Old Testament passages and in Hebrews he quotes 83. It was primarily to the Old Testament that Paul referred when he wrote to Timothy. It's obvious from these figures that Paul used the Hebrew Scriptures to support his teaching. In fact, he constantly used the Old Testament as the authority for his teaching. Paul instructed Timothy:

2Timothy 3:14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned [them];

2Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

The "scriptures" here, known to Timothy since childhood could only have been the Old Testament.

Paul also held firmly to the Jewish belief that God would one day send the Messiah, the great son of David who would end Israel's suffering and extend the kingdom of God to all the Gentile nations. So the reason Paul converted to Christianity was that he believed Jesus to be this Messiah. That's why Paul did not hesitate to call Jesus the Christ, or *Christos*, which is the Greek translation of the Hebrew word Meshiach or Messiah. Paul did not see Christianity as a replacement of Judaism. Rather, he believed that Christianity was actually a branch of Judaism which recognized that Jesus was the true Messiah.

The Holy Spirit also used Paul's familiarity with Gentile culture to shape Paul's theology. At various times in his life Paul lived in the Gentile world. According to

Acts 21:39 But Paul said, I am a man [which am] a Jew of Tarsus, [a city] in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

Paul came from the Gentile city of Tarsus in Cilicia.

Acts 22:3 I am verily a man [which am] a Jew, born in Tarsus, [a city] in Cilicia, yet brought up in this city at the feet of Gamaliel, [and] taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

But Paul's awareness of Gentile culture did not, as some have said, lead Paul to alter Christianity to make it acceptable to Gentiles. He remained distinctly Jewish in his basic orientation. However he was well prepared to bring the Gospel to them in effective ways. In

Romans 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

Paul called himself, "the apostle to the Gentiles."

Paul was also prepared to minister to Gentiles within the church, and even to fight for them. In fact, Paul's Gentile ministry embroiled him in one of the most serious controversies of the first-century church, namely, the question of whether or not to force Gentile believers to be circumcised. According to Acts 15, Paul played an important role in convincing the apostles and elders that Gentile converts did not need to be circumcised. And in his letter to the Galatians, he

spoke strongly in defense of the Gentile's rights not to undergo circumcision. But this one controversy represented a much broader concern Paul had for Gentiles in the church. While many Jewish Christians in his day considered Gentiles to be second-class believers at best, Paul insisted that Christ had destroyed the dividing wall between Jews and Gentiles. Thus he wrote in

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

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

Regarding the Mosaic law, Paul writes in Romans that a Christian knows the law condemns and should have a knowledge of it. As long as the flesh is alive and operating, its works under the law are sin and death. Romans 2-6 show the Christian isn't under the Law. The flesh *is* under the law, although it's been crucified and declared judicially dead. In the sense that's it's still operating in the material world and it's still under the law while it is alive. A Christian passed through the crucifixion with Christ and he has accounted that to you even though it isn't all the way true yet. Those that have taught that in this dispensation the law isn't in effect aren't correct. The law is *still* in operation for an unsaved man and for *our* flesh. If you sow to the flesh you reap the wages of sin.

In fact Paul writes in Romans 7:12 that the law is just, holy and good:

Romans 7:12 Wherefore the law [is] holy, and the commandment holy, and just, and good.

'Just' and 'holy' are attributes of God. So the commandment is an extension of God. So when a person breaks the law he has in essence attacked God. He demands justice and retribution unless there is a reconciliation that pleases him and that's the atonement of Jesus Christ. The law isn't bad because sin deceived me by it. Paul is getting around to attacking people who are justifying themselves by the use of the law. The law was given to condemn not justify, it isn't wicked, you are. Man must believe he is a sinner and the Bible is real.

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

God didn't give the law to kill. In the beginning it was for life. Adam and Eve broke it willfully and were slain for it. We have inherited their nature. The law now can only reveal me as a sinner.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

'law is spiritual' - Another characteristic of God. If the law is spiritual then it is also eternal. If its holy, just and good it is eternal. When a man breaks the law of God the payment must be eternal. If you get a speeding ticket you are fined. The price will satisfy the court. Both their law and your fine are temporary. God's law is eternal and He exists forever and that is how long His law is in effect. So if you break His law the only payment He could accept to justify or pay for that sin is an eternal payment. The only thing we can offer eternally is our soul. He wants either that or the life of Jesus Christ, which is eternal. The life is in the blood and its eternal. It will pay for an

eternal sin the broke an eternal commandment. Only an eternal soul or an eternal life will God accept as payment for an eternal sin. Christ gave an eternal life and shed eternal blood on the cross. Your nature is to sin. You need to be bought back, redeemed.

But Paul writes that the law doesn't justify a person:

Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.

It's not the law that justifies, it's faith. 'we establish the law' - A Christian establishes the law for what it was intended, to reveal sin. We tell others that they are sinners, thus using the law for what God intended. We want the law to ring out throughout the land so people will see they are sinners and turn to Christ. The more law the better. In the last days people will not even know they are sinners.

So basically, a Christian is no longer under the law. The law was given not to redeem and not to save but to show that we are sinners. It was never given to justify anybody. It was given that sin might be more sinful. Sin was given to condemn that we may be justified by faith. The law condemns; Jesus justifies. Being justified is being declared righteous.

In answering to the risen Christ's call to bring the Gospel to non-Jews (for a church was being raised up among the well-disposed Gentiles, who were in better conditions spiritually than were the Israelites), Paul did not think that he was starting a new religion. The idea that Paul invented Christianity out of some theological vacuum is completely without merit. Paul's real problem with the law was that it could not do what he believed Christ had done, that is, make possible right relationship with God (justification). But he

recognized the it had a purpose in bringing us to Christ.

Galatians 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith.

The law was a schoolmaster. In the sense of history the law revealed to men the need for Jesus Christ. It brought us to Christ. There is a historical situation here. To teach and guide us. Eventually Christ shows up and the business of revealing men's need for Jesus Christ changes from the law to the Holy Spirit. The Old Testament prophets preached the law and that brought conviction, but now it's the Holy Spirit that convicts.

Galatians 3:25 But after that faith is come, we are no longer under a schoolmaster.

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

If you're saved you are under grace not the law. The law doesn't stop working now that faith has come, it's still in effect.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

'is' - The law still gives people a knowledge of sin. The flesh is still under the law however. The Holy Spirit can reprove you and take you to Calgary. You're not under the law spiritually.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

The flesh is still under the law however. The Holy Spirit can reprove you and take you to Calgary. You're not under the law spiritually. In Acts 10 (Peter) and Paul state that the believer is no longer under the law

but under grace. During the Acts period Paul writes Romans which reveals we are no longer under the Law but under grace. Romans teaches a man is justified by faith. So the Jews weren't justified by hearing the law, they had to do it. But no one can do the law, it puts us under a curse. Paul's real problem with the Law was that it could not do what he believed Christ had done, that is, make possible right relationship with God (justification).

The Dietary Laws

Regarding the dietary laws, in Romans chapter 14, Paul explained that Christians who were strong in the faith believed that everything was clean and could be eaten. Those who were weak in faith were cautious about their diet and observed certain days as special.

Romans 14:3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

The rule. Don't judge or despise what another may eat. Despise and judge are used interchangeably there. To despise someone is to judge them unjustly. They are judging each other, one for eating and one for not eating. They both seem to be too harsh on each other. You don't judge Christians, God does. You judge things. If God has convicted you not to eat something then ok. But don't look down on someone that can't eat a particular thing. But everything is ok to eat.

1Timothy 4:4 For every creature of God [is] good, and nothing to be refused, if it be received with thanksgiving:

In Acts 10:9-16, Peter was informed by God through a vision that he was not to reject the use of certain

animals for food on a religious basis. The apostle Paul also writes similarly in 1 Timothy 4:4.

There is no saving grace in either eating or not eating certain foods. We are saved by grace through faith in the Lord Jesus Christ;

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:

Ephesians 2:9 Not of works, lest any man should boast.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

This, of course, does not mean that all animals we use for food are of equal value when it comes to our health.

A closer look: A spiritual solution is necessary

When we look in the New Testament we see that the Church is being built today in the Spirit by the same pattern that was given unto Moses. This statement is proven by what is taught and stated in the New Testament in the eighth chapter of Hebrews. We learn from Hebrews that the Tabernacle represented heavenly things and was the visual picture of God's dwelling place. The understanding of the natural realm always comes first and from the understanding of the natural things the spiritual things of God are understood.

1Corinthians 15:46 Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Everything that we study about the tabernacle, in the natural will give us a picture of something true in the spiritual. In theological terms, the Old Covenant laws were types. Just as the tabernacle symbolized truths about heaven.

The Tabernacle of Moses is God's Heavenly Pattern for our Spiritual Transformation.

The Bronze Altar is a type of Christ our Substitute and Sacrifice.

o Sin had to be dealt with by sacrifice, for the Law thundered "without the shedding of blood is no remission." Here at the Brazen Altar the Israelites' sin was dealt with in the offering of a lamb etc.

1Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

The Laver is a type of Christ our cleansing and regeneration.

o At the altar, the blood of the sacrifice was shed, typifying the once and for all washing of the whole person in the blood of Christ. At the brazen laver, the washing of hands and feet (not the body) is a type of cleansing by the Word of God, of daily application of God's Word cleansing heart and conscience for His service in witness and work.

o Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word,

The Candlestick is a type of Christ the Light of the World.

o John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 9:5 As long as I am in the world, I am the light of the world.

The Table of Shewbread is a type of Christ the Bread of Life.

o John 6:51 I am the living bread which came down from heaven: if any man

eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Incense Altar is a type of Christ our Intercessor and Advocate.

o Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

The Mercy Seat is a type of Christ our Propitiation. *o* Jesus is our Propitiation, He pleads for our mercy before God.

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

Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

The word for "mercy seat" is the same root for the word "atonement". It means to cover, cancel, appease or cleanse. The Greek equivalent is the word "propitiation". Jesus is the mercy seat of God.

Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, therefore' - in view of what Jesus Christ has done 'boldness' - Because his eternal blood paid for eternal sins you're made perfect. You have just as much right in there as any angel.

1Corinthians 15:47 The first man [is] of the earth, earthy: the second man [is] the Lord from heaven.

The first Adam was physical, natural. The second Adam (Christ) is spiritual. **Physical blessings promised under the Old Covenant -**

Deuteronomy 29:9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

while spiritual blessings are promised in the New Covenant -

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

The Old Testament declares that man was separated from God through sin:

Genesis 3:3 But of the fruit of the tree which [is] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. and **while the New Testament declares that man can be restored in his relationship to God** (Romans 3-6).

Basically, **the Old Testament saw paradise lost for Adam; while the New Testament shows how paradise is regained through the second Adam (Christ)**. The Old Testament lays the foundation for the coming of the Messiah who would sacrifice Himself for the sins of the world.

1John 2:2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

The New Testament records the ministry of Jesus Christ and then looks back on what He did. God has always been full of grace and people have always been saved by faith in God. God did not change between the Old and New Testaments. God has always been full of grace and people have always been saved by faith in God). Many who had lived for so long under the Pharisees' oppressive system eagerly embraced the mercy of Christ and the freedom He offered. Christ fulfilled the Law on our behalf and offers the power of the Holy Spirit, who motivates a regenerated heart to live in obedience to Him. Christ, however, was the only one who

could fulfill the law. The keeping of the Law cannot save anyone, as Paul wrote in Romans:

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

A Pharisee may justify in his own sight, but that's not the standard. The law was given not to redeem and not to save but to show that we are sinners. It was never given to justify anybody. It was given that sin might be ore sinful. Sin was given to condemn that we may be justified by faith. The law condemns; Jesus justifies.

What the law is for

It isn't to justify. (Romans 3:20)

The law can justify nobody.

Romans 2:13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.

Knowing that you have to do the whole law to be justified, the law can't justify anybody.

1) The law was given so that you might have a knowledge of sin. (Romans 3:20)

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

From the time of Creation until the law is given to Moses sin is there and there is a transgression, but it doesn't abound. God then gives the law in Exodus 20 and the law is clear, so sin abounds. But also grace abounds more. God did save through the mercy of the sacrifices.

Romans 7:7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law:

for I had not known lust, except the law had said, Thou shalt not covet.

2) So you might see how sinful a thing really is.

Romans 7:12 Wherefore the law [is] holy, and the commandment holy, and just, and good.

Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

3) The law is given to show that sin brings death. A preacher should make sin wicked and vile and undesirable. He should also make righteous to look to be desired.

Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The weakness of the law is that it can't justify the flesh because the flesh is sinful.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

4) The law is to show you that you are under a curse and that you need a blessing.

Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

5) To make us know we are sinners in need of a Saviour.

It also establishes the righteousness of God and reveals the unrighteousness of man.

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Righteous is never being wrong, absolutely good. It can be defined as "just as if I'd never sinned". We

didn't need the law but rather the righteousness of God, which is contained in the law and can be gotten without the law. It was already there but it wasn't manifested because there was no way to get it through the law and the prophets. Now I can get the righteousness of the law that I couldn't get through the law by faith in Jesus Christ.

Eternal redemption

An Old Testament saint could have his sins remitted. -

The only problem was he had no propitiation.

propitiation: a payment required. Changes God's attitude towards a sinner so he can show mercy rather than wrath.

redemption: to deliver by paying a required price. A buying back. the sinner is sold by sin and God buys him back. It carries the meaning "never again exposed to sale". It's done by the sacrifice of Jesus Christ. Jesus Christ made the propitiation (payment) for a Christian's sins with his shed blood.

1John 2:2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

The Old Testament sacrifices of animals could not serve as an eternal propitiation (payment) for sin.

Hebrews 10:4]] For [it is] not possible that the blood of bulls and of goats should take away sins. Because it's not eternal blood. To break the law of God is to break an eternal law.

Ecclesiastes 3:14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth [it], that [men] should fear before him.

If God established a law, it's an eternal law. When you sin against an eternal law its eternal sin. It will bring eternal judgment. You need an eternal payment to pay for an eternal sin.

Ezekiel 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

If you sin against God there has to be an eternal death to pay for it. That's why the unbeliever goes to hell and never gets out. He pays for that sin eternally. He dies eternally. The believer lives eternally. Hell is never dying, ever living. We needed an eternal life to be paid for our life. Life for life. The life of the flesh is in the blood so the Lord is going to save our flesh in a manner of speaking. There had to be flesh sacrificed for us that could pay the debt.

Animals couldn't satisfy an eternal basis with which to forgive eternal sin against an eternal law that was established by an eternal God. When Christ died on the Cross, he allowed himself to die, he who was eternal. For Him to die is to supply the eternal payment for sin. The life of the flesh is in the blood, so the obvious truth of Christ's death is that he shed his blood. That's the proof of it.

When the blood was shed God was satisfied, somebody died, the sin was paid for. All God wanted was a payment for sin.

Ezekiel 18:20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

If you break the law you have to die or somebody's got to die in your place. Jesus Christ dies in our place.

All God wanted was a payment for sin. The animals are all under the curse. Something that's under a curse can't pay for a curse. It's got to be something that's not under a curse. Jesus Christ was never under the curse. He's born of the Holy Spirit. He lives a sinless life. He's not cursed.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

He willingly submitted Himself to become a curse that we might be redeemed from it.

The purpose of the Law was, basically, to bring us to Christ.

Galatians 3:24 Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. Once we are saved, God desires to glorify Himself through our good works.

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Good works are the light shining, reflected from Christ.

Ephesians 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Therefore, good works *follow* salvation; they do not precede it.

Conflict between "Grace" and the "Law" can arise when someone:

1) misunderstands the purpose of the Law;

2) redefines Grace as something other than “God’s benevolence on the undeserving”

Romans 11:6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

'And if by grace' - its unmerited. He chose us because we yielded to His system.

Noah yielded and built a boat. It's your choice, you can come freely.

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

The only way its ever going to be made is an eternal payment, either you make the payment in hell or you let Christ make it for you. That's by grace. Election is of grace just as salvation is.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: 'grace' - unmerited favor God's riches at Christ's expense

'that' - the faith

Faith comes by hearing the word and conviction of the Holy Spirit - a gift of God - God gave you the faith to get saved.

Paul described himself as an apostle, with the qualification that he was "an apostle of Jesus Christ."

This claim to apostleship was very important because Christ ordained apostles to speak with absolute authority to the church on his behalf. Paul wasn't one of the original apostles whom Jesus had chosen during his earthly ministry. Still, Paul claimed to be Christ's authoritative representative. Paul insisted that he had received an apostleship equal to the original apostles. But was this possible? The answer

lies in the fact that Paul met a set of qualifications established for apostleship.

Acts 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

NOTE: The virgin birth is necessary in order to be raised from the dead. If Christ was born of Joseph and Mary there can be no resurrection because He's got a sinful nature. Therefore his seed couldn't have come from Joseph (the man is responsible for the seed) so He has to be virgin born. You have to believe this as well, as His sinless impeccability and the bodily resurrection before you can be saved. Its faith.

'witness' -is somebody who knows beyond any shadow of a doubt that Christ is raised from the dead. They are to be a witness to that.

He's getting ready to give you the qualifications for this ministry.

You had to have been taught directly by Christ during his earthly ministry that's [qualification #1]. Nobody gets part of this ministry, this special ministry of preaching the gospel to nothing but the house of Israel with signs and wonders connected with it. You've got to have traveled with Christ from the beginning. It knocks out Paul as an apostle to this ministry.

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

[qualification #2] - Had to be baptized by John (also knocks Paul out)

Acts 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

A witness is somebody who knows beyond any shadow of a doubt that Christ is raised from the dead. They are to be a witness to that.

[qualification #3] - a literal witness of the resurrection. that eliminates Judas - he died before the resurrection. Therefore Judas has no claim to one of the apostolic thrones of the millennium.

New apostles had to be chosen for the office by the Lord himself:

Acts 21:23 Do therefore this that we say to thee: We have four men which have a vow on them;

Acts 21:24 Them take, and purify thyself with them, and be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the law.

Acts 21:25 As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication.

Acts 21:26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

But Paul, at first glance, fails to meet the first criterion for apostleship: after all, he didn't follow Jesus during his earthly ministry. But a closer look reveals his qualification. In

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

Galatians 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,

Galatians 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Galatians 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Paul reported that immediately after his conversion he spent three years in the Arabian wilderness. He mentioned the length of this period to demonstrate that it roughly equaled the time which the other apostles had spent with Jesus. During those years, Jesus himself taught the gospel to Paul. Listen to Paul's words in in

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

Galatians 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

Paul also met the second criterion.

In

Acts 9:1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

Acts 9:2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

'this way' - the Bible expression for Christianity or believing on Christ.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

The way that we believe.

Why bother the women if they aren't witnessing. They were. Everybody preach Christ one on one according to the last chapter.

Acts 9:3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 'church of God' - the body of Christ

How can Paul persecute the body of Christ if it doesn't start till Acts 9 or 18 (O'hara) or Acts 28 (Bollinger)? Dispensationalists start the body of Christ in either Acts 9, 18 or 28 and Paul said he was persecuted before they even get it started. The Bible is always right and men are always wrong. Just about every verse in the Bible that deals with any kind of doctrinal disproves some lie of some heretic.

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,

Galatians 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Paul talking about his past life.

He sees a light.

Acts 22:6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

- recounting his conversion experience

Acts 26:12 Whereupon as I went to Damascus with authority and commission from the chief priests,

Acts 26:13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

Bright since the Sun itself is bright at midday That light is associated with Christ. Paul sees a light. When He sees Christ there is coming off Him a light greater than the sun. In Revelation one of the curses (Revelation 16) is darkness over all the earth just like in the days of Pharaoh. One of the vials is poured out and the devil and his kingdom goes into complete darkness and the sun goes out. It's always associated with the Second Coming.

This glory that he's seeing is in a sense Second Advent phenomena.

The reason the Lord does this is Paul is a type of Israel to be saved at the Second Coming. And they'll be saved the same way he's being saved. Its history in

advance, a picture of Israel being converted at the 2nd coming of Christ. They'll see Him with great glory. They'll have been persecuting the church. He was blinded for 3 days. In the last half of the tribulation they'll be walking blind, only by faith, for 3 days, the last 3 days of the Tribulation.

Paul says his conversion is as one born out of season, an untimely birth. The same expression that's used in Isaiah about the birth of Israel at the 2nd coming. God picked out Paul, an apostle of the Gentiles, to make an example of the conversion of Israel. In the Millennium Israel will convert the Gentile. That's why Paul is the picture of Israel converting the Gentile nations. What he's doing in the church age Israel will be doing in the Millennium. What he's doing in Acts Israel will be doing right before and in the Tribulation during their conversion.

More about the body being around before Paul was saved. -

Romans 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

The body starts before Paul gets saved. One shouldn't get mixed up with hyperdispensationalists.

Acts 9:4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Jesus says this to him.

Paul wasn't persecuting Christ personally. He was persecuting Christians. The body.

Galatians 3:26 For ye are all the children of God by faith in Christ Jesus.

Galatians 3:27 For as many of you as have been baptized into Christ have put on Christ.

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

- into one body

1Corinthians 12:13 For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.

- The instant you get saved you become a child of Christ (Galatians 3) and it baptizes you into the body. Paul knew about it outside the prison epistles (Galatians, Ephesians, Philippians, Colossians, Timothy, Titus). He was talking about the same thing in 1 Corinthians 12. He's talking about all being baptized into one body. In the body there is no gender. It's a spiritual body and the spirit is neuter.

Dispensationalists try to dismiss the responsibilities of the Christian life. Create a heresy if you don't want to trust Christ as your Saviour and can do it by works. A heresy is always created to get out of doing what you ought to do. People who think they can lose their salvation always are worried. Paul's persecuting the church (the body) before he's saved, before Acts 9.

Acts 9:5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: [it is] hard for thee to kick against the pricks.

He doesn't know everything. He's ignorant, but God doesn't hold it against him. He knows it's the Lord. It made a believer out of him.

It's a tribulation passage as Jesus will say the same thing to Israel. It's not doctrinally in the tribulation but what you're looking at is the

conversion of a nation. How Jesus is going to do it with Israel.

'pricks'

Psalms 38:1 <<A Psalm of David, to bring to remembrance.>> O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

Psalms 38:2 For thine arrows stick fast in me, and thy hand presseth me sore.

Psalms 38:3 [There is] no soundness in my flesh because of thine anger; neither [is there any] rest in my bones because of my sin.

It's just normal conviction. A pricking sensation in the heart. You're under conviction. It's also described in Acts 2. It a burning sensation. That's the Holy Spirit dealing with your heart.

Acts 9:6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord [said] unto him, Arise, and go into the city, and it shall be told thee what thou must do.

'he' - Paul

'Lord' - He acknowledges that Jesus is Lord based on sight.

The book of Acts is men telling men what to do. Men get out of sorts with God because they won't listen to the man of God. He tells Paul to go look for a man. That's a real humbling. First He blinds him for his own good. A thorn in the flesh.

by the hand, and brought [him] into Damascus.

'led' - humbling

Acts 9:9 And he was three days without sight, and Acts 9:7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

They hear the voice, but they don't hear what's said, merely a noise. In reality it was words being said. They hear a voice but they don't hear a voice. No contradiction. A voice from heaven was speaking - Jesus.

Acts 9:8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him neither did eat nor drink.

'three days' - like the Jew in the tribulation
'neither did eat or drink' - there's a lot of admonition for the Old Testament Jew to fast.

Acts 9:10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I [am here], Lord.

'vision' - another miracle

Ananias needs a sign because he believes:

Acts 9:11 And the Lord [said] unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for [one] called Saul, of Tarsus: for, behold, he prayeth,

'prayeth' - God remove this blindness. God answers it. He's seen a vision that Ananias put a hand on him and he received his sight. That's what he's praying for.

Paul actually saw the resurrected Christ on the road to Damascus. He had seen the risen Savior. Finally, according to

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

Ananias like us all, question God at times. God knew he would eventually submit and surrender.

'chosen' - Paul's commission - in relation to his ministry, not necessarily the fact that he was chosen before he was saved to be saved. It's always based on God's foreknowledge. God knew that Paul would believe and chose things for His ministry.

God is not arbitrary in His choosing. Jesus himself ordained Paul to his office.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

But Paul added to them with his new revelation gospel

'The gospel of uncircumcision' - Paul's ministry to the Gentiles peter was head of the gospel to the Jews (circumcised).

Galatians 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

This tell us that the original apostles confirmed his call and apostleship. As Paul wrote, the others The other apostles recognized that Paul's apostleship was comparable to Peter's. Listen to Peter's words

2Peter 3:15 And account [that] the longsuffering of our Lord [is] salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

Don't despise the longsuffering of the Lord because it leads to people's salvation. If He tarries then more people will get saved. Praying for the Rapture isn't great. You're supposed to love the appearing of the Lord.

He picks out Paul because Paul knows very well about longsuffering. He writes more about it than anyone else in the Bible.

Galatians 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- Longsuffering is a fruit of the Holy Spirit.

2Peter 3:16 As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction.

Peter here says Paul's epistles are Scripture. Some is hard to understand. Like the mystery of Jew and Gentile in the same body.

Ephesians 3:6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

or Christ in you -

Colossians 1:27 To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

According to Peter, Paul's epistles were to be set on par with "the other Scriptures."

In the early church there were many false teachers who contradicted Paul's teachings. So, to counter these false teachers the New Testament made it clear that Paul was a legitimate apostle. More than this, Paul presented outlooks to the church which were difficult to grasp and even harder to accept. Yet, when he served in his role as Christ's ambassador, Paul spoke with the authority of other apostles and wrote with the authority of Scripture. No matter what anyone said, their perspectives had to be judged by the standard of Paul's teachings. His writings actually carry the authority of Christ himself. We cannot follow Christ

without following Paul. Even today faithful Christians must conform their theology to the Pauline epistles.

Paul's missionary journeys

So Paul's background in Jewish and Gentile cultures influenced him in many ways. And with this dual background in mind, we can see how Paul's theology related to his ministry. The 12 apostles go into the background. The 13th apostle, Paul himself, begins to take center in the plan of God for establishing the church. It's not a rebellion, but a change. Paul writes 13 epistles, he's the 13th apostle and the chapter has 52 verses - 4 * 13. Paul begins to lay down the New Testament pattern for churches, church work, ministries and missions.

We now present several of Paul's missionary journeys in detail to show his Theology, the content of messages he preached and how these messages were accepted the Jewish people he encountered on the mission field, as covered in the book of Acts.

Paul's First missionary journey



<https://www.ccel.org/bible/phillips/CN092MAPS1.htm>

Apostles and prophets in their strictest form were called during the early church because of the transition. God needed some unusual characters that He gave special powers of miracles to because they didn't have a written Bible. Thus they were dealing with a complete change in the system, etc. God raised up men like Paul, Barnabus, Silas, Agabus to direct the church. There's no need for those today because we've got a complete Bible.

The apostles lay the foundation of the New Testament church. After the foundation of the New Testament church is laid, God calls pastors and evangelists to carry it on from there. A missionary is nothing more than a compilation of an evangelist and a pastor. He goes there and wins people and he trains people to be pastors and he moves on. A missionary is close to an apostle without the titles and miracles of

one. A missionary *does* lay the foundation of the church where if he goes somewhere where there is none. In that respect he bears a little bit of each of the ministries.

Acts 13:2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

'Separate' - separation can be positive. Real Bible separation is to something, not just from something. A lot of people get hung up on the negative instead of the positive. It's easier to preach about judgment than about heaven. We're condemning souls when it comes right down to it. Separation is both negative and positive.

Romans 1:1 Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,

Separation is no good if it's just from something. It ought to be unto something. A bad personal habit deals with something you want to do as a Christian servant. And God said if you get rid of these things He'll let you serve. You separate yourself from that thing and God gave you [a Sunday school class]. There ought to be a biblical, scriptural spiritual reason - you're either doing it so you can serve the Lord or please the Lord, you're not just doing it for doing its sake. Because somebody else is doing it - you're getting wrapped up in 'Pharaseeism' there.

When you minister to believers, you're ministering to the Lord. If you're not helping God's people you're not really helping God. He doesn't need anything; it's us that need something. Then you'll really know what you're really made out of and if God is in you.

Acts 13:3 And when they had fasted and prayed, and laid [their] hands on them, they sent [them] away.

'Fasting' is denying the flesh and telling the Lord you're serious about something. You don't want the flesh to be involved, you want to walk in the Spirit. That's how you release the bondage of the flesh (Isaiah 58). There isn't anything the flesh likes much more than to eat. So that's something where you can really get a hold of God.

Acts 13:4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

'departed' - Paul's missionary journeys - The first one starts at Antioch, goes to Celicia (right on the seacoast) then down to the island of Cyprus. Salamas, Pathos then up to Asia Minor, close to Galatia then back down and back to Antioch. That's the route of the first missionary journey.

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to [their] minister.

'Salamis' - a city in Cyprus

'John' - John Mark is helping.

Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name [was] Barjesus:

'Pathos' - a city in Cyprus

'sorcerer' - someone who fools with drugs and witchcraft, a witch stirring a cauldron is a picture. In a pot is a drug, enchantment. Greek - 'magas' -> Magician. Another time its translated 'pharmikia' -> pharmacy. They used drugs to control people.

Acts 13:7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

'prudent' - has common sense. Makes a free will choice to hear the word of God.

Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

Acts 13:9 Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him,

The first recorded conversion. He wins a man by the name of Sergius Paulis. Why change Saul's name to Paul? God sent Paul to the Gentiles but his real burden was to the Jews. He had to send something in his life to remind him what to do. He changes his name to a Gentile name. From now on he's got the name of this Gentile Sergius Paulis.

So the apostles travelled along the main roads. They went to the main cities there and told the people about Jesus. Paul always went to synagogues first. There he met with Jews and Gentiles who had become Jews. He also met other people who liked the Jewish religion. In this way, the apostles could speak to people who knew the Scriptures (the Old Testament). They could speak to people who were already interested. God had spoken to these people. Everywhere they went, they proclaimed Christ in the synagogues.

Paul preached there. He mentioned Scripture often when he spoke there. It was very like Stephen's speech to his enemies. (Paul had listened to Stephen) There was a great result. Immediately some people became Christians. Luke says that on the next Sabbath 'almost everyone in the city came together to hear'.

This made the Jews very angry. Probably this was because of their bad feelings about Gentiles. Peter knew about this when he reported back to the Jerusalem church. He had been preaching to Gentiles. The church

in Jerusalem did not like Peter to do this. Now this was Paul's experience. It happened to him also, but with more hate. Probably there were several other reasons.

Acts 13:6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name [was] Barjesus:

From the eastern city of Salamis, they proclaimed the gospel from synagogue to synagogue as they moved to the western city of Paphos.

Acts 13:7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

'prudent' - had common sense Makes a free will choice to hear the word of God.

Acts 13:8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

'faith' - the revealed body of truth What god reveals as true is what you put faith in. saved by believing you are a sinner and Christ died for you - revealed truth. The faith is the faith in this book. Everything else is presumption. Faith in anything other than what God says is foolishness.

Romans 10:17 So then faith [cometh] by hearing, and hearing by the word of God.

Acts 13:9 Then Saul, (who also [is called] Paul,) filled with the Holy Ghost, set his eyes on him,

The first recorded conversion. He wins a guy by the name of Sergius Paulis. Why change Saul's name to Paul? God sent Paul to the Gentiles but his real burden was to the Jews. He had to send something in his life to remind him what to do. He changes his name o a Gentile name. Paul doesn't want that. From now on he's got the name of this Gentile Sergius Paulis.

'filled' - like they prayed for and got in (4).

When a man opposes the gospel that person is to be rebuked.

Acts 13:10 And said, O full of all subtilty and all mischief, [thou] child of the devil, [thou] enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

'subtility' - implying he was full of the devil

'child' - every unsaved person is a child of the devil till he gets saved

'pervert' - the right ways of the Lord, the gospel

Galatians 1:7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

To teach anything other than salvation by grace through faith is to pervert the gospel. It's to create a gospel that's not good news. The good news is that somebody else did it for you.

Acts 13:11 And now, behold, the hand of the Lord [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

'season' - temporary blindness

Acts 11:21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

But in this situation here's the hand of the Lord to bring judgment. God can help you with [this] side of the hand but can bring [judgment] too. There's two sides to God.

'mist and darkness' -

2Peter 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

False prophets end up in outer darkness. Although the lost all go to hell it seems like the false prophets end up in some worse place for they are not only guilty of rejecting Christ, but perverting the gospel that others might be saved. This guy is involved in this and has a worse end than for the ordinary sinner, he gets a preview with the mist and darkness

that will come about on the false prophet when he dies and goes to hell.

Acts 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

There's a miracle. They are 3 reasons for them. 1) the Jew requires a sign to believe and signs are needed when dealing with him in the New Testament.

1Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

2) On the other hand Signs and Wonders were the credentials of an apostle -

2Corinthians 12:12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

and Paul is exercising his credentials

3) Signs and Wonders were given at this time to confirm the word. Paul is giving a new revelation therefore he has the ability to work a miracle and this Gentile sees it.

Mark 16:20 And they went forth, and preached every where, the Lord working with [them], and confirming the word with signs following. Amen.

'astonished' - he's never seen anything like this and that's how it ought to be in a church - never seen anyone saved like this, etc.

If people come consistently there should be a working of God that astonishes them.

Acts 13:13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem.

From Cyprus Paul and Barnabas sailed to Perga and then moved inland to Antioch in the region of Pisidia, which at that time was a part of the Roman province of Galatia. After hearing Paul preach the gospel in the synagogue there, many of the Jews responded positively. But within a week, unbelieving Jews incited the city against Paul and Barnabas and ran them out of town. John Mark rebels against Paul's authority here. He doesn't like this sorcerer.

Acts 13:14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down.

They're getting ready to set up the work up in Galatia. This is another Antioch, not of Syria but of Pisidia. Galatia is a large Roman province in Asia Minor extending almost from the Black Sea to the Mediterranean through the mountains and plains of modern central Turkey. Settled by Gauls from central Asia in the 3rd century BC, Galatia included the Phrygian town of Pisidian Antioch; not to be confused with Syrian Antioch.

Acts 13:15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, [Ye] men [and] brethren, if ye have any word of exhortation for the people, say on.

They went into a synagogue like Jesus did in Luke 4 and waited for the Lord to open them a door to speak.

Acts 13:16 Then Paul stood up, and beckoning with [his] hand said, Men of Israel, and ye that fear God, give audience.

There are some Gentile proselytes in here other than just Jews.

Acts 13:17 The God of this people of Israel chose our and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

He knows how to get their attention.

1Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

'arm' - Jesus is his right arm according to the Bible. He's on the right hand of God.

Paul begins a lot like Steven does in Acts 7. The message is to convince that Jesus is the Christ, the Messiah.

Acts 13:18 And about the time of forty years suffered he their manners in the wilderness.

God put up with the Jews.

Acts 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

'destroyed nations' - that's genocide. God wiped out nations to give Israel this land. The world would call that aggression - God calls it righteousness.

Acts 13:20 And after that he gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.

'judges' - see the book of Judges in the Old Testament
'until' - the beginning of the historical books (Kings, 1+2 Samuel)

Acts 13:21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

God gave them a prophet, they wanted a king.

Acts 13:22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the [son] of Jesse, a man after mine own heart, which shall fulfil all my will.

God gave testimony.

'him' - David, the son of Jesse

'a man after mine own heart' - My heart wants to choose. It's not like David's heart is like God's heart. That can't be true. David is a sinner. God's heart is to choose David and that's what He did.

'fulfil' - He's a type of Christ. If you're critical do you think about Bathsheba? What that statement shows is that we're not perfect, a long way from sinless. David certainly wasn't sinless either. That didn't fulfill God's will; that sin. But that didn't keep David from doing what God gave him to do in general. Because of his repentance and God's restoring him he did fulfill all His will and that was to be king of Israel. God didn't mean for David to sin. It wasn't His will. That's not the issue. The issue is did David do what God called him to do? And being king of Israel - yes.

Acts 13:23 Of this man's seed hath God according to [his] promise raised unto Israel a Saviour, Jesus:

God gave some promises to David, especially in 2 Samuel. The promises were that anyway that God promised that David of his seed would come the Messiah. 2 Samuel 7 is the best place for that. Solomon in a small sense fulfilled that but obviously when you read the promise in 2 Samuel 7, Solomon couldn't fulfill all of it. It had to go beyond Solomon and any of David's physical seed it had to refer to Christ some time later on. So God fulfilled that promise.

God had promised a Saviour throughout the Old Testament, not only to David, but in Genesis there was a promised seed to the woman which would take care of the devil.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

In Isaiah 19:20 there was a promise of a Saviour, a deliverer.

Isaiah 19:20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them.

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

The baptism or repentance was for the nation of Israel, not for a Gentile believer today that's a member of the church. We don't repent and get baptized to be saved. We believe on Jesus Christ and we're saved, whether we get baptized or not.

Acts 13:25 And as John fulfilled his course, he said, Whom think ye that I am? I am not [he]. But, behold, there cometh one after me, whose shoes of [his] feet I am not worthy to loose.

'course' - what God gave him to do

'he' - the Messiah

Acts 13:26 Men [and] brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

'feareth God' - the Gentile proselytes

Acts 13:27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled [them] in condemning [him].

'not' -

John 1:10 He was in the world, and the world was made by him, and the world knew him not.

If the Jews would have received Christ they would have known who he was.

'voices' - you can hear the Bible over and over again and still not know it Why? Because they don't want to know it, for what its purpose is. They use the prophets and the law for their own personal profit rather than accepting it for the way God intended it - for revealing their sinful nature and Christ as their Saviour.

Because they did that (rejected the voices) they have fulfilled them what the prophet said about Christ in condemning Him. The prophets spoke of His condemnation, of His death, His treatment on Calvary (Isaiah 53, Psalm 22, etc.) where prophetically He is pictured suffering at the hands of the enemies of God and the very people of God. The application to Christians is when we reject the revelation of the prophets about Jesus Christ and when we don't know him

-

Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If a Christian does not seek knowing Christ, not just being saved you will begin to fulfill Bible prophesy on opposing Christ. That's what Israel did; because they wouldn't know Him, listen to the voice of with the prophets, they became the object of and the fulfilling of prophesy.

Acts 13:28 And though they found no cause of death [in him], yet desired they Pilate that he should be slain.

'he' - Pilate

Acts 13:29 And when they had fulfilled all that was written of him, they took [him] down from the tree, and laid [him] in a sepulchre.

'fulfilled' - Isaiah 53, Psalms 22, Death-Burial-Resurrection prophets

Notice how Paul is preaching the gospel. Christ is slain. (Acts 13:28) Not for his own sins; they found no cause of death in him. He died for OUR sins. There's the gospel right there.

'sepulchre' - Christ was buried, but God raised Him up.

That's exactly what:

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

1Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

1Corinthians 15:5 And that he was seen of Cephas, then of the twelve:

1Corinthians 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

talks about.

Acts 13:30 But God raised him from the dead:

Acts 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Those are the exact 4 elements of the Gospel in 1Corinthians 15. Here is the first straight Gospel of God revealed to Paul being delivered in a message. It's 45 AD, almost 12 years since the crucifixion. God has finally raised up a man to preach it the way God wants it. It's not that nobody would do that up to now it's just that God hasn't revealed it up to now. That's the

transition that takes place through Acts. until now there's no plain presentation of the Death, Burial and Resurrection of Christ. It's been alluded to and kind of spotty, but now it's plain.

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

God gave it to Him and now he's preaching it. But He was raised up. Why?

Romans 4:25 Who was delivered for our offences, and was raised again for our justification.

Death had no hold on Him in Acts but mainly for my sake, for my justification. That I might be justified.

'many days' - 40

'witness' - somebody that knows Jesus Christ is alive, not dead. The world hangs Him on a Cross and crucifies Him, but a believer doesn't serve a crucified Christ, but a risen Christ. Christians are His witnesses that He was raised up.

Acts 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

'declare' -the Gospel is a declaration (1 Corinthians 15)

'tidings' - the Gospel definition

Romans 10:15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

People get saved when there's good tidings, not at Christmas time. Whenever Christ is preached that's glad tidings.

'promise' - always has to do with life and the spirit. The promise of a Saviour and spiritual life.

John 14:18 I will not leave you comfortless: I will come to you.

Acts 2:33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Cross reference:

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

This verse (Acts 13:33) talks about the resurrection, then Paul quotes a verse that talks about the birth of Christ. What connection does the resurrection have with the begotting? If Christ wasn't the Son of God then he's still in the grave. That's the connection. Psalm 2 isn't a reference to the resurrection. Its referring to Christ's birth.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

'Thou art my Son, this day have I begotten thee' - a reference to when He brought the first begotten into the world., not when God resurrected Him. The latter is a heresy.

The promise of the Holy Spirit is what God promises to us. When the Holy Spirit comes Christ's Death, Burial and Resurrection enabled us to get that promise. Once you've got the Holy Ghost you've got everything God can give you.

Paul was certainly aware of the Old Testament typology for the death burial and resurrection. The proof of the promise being fulfilled is the resurrection:

The Feasts - Leviticus 23

The seven feasts He gave to ancient Israel in Leviticus 23 show God's plan for the salvation of humanity. God told the people of Israel to celebrate these feasts as "lasting ordinances." The seven feasts are 'pictures' that describe among other things the death, burial and resurrection of Christ, who's actual Hebrew name is Yeshua Ha Mashiach. In Hebrew, Yeshua means "Salvation" and Ha Mashiach (English: the Messiah) means "the Anointed One". While most Jewish people still celebrate the feasts, many don't understand Christ's fulfillment of them. The feasts are God's plan for the salvation of man.

SPRING FEASTS DESCRIBE THE DEATH, BURIAL AND RESURRECTION OF THE MESSIAH

The spring feasts describe the first coming of Christ. He sacrificed Himself on the Feast of Passover, was buried on the Feast of Unleavened Bread and was resurrected on the Feast of Firstfruits. The practices of each of these spring feasts clearly depict the death, burial and resurrection of Christ.

Passover

Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight, they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first-born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

FULFILLMENT OF PASSOVER BY CHRIST -- THE PASSOVER LAMB

isaiah 53:7

ז נגש והוא נענה, וְלֹא יִפְתַּח-פִּיּוֹ, 7 He was oppressed, though he humbled himself
פְּשֵׁה לְטֹבַח יוֹבֵל, וּכְרַחֵל לְפָנָי and opened not his mouth; as a lamb that is led to
ג' זָזְיָה נְאֻלְמָה; וְלֹא יִפְתַּח, פִּיּוֹ. shearers is dumb; yea, he opened not his mouth.

1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Leviticus 23:5

בַּח דָּשׁ הָרִאשׁוֹן, 5 In the first month, on the fourteenth day of the
בְּאַרְבַּעָה עָשָׂר לַח דָּשׁ--בֵּין month at dusk, is the LORD'S passover.
הָעֲרֵבִים: פֶּסַח, לִיהוָה.

Exodus 12:5-7

ה שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה, יִהְיֶה 5 Your lamb shall be without blemish, a male of
לָכֶם; מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים, תִּקְחוּ from the first year; ye shall take it from the sheep, or
וּמִן-הַבָּקָר; מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים, תִּקְחוּ from the goats;

THE DEATH - The slain lamb was to be without defect, a male and of that year. If no lamb could be found they might take a kid. The lamb was called the Passover, for only the priests could sprinkle, and in necessity the Levites could kill the sacrifice.

1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבַּעָה 6 and ye shall keep it unto the fourteenth day of
עָשָׂר יוֹם לַח דָּשׁ הַזֶּה; וְשַׁחֲטוּ אֹתוֹ, the same month; and the whole assembly of the
כֹּל קְהַל עֲדַת-יִשְׂרָאֵל--בֵּין congregation of Israel shall kill it at dusk.
הָעֲרֵבִים.

Numbers 9:10-12

י דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: אִישׁ אִישׁ כִּי-יְהִיָּה-טָמֵא לְנַפְשׁוֹ אוֹ בְּדַרְכּוֹ רַחֲקָה לָכֶם, אוֹ לְדַרְתֵּיכֶם, וְעָשָׂה פֶסַח, לַיהוָה. 10 Speak unto the children of Israel, saying: If any man of you or of your generations shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD;

יא בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבַּעָה עָשָׂר יוֹם, בֵּין הָעֲרֵבִים--יַעֲשׂוּ אֹתוֹ: עַל-מִצּוֹת וּמַרְרִים, יֹאכְלֵהוּ. 11 in the second month on the fourteenth day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs;

יב לֹא-יִשְׁאַירוּ מִמֶּנּוּ עַד-בֹּקֶר, וְעִצָּם לֹא יִשְׁבְּרוּ-בוֹ; כְּכֹל-חֻקַּת הַפֶּסַח, יַעֲשׂוּ אֹתוֹ. 12 they shall leave none of it unto the morning, nor break a bone thereof; according to all the statute of the passover they shall keep it.

None of the bones of the Passover lamb are to be broken.
John 19:36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.

Incidentally this is also found in

psalms 34:20 He keepeth all his bones: not one of them is broken.

It was customary during crucifixion to break the leg bones of the person after a few hours in order to hasten their death. The only way a person could breathe when hanging on a cross was to push up with his legs, which was very exhausting. By breaking the legs, death followed soon by asphyxiation. However, in the case of Christ, they broke the legs of the other two men, but did not break His, since He was already dead.

Exodus 12:7

ז וְלָקַחוּ, מִן-הַדָּם, וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזֹת, וְעַל-הַמַּשְׁקוּף--עַל, הַבָּתִּים, אֲשֶׁר-יֹאכְלוּ אֹתוֹ, בָּהֶם. 7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

UNLEAVENED BREAD

Leviticus 23:5-8

ה בַּחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבַּעָה עָשָׂר לַחֹדֶשׁ--בֵּין הָעֲרֵבִים: פֶּסַח, לַיהוָה. 5 In the first month, on the fourteenth day of the month at dusk, is the LORD'S passover.

ו וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה, חַג הַמַּצּוֹת לַיהוָה: שִׁבְעַת יָמִים, מַצּוֹת תֹּאכְלוּ. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread.

ח וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה, שִׁבְעַת יָמִים; בַּיּוֹם הַשְּׁבִיעִי מְקַרְא-קֹדֶשׁ, כָּל-מְלָאכָת עֵבֶד דָּה לֹא תַעֲשׂוּ. 8 And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work.

Leaven was to be put away during the feast. Exodus 12:19 (Below)

יט שִׁבְעַת יָמִים--שָׂאֵר, לֹא יִמָּצֵא בְּבֵיתְכֶם: כִּי כָל-אֶחָד מִמְחַמֵּצֵת, וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַדְת יִשְׂרָאֵל-- בְּגֵר, וּבְאִזְרַח הָאָרֶץ. 19 Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

1Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1Corinthians 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

THE BURIAL - Sin put away* - From the very nature of leaven, tending as it does, so strongly to disseminate itself, it was necessary to avoid admitting the smallest quantity into the mixture from which the bread was to be prepared. Hence leaven, as a prohibited thing, which had a powerful tendency to spread from small beginnings until it pervaded the whole mass, became an apt emblem of sin and is often so made use of by many of the sacred writers. That all sin in general, but the sin of uncleanness in particular, is as leaven in regard of its spreading and diffusive nature. A little leaven, one such wicked person suffered to remain, would corrupt others and injure the whole.

The 'putting away' of leaven is a 'picture' or 'type' of the putting away of sin. Naturally, the bread was originally to be unleavened at the time the Jews were in haste to flee from Egypt. However, the greater meaning is also expressed here.

* Sin was taken down to hell and 'buried' there when Christ descended after His death. Subsequently, at His resurrection (p. 61) He deposited His blood at the mercy seat (pages 65, 104) of the heavenly tabernacle (p. 63). This blood paid the price for sin. Those dead saints who obeyed God and were justified under the Old Covenant could now be resurrected from below ground and enter heaven. (See material that follows, particularly the Appendix). Also note Acts 2:31-33, which explicitly states that Christ was in hell then resurrected. This is pictured in Jonah 2:1-2 and again is explicitly stated in Matthew 12:40 (please see p. 62).

THE RESURRECTION – death overcome

Firstfruits - It was a proper and beautiful act, expressive of dependence on the God of nature and providence - common among all people, but more especially becoming to the Israelites, who owed their land itself as well as all it produced to the divine bounty. It gave the Israelites a practical proof that they held their properties of the Lord as His tenants, and must conform to His rules on pain of forfeiting the lease of them. To remind them of their dependence upon God their great landlord, and their obligation to use the fruit of their land as He should direct.

The festival of unleavened bread began Friday evening (at sunset). As part of the festival, the Jews would take some of the grain - the "first fruits" of their harvest - to the Temple to offer as a sacrifice.

1 Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Regarding sacrifices, Hebrews 10:1 says:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

The word "shadow" in this passage suggests that Old Covenant laws were partial picture or silhouettes of heavenly realities. In theological terms, the Old Covenant laws were types. Just as the tabernacle symbolized truths about heaven, so also the sacrifices and the days of worship symbolized "good things that were to come".

The death, burial and resurrection of Christ are the 'picture' presented here. Careful analysis supports this regardless of whether or not one chooses to apply it in this fashion.

Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

It is easy to say that things like "broken bones" are just another example of the New Covenant copying from the Old Covenant. The 'bones not being broken' can be claimed as being 'adapted' to create a similarity between the Passover lamb and Christ. But the picture of the death, burial and resurrection contained in the festivals of Passover, Unleavened Bread and the Firstfruits respectively is a great deal more esoteric in nature. Furthermore this 'picture' substantiates, as well as is given credence, by the 'two comings' Scriptures contained in Isaiah (see page 12). A sequence of death-burial-resurrection satisfies the scenario of a Messiah that comes in two different guises, once as a servant and again as a saviour.

Furthermore, the two guises of the Messiah's coming also imply that there are TWO covenants. This is bolstered by the 'picture' of Law versus faith (see the story of Ishmael and Isaac page 30) as described in Genesis. The second Covenant is where Old Covenant 'types' are fulfilled.

Typology in the Passover festival can be found early in the Seder (the Passover dinner). Three matzahs are put together (a type of the trinity). The middle matzah is broken, wrapped in a white cloth and hidden, representing the death and burial of Christ. The matzah itself is a type of Christ, since it is striped and pierced, which was prophesized by Isaiah (Isaiah 53:3) and Zechariah (12:10). Following the Seder meal, the "buried" matzah is "resurrected," which was foretold in the prophecies of David.

Another excellent Old Testament ‘type’ of the death, burial and resurrection of Christ is found in

Jonah 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jesus begins His ministry

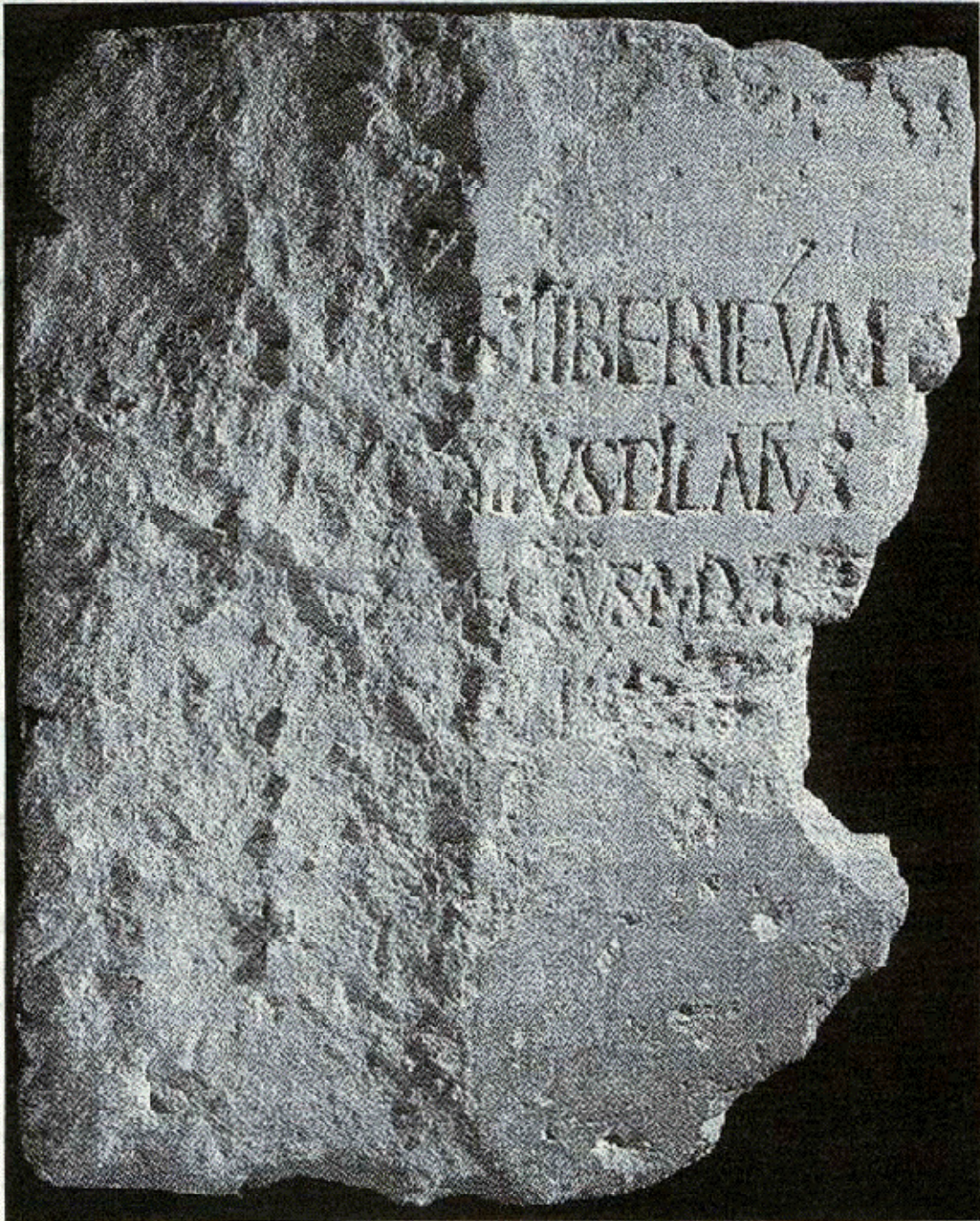
Jesus begins His ministry. He is about 30 years old. He probably began preaching around 26 AD.

Secular history supports the events of Christianity. Josephus, the historian records many New Testament events in his “eye witness” account records. The man Jesus is mentioned in these writings. By understanding the previously presented material in this document, the Creator’s overall plan for His nation of Israel and its apostasy, the discussion of the lack of feasibility for evolution and particularly the ‘end-time’ prophecies in Daniel, one can somewhat understand the situation as it was in Rome. One may not as yet understand Jesus Christ, but that is outside the scope of this document. By showing that a divine Creator orchestrated world events one may further choose to investigate the Bible. Only then can the moral issues and those of justice be comprehended.

Josephus: An Eyewitness to Christianity

Josephus was a historian who lived from 37 A.D. to about 100 A.D. He was a member of the priestly aristocracy of the Jews, and was taken hostage by the Roman Empire in the great Jewish revolt of 66-70 A.D. Josephus spent the rest of his life in or around Rome as an advisor and historian to three emperors, Vespasian, Titus and Domitian. For centuries ,the works of Josephus were more widely read in Europe than any book other than the Bible. They are invaluable sources of eyewitness testimony to the development of Western civilization, including the foundation and growth of Christianity in the 1st Century.

About 20 years after Josephus we have the Roman politicians Pliny and Tacitus, who held some of the highest offices of state at the beginning of the second century AD. From Tacitus we learn that Jesus was executed while Pontius Pilate was the Roman prefect in charge of Judaea (AD 26-36) and Tiberius was emperor (AD 14-37) – reports that fit with the timeframe of the gospels. Pliny contributes the information that, where he was governor in northern Turkey, Christians worshipped Christ as a god. Neither of them liked Christians – Pliny writes of their “pig-headed obstinacy” and Tacitus calls their religion a destructive superstition.



*Inscription discovered at Caesarea
in 1961 naming Pontius Pilate*

The proof of the promise being fulfilled is the resurrection.

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee.

This verse talks about the resurrection, then He quotes a verse that talks about the birth of Christ. What connection does the resurrection have with the begetting? If He wasn't the Son of God He's still in the grave. That's the connection. Psalm 2 isn't a reference to the resurrection. It's referring to his birth.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

'Thou art my Son, this day have I begotten thee' - a reference to when He brought the first begotten into the world., not when He resurrected Him. The latter is a heresy.

The promise of the Holy Spirit is what God promises to us. When the Holy Spirit comes Christ's Death, Burial and Resurrection enabled us to get that promise. (Galatians) Once you've got the Holy Ghost you've got everything God can give you.

Acts 13:34 And as concerning that he raised him up from the dead, [now] no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

I don't want to just be saved and forgiven, I want the sure mercies of David. God did not remove David from the covenant because of his sin. I cannot be removed from the covenant because of my sin. God chastens David but in

2Samuel 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David,

The LORD also hath put away thy sin; thou shalt not die.

Samuel promised him that God wouldn't put him away. We got saved and also the sure mercies of David, something no Old Testament Jew had except for David. David sinned and deserved to die for it. There was no justification in the law for his sin. There wasn't even a sacrifice. No lamb or red heffer. If God didn't step in and do something unusual (it would be out of character for Him to do anything normal because God is supernatural (we are natural)). He did something unusual for David picturing the unusual covenant that He was going to make through Christ the seed of David. That He would forgive a people regardless of what they did after.

That's not a license to commit murder. It cost David 4 relatives, his power as a general (he never won a battle after that) but he didn't lose his relationship with God. He had the sure mercies of David. You can lose a lot as a Christian, but you cannot lose mercy.

Acts 13:35 Wherefore he saith also in another [psalm], Thou shalt not suffer thine Holy One to see corruption.

Paul is quoting these Old Testament verse to Jews to prove that Christ is the holy one and the fulfillment of the promise of God as the Messiah and Saviour.

Acts 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Psalms 16:10 is a reference to a Holy one, God Himself, not David.

Acts 13:37 But he, whom God raised again, saw no corruption.

Why?

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

And Jesus Christ was not born of human seed otherwise He would have corrupted just like they do.

Acts 13:38 Be it known unto you therefore, men [and] brethren, that through this man is preached unto you the forgiveness of sins:

Christ is merciful to me because He understands me. He was tempted in all points. He's gone through what I've gone through. God the Father has never gone through what I've gone through, in a technical sense. The Father was in the Son, but in the sense of the Deity sitting on the throne, He's never gone through what I've gone through. But Deity *did* go through what I've gone through in the person of Jesus Christ. So therefore He can be merciful to me and a faithful high priest and the things pertaining to God. He satisfies both. God just satisfies everybody. What a Saviour. He meets my needs. He meets God's needs.

'forgiveness' - We've got more than just sins forgiven.

Acts 13:39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

'all' - Christians got justified from everything

'could not' - David understood that. He committed a sin against the law of Moses that here was no forgiveness for. He wasn't worried about forgiveness. He was worried about being justified.

2Samuel 12:13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

He not only forgave me of the things I do, He put away what I am. That's what I needed. I needed to be justified, not just forgiven. God forgave people in the Old Testament. He said -

Exodus 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's

children, unto the third and to the fourth [generation].

'no means' - God can forgive a man and put him in hell. But He can't justify you and put you in hell. That's the difference between people that did the law and got into Abraham's bosom. That doesn't get you into heaven. It's the Death, Burial and Resurrection of Jesus Christ and justification that does. He forgave all kinds of people in the Old Testament. And He could not get them out of Abraham's bosom. If Christ didn't die for them eventually the devil would have had a claim on them.

You have to go beyond forgiveness. God forgave the world when He sent his Son. He just didn't justify them. He justifies those that believe on Him. He forgave everybody. He gave them all a chance. But He said they had better believe on His Son or be damned to hell. That's a different side.

'law' -There's no promise like 13:39. The curse of the law. The law of Moses curses you.

Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree:

The law is just to bring you to Christ, so you can be justified.

Two things happen to every believer who believes on Christ:

- 1) he is forgiven of his sin
- 2) most importantly God justifies him. Justification is sometimes defined as 'just if I'd never sinned.' God puts you in a position where beholds no iniquity in you. I am full of iniquity. It's just the new man. God has crucified the old man, he just hasn't killed him yet. God nailed you up there the day you got saved. The old man just hasn't died yet. But God says he's dead although he's still kicking. When the Romans put you on a cross by law you were dead. When God put you on Calvary you were dead, the old carcass is just kicking.

Acts 13:40 Beware therefore, lest that come upon you, which is spoken of in the prophets;

You can get all the forgiveness, grace and justification but if you're not careful you'll get the other side of it (13:41).

Acts 13:41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

quotes -

Habakkuk 1:5 Behold ye among the heathen, and regard, and wonder marvellously: for [I] will work a work in your days, [which] ye will not believe, though it be told [you].

God sent a sinless man, Jesus Christ of a virgin. He died and rose again, but Israel didn't believe. God worked a work and they wouldn't believe it and now they're fulfilling what God said they would do. Though a man declared it. John, the apostles, Paul declared it and the Jews wouldn't believe.

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

The Jews didn't want it, but the Gentiles did. It's a free gift. Grace through faith.

Acts 13:43 Now 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.

'proselytes' - they are lost

'them' - a group of lost men

He is not saying that they are saved and should continue to do good works because they are saved. This is not saved people. Then what does 'continue in the grace of God' mean?

Acts 13:42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.

He's encouraging them to consider continuing to listen to the grace of God. Eventually they'll get it. He's not talking about somebody having it and losing it. The Galatians had been taught that you can lose it. The expression 'falling from grace' is applied here. It's not a saved that's being talked about, but an unsaved person who comes up to it, rejects the Gospel of the grace of God for a religious gospel. That's falling from grace. Paul is telling these proselytes to continue listening to the gospel of the grace of God. If they continue to listen eventually they will be saved, but if they come to it and reject it, they have fallen from it.

Acts 13:44 And the next sabbath day came almost the whole city together to hear the word of God.

They're getting the word out.

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

One reason was that the Jews were jealous of the apostles success. Another reason was that wives of wealthy local citizens often went to the synagogues. If they were interested in the Jewish religion, circumcision did not affect them, of course. For this reason, the Jews often had great power over local political leaders, through their wives. The Jews had personal interests. They did not want to lose this power.

'envy' - anytime you're successful for the Lord somebody's going to be envious of your success. If God does something good for somebody else, rejoice in it. If you get upset you're jealous, lustful and covetous.

Acts 13:46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

That provoked the Jew to jealousy. One of the great things God did through Paul's first missionary journey was to bring many Gentiles to Christ. Much to Paul's surprise, most of the Jews in Galatia rejected the Gospel. When Paul faced this widespread opposition, he became to realize that God wanted him to focus on reaching Gentiles. Consider Paul's words to the Jews in Pisidian Antioch:

Acts 13:47 For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

'thee' - Paul, but actually a reference to Christ. We are said to be lights in Matthew.

It's a direct reference to Christ but an indirect reference to anybody who's a follower of Christ.

Matthew 5:14 Ye are the light of the world. A city that is set on an hill cannot be hid.

Acts 13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

What did God ordain? That those that believe on Him would get eternal life. What God did was He established, before Eternity began, because of what men were going to do with the Gospel what He was going to do with men. Those who rejected it, Paul said earlier, they would fulfill the prophecy concerning those that reject the truth. On the other hand, those that accept the truth fulfill the prophesy about what God said about those who accept it. He'll give them life, blessings, forgiveness. So if you believe the Gospel you get in the group that God blesses. If you reject the Gospel you miss out on the blessings. You then reap the cursing.

Basically, At Antioch in Pisidia, Paul told the Jews that Jesus alone offers salvation and redemption, not the Law of Moses. Because the Jews did not listen, Paul turned his message to the Gentiles, who believed.

Acts 14:1 And it came to pass 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.

They get saved. Notice - no baptism

This passage reveals a major shift in Paul's ministry. As a Jew, he naturally gave priority to Jewish evangelism. But their negative reactions to the gospel convinced Paul that God was calling him to reach the Gentiles. And this he did successfully. Consider the way Luke summarized Paul's work in Iconium in 14:1.

Acts 14:2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

The Jews are still rejecting and opposing the Gospel.

Acts 14:3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

Whose hands? Paul and Barnabus. The two the church sent out.

Barnabus is an apostle and the credentials of an apostle were signs and wonders. God's doing it because they're both apostles. Where are they? in the synagogue of the Jews. So they're preaching to Jews, they're apostles and they don't have a Bible with the New Testament. They have an unwritten word. So God's using Signs + Wonders for the reasons that He stated.

We must be aware of the fact that God always has a definite plan for His work. These two self-supporting missionaries of the early Church followed the will and plan of God completely. God had made clear His will that the Gospel should go first to the Jew. Afterward He showed them it was to be brought to the Gentile too. The Jews had had excellent opportunities to accept their Messiah and to follow Him, and some did. But vast multitudes did not, assuming instead, in one way or another, the responsibility for His death. God's plan was that the Jews should first receive the benefits of His salvation so they might evangelize the world. And when in Paul's First Missionary Journey God sent forth His first missionaries to carry the Gospel. This plan was carried out, for these two men were Jews; and when they went forth they went first to the Jews who were living in these remote countries who had not yet heard the message of the Gospel. It was proper that the Gospel should reach them as it had reached those who were eye-witnesses of the miracles and work of Christ. In this way, all the Jews had opportunity to repent and fulfill God's will concerning them.

Acts 14:5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use [them] despitefully, and to stone them,

Acts 14:6 They were ware of [it], and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

'They' - Paul and Barnabus Their next stop was the city of Lystra, where Paul managed to start another church. In Lystra, Paul healed a man who had been lame from birth. But when the people of the city saw this miracle, they mistook Paul for the god Hermes and Barnabas for Zeus. They tried to offer sacrifices to

the missionaries, but Paul and Barnabas explained that they were mere men. Thereafter, some unbelieving Jews arrived from Iconium, and were able to turn the disillusioned citizens of Lystra against Paul and Barnabas, but God spared Paul's life and he moved on once again. Paul and Barnabas traveled east in Galatia as far as Derbe where many people trusted Christ. In Derbe, Paul finally had time to organize the church by appointing elders.

Paul's going to go back to this place where they threatened to stone him. He goes back and they finally do stone him.

Acts 14:7 And there they preached the gospel.

Now they're really preaching the gospel of the grace of God. It's no longer the gospel of the Kingdom. The Bible now is centered on Paul and Barnabus, the gospel of the grace of God and the Jews are rejecting so they're moving from one Gentile city to another. It's completely opposite of the way Acts starts out - with 12 apostles to the nation of Israel, the Gospel of the Kingdom, Jews only. But by the time you get to Acts 13 the Jews are beginning to stay in the background; it's now Paul and Barnabus and the Gospel of the Grace of God.

Acts 14:8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

A transfer occurs here: Christ -> God's 12 apostles -> Paul (since the message is now going away from the Jew) with the same abilities. The Lord wants to record in His Bible that these men are authentic, have the power that Christ said they would have and now that Paul is just as important to the Gentiles as Peter and John are to the Jews.

Acts 14:11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

The people who just saw his miracle say that it's the gods. They must believe that there are powers in the heavens that are not human, as they say 'likeness', not men. The strange thing about this passage is the word 'Jupiter' here comes from the Greek word 'Zeus' which corresponds to the Latin 'Jupiter'. Well, it's not the Greek word. But Zeus does correspond to the Latin Jupiter. In one culture Zeus was the big god, in another culture Jupiter was.

Acts 14:12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 'Mercurius' - Greek Hermene - Hermes in mythology - means 'son of Ham'. In gen Ham has a curse placed on his seed, on Canaan. He's one of Noah's sons and is no doubt the beginner of the Hamitic black race of Africa. A lot of this superstitious religion begins in Egypt and Northern Africa. They called Paul this because he was the chief speaker.

One of the sons of Ham is Cush, and he has a lot to do with the beginnings of Babylon. Shows modern day Roman Catholicism is no more than Old Testament Babylonianism with the names changed.

Acts 14:15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

When Paul is dealing with Jews he goes to a synagogue and refers to the Mosaic Law when he wants an opportunity to preach to Jews. When dealing with

Gentiles he refers to the Creation. He doesn't refer to the law. Their culture has nothing to do with the law. Their background has worship of the moon, sun, all the forces on the earth (wind, rain, plants, etc.) They are worshippers of the Creation so Paul appeals to the Creation to get them to listen. The Jew was worshipping the Mosaic law. Go beyond it to the one who fulfilled it and you'll get the right thing, to the Gentile - go beyond the Creation to the Creator and you'll get the right thing.

Acts 14:19 And there came thither [certain] Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew [him] out of the city, supposing he had been dead.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

The missionaries stayed at Iconium a long time, speaking boldly in the Lord. The Lord approved their methods, allowing the promised signs and wonders to follow their ministry. Consider the conduct of the people of Lystra. They were told the message of the Gospel. They worshiped the creature, rather than the Creator, but were restrained by the men of God from continuing in that worship. But it is plain that the hearts of these people were not won over to the true worship; for when the unbelieving Jews came from Iconium and Antioch, the people of Lystra were easily persuaded against the things they had seen. Those who had so recently seen the miracles of God now turned in absolute rebellion against that God and against His servants. Paul was stoned and left as dead.

Basically a few words were spoken and a miracle was forgotten. The power of God was disbelieved. A stone

was thrown and then a barrage of stones was hurled at Paul who did nothing to resist their attack. The temporarily scattered group of believers hastened, as soon as they could do so safely, to gather around their fallen leader.

Acts 14:21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and [to] Iconium, and Antioch,

It's Paul and Barnabus preaching the Gospel of the grace of God. Christ died and was resurrected for sinners.

'Lystra' - he goes back there

The place isn't the trouble. It was the people and the situation that one time which will never be repeated again. Something similar could happen, but that's very unlikely.

'Antioch' - up in Galatia

Acts 14:22 Confirming the souls of the disciples, [and] exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

'confirm' - making sure they're established in the word, know that they're saved, going to heaven when they die, have security. The Catholic church confirmation is from this, but has nothing to do with it. But it is good to confirm believers, get them grounded, firm in the word.

'exhorting' - because we are the kind that wouldn't if somebody didn't exhort us.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 14:24 And after they had passed throughout Pisidia, they came to Pamphylia.

They're going south now. They eventually catch ship over to the mainland and Antioch of Syria.

Acts 14:25 And when they had preached the word in Perga, they went down into Attalia:

Acts 14:26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Now they're leaving the coast of Asia Minor. 'recommended' - that's where they had left that church there.

Acts 14:27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

The influx of Gentiles actually caused serious problems in Galatia. And these problems incited Jewish false teachers to rise in reaction.

The early church began in Jerusalem and had held firmly to this Jewish identity. Consequently, the influx of Gentiles led to all kinds of theological and practical troubles. Did these Gentiles have to adopt Jewish traditions? Did they have to keep the law of Moses as Old Testament believers were required to do? These kinds of questions gave rise to false teachers in Galatia. These Jewish teachers came up with their own ways of dealing with Gentiles in the church by insisting that they be circumcised. During his missionary journey Paul had not circumcised Gentile believers, but in his absence, the false teachers had taught just the opposite. Now, Paul knew that God had ordained circumcision for Israel, and he was not opposed to circumcision by definition. But in Galatia, circumcision for Gentiles had become a very serious matter which Paul could not ignore. It represented a

serious departure from the heart of the Christian Gospel

Circumcision denied the sufficiency of Christ's death and resurrection for salvation. Second, it demonstrated an improper reliance on the power of the flesh. And third, it resulted in division within the churches of Galatia. Later Paul more explicitly denounced the practice, rejecting and condemning those who promoted circumcision to Gentile Christians. Paul warned that the advocates of circumcision were "false brothers".

Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

The false brethren were unaware and were teaching people you needed to be circumcised. You were beholden to them and in bondage to their religious system. Galatian false teachers saw circumcision as a sacrifice of blood that enabled believers to live in a way that pleased God. In their view, Christians had to add circumcision to Christ's saving work. But from Paul's perspective, this belief stripped Christ's death of its true meaning and value. This is why Paul wrote these words:

Galatians 5:2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. 'circumcised' - part of the law and before the law too. It was a covenant of circumcision to Abraham. Christ gives you imputed righteousness without need for the law.

In addition to denying the sufficiency of Christ's saving work, the false teachers in Galatia challenged Paul's gospel by teaching that believers must rely on

the flesh to complete their salvation. Paul expressly referred to this problem in:

Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

A fool believes the flesh can produce works that will give you salvation.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

- says there is no good thing in the flesh. Your flesh doesn't get saved, it gets crucified. You have been baptized into his death, married to Christ. You don't need to bring forth fruit to the flesh, but rather to God. We should be in subjection to Christ to do that. The Galatians had begun their Christian lives in the power of the Spirit. But now, by turning to circumcision, they had begun to depend on their own human abilities to live in ways that please God. This reliance on human ability actually condemned them to failure. In addition to denying the value of Christ's work and the importance of the Holy Spirit, Paul was also deeply troubled because the false teachers had created divisions in the church. As Paul put it in:

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

'in Christ' - real salvation

the new creature can avail -

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

Galatians 6:16 And as many as walk according to this rule, peace [be] on them, and mercy, and upon the Israel of God.

'the rule' - in verse 15 - Christ and the new creature is the rule

Religious works don't measure spirituality - there is no peace for those.

'mercy' - God has mercy on those with the right priorities. You may not always do the right thing but God is merciful.

'Israel of God; - Galatians were Gentiles. Jew and Gentile were one body.

Paul didn't say circumcision useless. He had Timothy circumcised. It doesn't avail anything to the new creature; it is testimony and has health benefits. The early church began in Jerusalem and had held firmly to this Jewish identity. Consequently, the influx of Gentiles led to all kinds of theological and practical troubles. Did these Gentiles have to adopt Jewish traditions? Did they have to keep the law of Moses as Old Testament believers were required to do? These kinds of questions gave rise to false teachers in Galatia. These Jewish teachers came up with their own ways of dealing with Gentiles in the church by insisting that they be circumcised.

Circumcision for Gentiles had become a very serious matter which Paul could not ignore. It represented a serious departure from the heart of the Christian gospel. In the Galatians view, Christians had to add circumcision to Christ's saving work. But from Paul's perspective, this belief stripped Christ's death of its true meaning and value. This is why Paul wrote these words:

Galatians 5:2 behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

'circumcised' - part of the law and before the law too

- a covenant of circumcision to Abraham.
Christ gives you imputed righteousness without need for the law -

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Romans 4:2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God.

Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Romans 4:7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

Romans 4:8 Blessed [is] the man to whom the Lord will not impute sin.

- if you get circumcised you use a legalized system and frustrate Christ

Galatians 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

Galatians 6:15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Paul had the authority to resist circumcising Gentiles. It begins with a description of how Paul had loved the traditions of Israel. Consider his words in:

Galatians 1:13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 'the church of God' - Paul's body - the body of Jew and gentile in one body. is always a reference to the Body of Christ as distinct from Jew or Gentile. This church was in existence before Acts 9, for Paul persecuted it (text) and "wasted it."

'wasted' - he tortured people, killed Stephen, profited in the Jew's religion

Philippians 3:7 But what things were gain to me, those I counted loss for Christ.

- He chucked it all to win Christ

Philippians 3:4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

- Paul's credentials, most religious, but only grace, not religion, could save him.

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

'religion' - The term can be applied to any set of moral standards adopted by any group of unsaved men who are seeking to justify themselves by self righteous works.

'zealous of the traditions of my fathers' - and he practiced what he preached - Judaism.

But Paul explains his change in attitude. Despite his earlier zeal for Jewish traditions, when he was on his journey through Galatia, Paul had not required the Gentiles to be circumcised. despite the fact that he was so committed to the traditions of Israel. Consider Paul's testimony in:

Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called [me] by his grace,
- not Calvinism, but God ordains men's lives based on foreknowledge

Paul got his message from God. The heathen rejected it and used a gospel of Man. Paul had spent three years in Arabia (Galatians 1:18) learning the Gospel and Christian doctrines directly from Jesus. His refusal to require Gentile circumcision did not result from natural reasoning or personal choice. Jesus had taught Paul his new views. To disagree with Paul on this matter is equivalent to disagreeing with Christ himself.

Galatians 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

Paul got his message from God. They rejected it and used a Gospel of Man.

Galatians 1:17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

Galatians 1:18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

He got his revelation in Arabia.

In Galatians 2:1-9 Paul met with the leaders of the church in Jerusalem. And in this meeting, they confirmed his approach to bringing the gospel to the Gentiles:

Galatians 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with [me] also.

- around 46 AD

- talks about the assembly in Jerusalem:

Acts 15:1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.

'certain men' - probably unsaved They bring up a heresy that deals with how to be saved. But the men who bring up the heresy about how to STAY saved are saved. But this crowd here probably isn't saved because they believe in salvation by works and these are the crowd that Paul says in

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

One may say that they must have lost their salvation if they fell from grace. No. He didn't say they fell from salvation. He said they fell from grace. What you'll learn when you study Noah it wasn't grace that saved Noah. It was faith.

When the Bible said:

Genesis 6:8 But Noah found grace in the eyes of the LORD.

it meant that because of what he had been doing, God told him to build a boat. If he hadn't he would have died like everybody else. He wasn't saved *through* grace. He was saved *by* grace. By grace God told him what to do and then through the faith in doing what God told him to do - that saved him. You have to make a distinction. It's very important cause if you make grace the medium of salvation when you get to Galatians 5 you'll have people losing their salvation. That how close you can get to heresy.

You're not saved *through* grace, you're saved *by* it. The medium of salvation is faith. You may say you're saved

by grace. That's true. Because of grace God gave you the message. But you've got to believe the message. 'manner of Moses' - the Old Testament law (salvation by works).

So they're preaching another Gospel the Galatians talked about. Now what you want to see here are two heresies that the early church dealt with. These are the 2 great heresies of life.

1) works for salvation

2) works to stay saved

If the devil can't keep you from getting saved he'll mess up you're witness and your testimony and your Christian life by teaching you that you have to do something to stay saved. That's his next best ploy.

The Bible records this to show you that those are the two biggest heresies you're going to deal with. All religions believe in salvation by works. We believe in salvation by faith. Faith in Christ. What He did.

Acts 15:2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

They (the unsaved people) have a big dissention with people that believe in another gospel. They were convinced that if you asked the apostles they would believe in the law of Moses [being current]. So they sent Paul and Barnabas up there.

Acts 15:3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

Phenicia - that's northwest of Israel and Samaria, north of Judea. As they go they declare the conversion

of the Gentiles, telling Jews all along the way that Gentiles are getting saved, starting churches and the places that that happened. All the stuff that Paul's done. And this is a real revelation to the believing Jews.

There are three things you need to see in this passage: the word 'Gentile', the word 'grace' and 'Paul and Barnabus' because that's the transition. You going:

from Jew to Gentile

from Law to Grace

from Jewish apostles to Gentile apostles (or apostles to the Gentiles)

And they were telling the Jews about people were getting saved. That's normal. Its abnormal when people don't rejoice if people get saved.

Acts 15:4 And when they were come to Jerusalem, they were received of the church, and [of] the apostles and elders, and they declared all things that God had done with them.

'them' = the apostles

There's everybody that's anybody in Christianity at this point. If we're going to solve a problem now as to what's the means of salvation all players are here together. All the Jewish and Gentile apostles, the church of Jerusalem, the elders of Jerusalem. Any problem will come up here. Peter is here, the Jewish apostles are here and this is the early church and they decide on what saves a man. This is the definitive statement. The final word.

Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.

14 years after his conversion.

'But' - when you're trying to tell the truth to somebody. These guys got saved but their background is works, works. It/s hard for them to switch cultures. That tells you probably the easiest people that you're going to have accept eternal security are people who weren't working to go to heaven before. They knew they were going to hell. Anybody raised in the church of God who ten backslid; you'll have a real time getting them back. It's hard to root out rotten teaching.

'them' - the Gentiles that had gotten saved

'keep' - the 2nd heresy

They had better straighten out.

Galatians 2:2 And I went up by revelation, and communicated unto them that

gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

He was given his Gospel by revelation

Galatians 1:12 For I neither received it of man, neither was I taught [it], but by the revelation of Jesus Christ.

He was given his apostleship by revelation - to Macedonia in a dream.

2Corinthians 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

- Paul doesn't take all the credit

He did not go there to see if he was preaching the right thing. He knew. He didn't want his work with the Gentiles to be in vain. He had gotten them saved but was it vain in the sense of them benefiting from it.

He told them he was preaching the gospel of the grace of God - salvation by faith + nothing. He wasn't

checking with Peter, James and John; it was a direct revelation.

Galatians 4:11 I am afraid of you, lest I have bestowed upon you labour in vain.

- Explains this. He wasn't doing in vain, but rather his resolve hadn't come out as he had hoped it would. He led them to Christ, they got fouled up so he said it would be in vain if they didn't stay right. He wanted the apostles to stay convinced of his new Gospel. He preached privately to them the new Gospel. It was easier to change them in private. He didn't push them. He preached something totally new. In acts 2 he preached a resurrection, but not of putting a Jew and gentile into 1 body. The closest thing is in acts 8 where he preaches to the Ethiopian the death-bearing resurrection as and atoning substitution for sin. He gets that from Isaiah 53, a direct reference to Christ. The saved Enoch is put into a spiritual Jew/gentile body. That's a mystery until revealed to Paul.

Ephesians 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

- the mystery of Christ, revealed in this age that the Gentiles should be fellow heirs with Jews in the same body and partakes of the Holy Spirit, the promise all through John. That's a mystery to a Jew. In acts 10 Cornelius shows peter a vision of uncleansed animals. God was showing peter he was to cleanse unclean people through the gospel. One body == the church.

In

Acts 15:1 And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved.

The gospel of the grace of God is just getting starting. At Antioch they taught Old Testament law for salvation. Here Paul speaks to the apostles privately. They hung on to two heresies, saved by works and kept saved by works. The apostles assembled to discuss this. Peter said he had to preach to Gentiles and get the Holy Spirit in Acts 10. From Acts 15 on salvation is by grace through faith. Jew and gentile in the same body with the same promise of the Holy Spirit.

Galatians 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

There was no legalistic attempt to get them circumcised (see Acts 15:1).

The apostles did not compel anyone to be circumcised since it has nothing to do with salvation.

Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

However, in Acts 16 Paul has Timothy circumcised. In Acts 15 Paul was against it. in Acts 15 it deals with salvation period so circumcision is nothing. In Acts 16 the Jews knew Timothy's father was a Greek so he was circumcised for testimony to protect it from being held against him when he went with Paul. Gentiles only had a few laws to obey.

Baptism is testimony too, not salvation.

Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

The false brethren were unaware and were teaching people you needed to be circumcised. You were beholden to them and in bondage to their religious system.

Galatians 2:5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

'place' - time and space

He wouldn't put up with them for an hour, as the truth of the Gospel is not works, but grace through faith and no discussion was justified here.

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

- How to handle a heretic - don't give any space.

Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed [to be somewhat] in conference added nothing to me:

Here Paul does give some time to the apostles

Paul was impressed by nobody. God does not accept your personality, but rather obedience. The heads were not doctrinally important to the Gospel.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

But Paul added to them with his new revelation gospel:

'The gospel of uncircumcision' - Paul's ministry to the Gentiles. Peter was head of the Gospel to the Jews (circumcised).

Galatians 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

1Thessalonians 2:13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received [it] not [as] the

word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

- what works effectively

- the Bible is alive, Paul Gives it human characteristics - the word of God as a 'he' here. its more than just the incarnate word, but the word that works within you. In Galatians 3:8 And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.

- notice the word of God is given human characteristics. The word of God preaches and foresees. No scriptures in the days of Abraham. Scripture is alive. See also:

Hebrews 4:12 For the word of God [is] quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart

God wanted Peter to preach to the Jews, Paul to the Gentiles. Paul wrote for the Gentiles, peter James and john to the Jews.

Galatians 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we [should go] unto the heathen, and they unto the circumcision.

Cephas is Greek for Peter.

John 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

James is the Lord's brother. James the apostle is dead now. the James of Acts 15:13.

Acts 15:13 And after they had held their peace, James answered, saying, Men [and] brethren, hearken unto me:

- fellowship is scriptural

- heathen == Gentile

Acts:1-15 - the strong personalities are Peter, James and John

- emphasis on the Jew

Acts 15-28 - all Paul, Barnabas, Silas and Timothy

- emphasis is to the gentile

'the grace' - not the grace of salvation here

- the grace of the ministry. You don't deserve one.

Romans 15:15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

You don't deserve to be saved either. This grace is to have a ministry.

A conflict develops with Peter in Syrian Antioch

There was a developing conflict between Peter, the apostle to the Jews and Paul the apostle to the Gentiles. Peter had freely associated with uncircumcised believers. But, he began to fear for his reputation among some strict Jewish believers from Jerusalem. So, he separated himself from uncircumcised believers..

Galatians 2:11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

The doctrinal stuff is straightened out but Peter messes up in practice. He is a vacillating person. Barnabas, Silas, Paul and Titus are on the trip in Acts

15. This has to take place after the assembly in Jerusalem and before Paul and Barnabas split up. It happens after the assembly but before Paul and Barnabas have the split. Peter, James and John are going to the Jews. Paul, Barnabas and Silas to the Gentiles that ends the problem. The Gentiles will take care of the poor saints. the apostle start Acts 15 in Antioch and Peter makes a visit there. Paul dealt with problems with a Christian in biblical ways.

Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

- Paul applies the ministry of Jesus to his ministry. see also

Galatians 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

- confront problems directly and face to face. But go in the spirit of meekness and privately. In verse 14 he also confronts him publically.

'blamed' - he had done something wrong. He was eating with Jews and now he disassembles from everyone else.

Galatians 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

He was eating with Jews and now he disassembles from everyone else to eat only with them. and eats only what the Jews will be eating. Now he went 'kosher', but he used to eat with the Gentiles. A Bible description of separation - to withdraw yourself. But

don't fear man, fear God. The fear of man is a big spiritual problem -

John 12:42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess [him], lest they should be put out of the synagogue:

where many of the Jews that believed on Christ wouldn't confess him.

Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

His influence causes other people to do this and a church split develops at Antioch. in Acts even Barnabas is carried away with their deceit.

Galatians 2:14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

'truth of the gospel' - We are all one in Christ, Jew and gentile in the same body.

We are not under the law. It didn't matter what you were eating or who you ate with as believers. Paul rebukes them before all now.

1Timothy 5:20 Them that sin rebuke before all, that others also may fear.

Peter was compelling Gentiles to live in a legalistic manner. He was influencing both Jew and Gentile to do wrong by justifying themselves with the works of the law.

Galatians 2:15 We [who are] Jews by nature, and not sinners of the Gentiles.

Paul rebukes Peter through verse 20.

'we' - Paul and Peter

The Jew looked at the Gentile as a sinner. from 15 to 16 he says Peter and him are not justified by the law, but by faith in Christ. They are sinners by putting themselves back under the law and are making Christ the minister of sin.

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Paul rebukes Peter (the head of the church) for backsliding and living as a Jew. the Jews thought they had the law making everyone else a sinner. Romans is written to prove the whole world is guilty. this verse appears to be a contradiction to Romans 2:13

Romans 2:13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.

which says the doers of the law are justified. But the rest makes it obvious that it only applies to someone who could keep the law like Jesus.

Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

The law shows men to be wicked. When God does judge the law will be the standard and Jesus Christ kept the law so the world will be judged in righteous by that man He came to fulfill the law.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

A Pharisee may justify in his own sight, but that's not the standard. The law was given not to redeem and not to save but to show that we are sinners. It was never given to justify anybody. It was given that sin might be more sinful. Sin was given to condemn that we may be justified by faith. The law condemns; Jesus justifies. (see verses 21-24)

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Righteous is never being wrong, absolutely good. It can be defined as "just as if I'd never sinned". We didn't need the law but rather the righteous of God, which is contained in the law can be gotten without the law. It was already there but it wasn't manifested because there was no way to get it through the law and the prophets. Now I can get the righteousness of the law that I couldn't get through the law by faith in Jesus Christ.

Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Moses represents the law. Elijah represents the prophets. So the two witness in Revelation 11 would be Moses and Elijah.

Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

These passages deal with the Second Coming. In Matthew 17 at the transfiguration Moses and Elijah are there. Peter says the transfiguration is a picture of

the Second Coming, the power and glory of Jesus Christ (1 Peter). Moses witnessed to the righteousness of Christ through his writings. Elijah witnessed to the righteousness of Christ as God's righteous one, the apostles come to tell Israel of the news of the kingdom and to atone for their sins. Isaiah wrote about Christ in Isaiah 53. The Old Testament is a stage where Christ is revealed.

Righteousness is not by works because no one can work it. It's by faith unto all.

Romans 3:23 For all have sinned, and come short of the glory of God;

A salvation verse. You must get a sinner lost before you can get him saved. You must believe Jesus Christ died and rose for your sins. Easy believism is just telling someone to believe in Christ and they'll go to heaven. Ok. You must realize He died for your sins. Realize there is a problem sin whose wages is death. Then they can repent and turn around. You have to show him he's going to hell before he will repent. There must be a turn in direction. The standard you must measure up to is righteous. Jesus Christ is the standard.

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

'Being justified' - being declared righteous. It's an acquittal from guilt by an impartial judge who knows the whole law and all about your case. Don't try and be justified by the works of the law. You must be acquitted freely, by His grace.

'redemption' - buying back, somebody pays the required price. Without the shedding of blood there is no redemption and no remission.

Romans 3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the redemption that is in Christ Jesus: which says the whole world is guilty of sin and the law isn't enough.

'a propitiation' - the required payment that changes God's attitude towards a sinner. Before you get saved the wrath of God abides on them. If you are in the flesh you can't please God. His attitude changes to one of love after you are saved. We are made partakes of Christ, we are in the family and have peace and mercy with God.

It's a payment that reconciles 2 parties. I don't like His law and He doesn't like my sin. But in steps the mediator. He lives down here and faces everything I face and understands my problems. But he is also a high priest to God and understands His problems and His demands of a pure, sinless and righteous life. He meets God's and my demands and says to me "I'll be your sacrifice and your righteousness" and He says to God "I'll make your payment. That's reconciliation. And that what the propitiation does. It reconciles two parties that were at odds., it satisfies the needs of both.

God's motive in saving a sinner? Love. His method of saving sinners is propitiation, Jesus Christ. The purpose of his method is to declare his righteousness. For 2 groups, OT saints who have been forgiven but not cleared:

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Romans 4:2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God.

Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Romans 4:7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

Romans 4:8 Blessed [is] the man to whom the Lord will not impute sin.

Romans 4:1-8 says the same thing.

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

- says the law is weak through the flesh. The law itself isn't weak but the flesh can't keep it. Peter reiterates this in Acts 15:8-15 saying the law was a yoke which did not justify. If you can't keep every point of the law it becomes a burden. this verse has a past, present and future reference

'have' - we already put our faith in Christ

'be' - that we might be justified presently by faith in Christ. see

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

- that justification is eternal

'shall' - future justification

Past, present and future justification are all based on faith in Christ. You are not saved, kept by works of the law. The Galatians were saved by faith and were then trying to be kept by works.

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

You believed in Christ to be justified. If you put yourself back under the law you are making Christ a minister of sin. The ministry of the law was to reveal sin. Christ's ministry was not to reveal sin, it's to justify from sin You can't justify by a system of church laws or other works.

1) you make Christ a minister of sin. You know he's not that

2) you make yourself a transgressor. You are saying the Gospel is producing sin.

Galatians 2:18 For if I build again the things which I destroyed, I make myself a transgressor.

If you go back to works you do this. What happens? You don't lose salvation but your fellowship and testimony are lessened. You should be subject to the law through the Spirit. By doing right you are free from the law. The Holy Spirit has no liberty. The law had certain amount of liberty. Putting faith in Christ you destroy the works of the law

- see

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

Galatians 2:19 For I through the law am dead to the law, that I might live unto God.

The truth here. the law demands perfection or death. I submit to the condemnation of the law

Galatians 2:20 I am crucified with Christ:
nevertheless I live; yet not I, but Christ liveth in
me: and the life which I now live in the flesh I live
by the faith of the Son of God, who loved me, and gave
himself for me.

'crucified with Christ's' -

Romans 6:6 Knowing this, that our old man is crucified
with [him], that the body of sin might be destroyed,
that henceforth we should not serve sin.

'I live' -

Ephesians 2:1 And you [hath he quickened], who were
dead in trespasses and sins;

1) I am crucified with Christ

The first element of growth is realizing you are
dead.

2) second step - You're dead but a part of you is alive.
New life.

'not I' - ultimate step in growth

- You realize the life you now have is not
yours. Its Christ living through you.

'the life' - third -

3) a Christian worker is good but a worker in Christ,
in fellowship is better.

You should totally submit to the Holy Spirit.

Paul wrote about his conflict with Peter to prove
that even Peter had to submit to his authoritative
correction in this matter. If Paul's authority had been
sufficient to correct even the dominant apostle Peter,
it certainly was sufficient to correct the false
teachers in Galatia.

So Paul was making a strong case against the false
teachers in Galatia and defended his gospel.

Faith versus Law - Paul uses the case of Abraham

Paul argued in Galatians 3-4 that God had blessed Abraham because of faith, not because of Abraham's obedience to God's law. Abraham had not earned the blessing of salvation through fleshly human efforts.

Galatians 3:6 Even as Abraham believed God, and it was accounted to him for righteousness.

'Even as' - (Genesis 15) (Romans 4).

Paul believed in Genesis 15 and there it says God accounted to him for righteousness.

Romans 4 - Work gets you into debt, faith is righteousness.

Abraham had two sons. Ishmael is the picture of a physical seed and Isaac a picture of the spiritual seed. Abraham is promised physical blessings in Genesis 12:1-3 and in Genesis 22 he gets the promise of the spiritual seed because of sacrificing Isaac.

Genesis 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Genesis 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Genesis 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

stars of heaven - spiritual seed

grains of sand - physical seed

- Paul is trying to prove here that salvation is free.

Starting in Galatians 3:7 Paul wrote that the true children of Abraham were those who followed his example of trusting in the promises of God for salvation. Using his knowledge of the Old Testament, in this case the book of Genesis, he taught using that salvation was a blessing which came by means of faith, and not by circumcision. Paul wrote in Galatians:

Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.

We get our righteousness the same way Abraham does.

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

'And the scripture, foreseeing' -

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

- The scripture preached. No Scriptures were written, but when a prophet spoke the Scripture preached in a sense. Here 'foreseeing' is the statement in Genesis 22 where God preached the gospel of resurrection by what Abraham saw in the sacrificing in Abraham and by believing God there, God gave him the spiritual promise of a spiritual seed. Christ said Abraham rejoiced to see His day.

'the heathen' - that knew about the Church Age

'preached before the gospel unto Abraham' - Genesis 22

'saying' -

Genesis 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

'all nations' - the nations will be saved == anyone can be saved through Christ. The Bible is given human characteristics, but since there was no written Scripture at the time of Abraham, it's God preaching. The Holy Spirit led Paul to substitute the word 'scripture' for God. He also did that in Romans 9:17.

Romans 9:17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

There was no Scripture at that time. God and Scripture can hardly be separated. It's a contrast: the Word versus the inspired word; they have the same characteristics. The incarnate word had a physical nature, a servant to physical phenomena, tired etc. You can burn the book but you can't kill scripture, its eternal like God.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

- This says the scripture is judge and jury.

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

- Jesus says this when talking about the judgment. The word judges in the last day, God will judge by the power and truth of the book. Its supernatural.

Galatians 3:9 So then they which be of faith are blessed with faithful Abraham.

You don't want to go back to works. the product of faith is blessing. The product of works and the law is verse 10. they had the same blessing as Abraham.

Romans 1:4 And declared [to be] the Son of God with

power, according to the spirit of holiness, by the resurrection from the dead:

If you're saved by faith you're blessed with faithful Abraham.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

The product here is the curse, not the blessing. He was asking them what they wanted. The cursing is in this verse. You can't keep the law. see Romans 8.

The curse of the law -

Deuteronomy 27:8 And thou shalt write upon the stones all the words of this law very plainly.

James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

- You can't keep the commandments. If you hate a man you are a murderer. Lusting after a woman is adultery. -

Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

All the Bible is the law and you are accountable if you live under the law.

Liars go to hell -

Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

- See also Leviticus 19 and Deuteronomy 22 - There were strict laws, the law includes more than the Mosaic books. The book of the law is really the whole Bible, not just the Mosaic books. The latter are referred to as the law in John 1:17.

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

Psalms is referred to as the law in John 10:34.

John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

All the Bible except the prophets is referred to as the law, and 1Corinthians 14:21 refers to the prophets as the law.

Matthew 11:13 For all the prophets and the law prophesied until John.

1Corinthians 14:21 In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

Paul wanted the Galatians to understand that the cutting of the flesh in circumcision was a symbol of self-cursing, not a way to gain righteousness.

Circumcision meant "may I be cut off from the land of the living if I do not exercise covenant faithfulness." Christ knew nobody else could live up to that standard but him. As Paul stated it in

Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

You began in the Spirit by hearing in believing the word. A fool believes the flesh can produce works that will give you salvation. You start and finish by faith. They say not committing sin is enough. If you do commit sin (see Hebrews chapter 10), they say they didn't do it willingly. But that sin in Hebrews has to do with taking or not taking the mark of the beast in tribulation. It doesn't apply to your daily life.

Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

- Says there is no good thing in the flesh. Your flesh doesn't get saved, it gets crucified.

Continuing with Paul's teachings using Abraham's example, Paul declared that God's blessings came only to those who belong to Abraham's special son, namely Jesus Christ:

.Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Abraham was a Gentile called out. The blessing of Abraham and promise of the spirit are spoken of in the same context. God imputes righteousness to you through the Holy Spirit. Abraham got it before the law.

'the promise' - Abram gets a physical promise of land. he gets the promise of the Holy Spirit. Abraham's boy was resurrected in type and Abraham received the Spirit in type. Abraham is Old Testament proof. We get the Spirit through faith. The Spirit and the Holy Ghost are one -

John 14:17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John 14:18 I will not leave you comfortless: I will come to you.

John 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

John 14:20 At that day ye shall know that I [am] in my Father, and ye in me, and I in you.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

The Spirit == Comforter and Comforter == Holy Ghost.

Galatians 3:15 Brethren, I speak after the manner of men; Though [it be] but a man's covenant, yet [if it be] confirmed, no man disannulleth, or addeth thereto. 'man's covenant' - God made a covenant with Abraham 'yet if it be confirmed' - God confirmed it.

You can't add or subtract it. what he promised in Genesis

He confirmed in Genesis 22 (Isaac). No man can change that.

Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

The praise of land. In Genesis 22 the promise to make his seed as the stars and heaven and the sands of the sea. The stars is a heavenly seed. Israel could have had it but they rejected the Messiah, so the promise is given to the Gentiles. Basically there are twp promises made. land -> Abraham, and the promise of the Holy Spirit is in Christ, who Isaac is a type of.

Ishmael is - physical seed, type of natural man
Isaac is - spiritual seed, type of Christ

No promise to Ishmael. The promise is to Isaac.

Galatians 3:17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The word 'Christ' is now used in place of the word 'Isaac'.

'the covenant, that was confirmed' - the promise of a spiritual blessing

By faith, God raised Isaac from the dead in figure.

'disannul' - cant take away that promise of a spiritual blessing by faith. Abraham got it by faith and we get it by faith and the covenant of the law that comes in-between doesn't disannul (do away) with it. The law was added not to replace the covenant, but to keep sin down. It wasn't meant to be permanent but Abraham's is a picture of the permanent covenant. The covenant confirmed. There's much more time between Genesis and Sinai then 430 years. Its cloudy. Its 200 years between Abraham and Jacob. Its maybe that God confirmed the Abrahamic covenant to Jacob before he goes down there. It's not revealed in the Old Testament, but in Galatians.

Galatians 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.

'inheritance' - the spiritual inheritance - the promise of the Holy Spirit. You inherit the name of God and you're in His family. The Millennial inheritance is earned. God gave it to Abraham by promise.

Galatians 3:19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.

The law was added because transgressions were getting out of hand, till the seed should come. God made the promise to Abraham's seed. Jesus Christ is the dispenser of the promise. The law is done away with at the time of Christ. see Hebrews 10:1-3. God wouldn't be pleased with the Old Testament system, but wanted a system of God in a man being sacrificed. God couldn't do in the law what he could do in Christ because the law was weak in the flesh.

The theme of Galatians - a person is kept saved by faith. The Galatians had fallen into being saved and kept saved by doing works and commandments. The law was added because of transgressions.

Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

- There was sin before God gave the law. God gave the law to show how bad sin was. It was added till the seed should come. The seed of the woman.

Galatians 3:20 Now a mediator is not [a mediator] of one, but God is one.

'angels' - Moses was the mediator between God and man and Angels gave him all the revelation of the law.

Exodus 32:34 Therefore now go, lead the people unto [the place] of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

Acts 7:29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

Acts 7:53 Who have received the law by the disposition of angels, and have not kept [it].

The law required a mediator who was a man. A mediator is a mediator between two parties, God and the people. God doesn't need a mediator. The covenant of grace requires no human mediator but a need for God in the flesh and he is the mediator. In strict sense the New Testament has no mediator like the law did. The law had a human mediator and the human priesthood. Since the human mediator Jesus was God than there is no human mediator in this system and you have direct access to God through faith which is something the law didn't have. Somebody had to die for us. God had to split

himself because the father can only judge, but based on the works of the son he has a means for forgiving. An angel or a man can't do that. It had to be someone with his essence and his sinlessness.

Galatians 3:21 [Is] the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

That's not the case. The law wasn't given to give life but to keep transgressions down and show men are sinners.

Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

No law that men could keep and give life could exist. It's a shaky foundation. The law was too hard to keep. Our clothes break Leviticus. 19 (2 materials mixed). You can't grow two types of vegetables in the same garden, etc. The Jew's differences were outward, the Christian changes are inward.

Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The promise is mentioned in verse 3:14. The law won't give righteousness, the Old Testament is a study of man's failure to keep the law. All are under sin -

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but [how] to perform that which is good I find not.

The Scripture has concluded that no man can keep the law -

James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.

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

The mystery of Jew and Gentile in one body. If you're in Christ and he's in you then you are Abraham's seed, but not literally. Christ was God's seed not Abraham's. He was only connected with Abraham through his mother. The nature (lineage) comes through the man. Our connection is we are one with Christ and he was a Jew and Abraham is the literal father of the Jews. 'heirs' - heirs of salvation and what goes with being saved: the Holy Spirit, a home in heaven, God is your father, that is your inheritance, which you have a down payment on right now. You get it later.

Paul knew that Christ was the great descendant of Abraham who was the final representative head of God's people throughout time. Christ is the one great seed who inherits all promises given to Abraham, and individuals participate in this inheritance only by belonging to him. Paul wanted to make the Galatian church know that they could have freedom through Christ.

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

'stand fast' - We have liberty, the Word makes us free. The Son shall make you free.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

- There's no liberty in the law, you are trying to use your righteousness. we have the law of the spirit

of life - that's liberty. Most Christians tempted to go back under the bondage of the law. most systems have this built in - that's not standing fast. It puts you in a Christian system of bondage to the law.

'entangled' -

2Timothy 2:4 No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath chosen him to be a soldier.

- Systems can tangle you. Liberty is so to be right -

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- make yourself righteous == a dead work. Purge dead works to serve the living God. We don't keep the law - it's all fulfilled with Christ - stand fast in your liberty and you're above it. Walk in the Spirit, you're above the flesh. Some systems are carnal and unspiritual. Christians know what to do and not to do a liberty system - you are at liberty to do depending on what God wants you to do. Don't use it to serve the flesh.

Therefore, regarding circumcision: If you get circumcised you use a legalized system and frustrate Christ

Galatians 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.

Galatians 5:3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 'debtor' - the Jews themselves weren't doing it but trying to impose it on the Gentiles

Romans 2:17 Behold, thou art called a Jew, and retestest in the law, and makest thy boast of God,

Romans 2:18 And knowest [his] will, and approvest the things that are more excellent, being instructed out of the law;

- If under the law you can't choose what you want - nobody can. you are in debt to the whole law if you want to use it to justify yourself.

Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.

Galatians 5:4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

'you' == unsaved

They never believed in Christ. He is talking to people attempting to justify themselves with the law. In John 1 the nation of Israel came up to grace and they rejected it and chose the law (see Romans 10) and thus are fallen from grace. They could have come up to grace and benefited from it by being saved. When you are exposed to grace and revert to the law you fall from grace. the bible teaches in Romans through Philemon that no saved man can fall from grace. so in this context it's not saved people he talks to but those that come up to and fall from grace by rejecting it.

The false teachers in Galatia had introduced a legalistic system of righteousness. They had taught Christians to rely on their obedience to the law rather than on Christ. But the result was that these Gentile Christians had a standard that was impossible to keep, obedience to the whole law. Their choice was between

freedom in Christ and bondage to the law. The one led to salvation, the other to judgment.

Christ had released the Galatian Christians from bondage to the law as the means to justification, but he still demanded that they follow the commands of God. Paul did not want the Galatians to think that their freedom from circumcision included freedom to violate God's holy character, which was the very foundation of the law.

Having established the importance of freedom in Christ and righteous living, Paul next addressed the importance of the power of the Holy Spirit. How could the Galatians be empowered to resist sin if not by legalism and human effort?

Paul answered that every believer must rely on the Holy Spirit for leading and empowerment rather than on the flesh. Consider what he wrote on this subject:

Galatians 5:16 [This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Walk in the spirit

Galatians 5:17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

Galatians 5:18 But if ye be led of the Spirit, ye are not under the law.

Whatever the Spirit says through the book, through your heart yield to it. When you fall get up and walk again. Be filled with the Spirit. The flesh has a spiritual nature and the old man. When you follow the law you are a transgressor and fulfill the lust-death formula. if you walk in the Spirit you are not under the law, but can go back - see Galatians 2:18. you destroyed that relationship with the law when you got saved, stay under grace. stand fast in your liberty

liberty.

Galatians 5:19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,

If you follow the flesh you are sewing the wrong seed

'fornication' - can include sin in the general sense - see 1Thessalonians 4

'uncleanness' - physical or mental

'lasciviousness' - excites the desires of the flesh, movies, TV - you put yourself in front if it to excite

- A heretic has no peace - must convert others to their belief to survive. The Christian can function whether or not the world believes him.

We have shown how Paul dealt with the problems of the churches of Galatia in his first missionary journey. There were the false teachers in Galatia which he countered by the teachings in his letter to the Galatians and ultimately he taught that the Galatian church must depend on Christ for salvation not deeds of the flesh such as circumcision and attempting to follow the Mosaic law. In Romans he wrote that the law still had a purpose in revealing sin.

Acts 14:28 And there they abode long time with the disciples.

Paul's Second missionary journey



<https://www.ccel.org/bible/phillips/CN092MAPS1.htm>

Like Paul's first missionary journey, this trip also began in Syrian Antioch. Paul and Barnabas planned to minister together, but they came into conflict because Barnabas wanted John Mark to accompany them. Paul objected because Mark had abandoned them during their first missionary journey. Consequently, Paul chose Silas as his traveling companion, while Barnabas and Mark made their way to Cyprus.

Acts 15:36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, [and see] how they do.

Its like an roaming ministry. They started works there and they wanted to go back and see what

developed. That's good. It's desirable to keep track of the men you trained. Or send somebody else.

Acts 15:37 And Barnabas determined to take with them John, whose surname was Mark.

Barnabas started out with Paul.

Acts 15:38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

Paul doesn't like a man who starts and won't finish. It's good to finish what you start.

Acts 15:39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

So Paul has a new team sailing in one direction, sailing into Cyprus.

Acts 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Now God's got two teams of evangelists going out and winning people and starting churches. John Mark ran off right in the middle of the battle. You want your comrades in arms to stick with you. But blood is thicker than water. Barnabus is this boy's uncle.

This didn't keep Paul and Barnabus from getting back together again later. It's obvious they straightened this thing out according to

1Corinthians 9:6 Or I only and Barnabas, have not we power to forbear working?

They reconciled. By the time Paul writes Corinthians, which is later than this, he and Barnabas are working together again. That shows that two men can have a difference and split but if they're both right with God eventually they'll get back together. Here it's possible.

Acts 15:41 And he went through Syria and Cilicia, confirming the churches.

Acts 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father [was] a Greek:

In Acts 'Timotheus' is used but when you get to the epistles its 'Timothy'

This man is half Jew and Half Gentile, a picture of the body of Christ.

Paul wants to turn the reins over to a man who understands both cultures. Paul is a lot more practical then we think.

Here's one way. Paul chooses a man as his successor who he feels would have a better relation with both Jew and Gentile. If they're both going to be in the body this man's a natural. He's 1/2 and 1/2. Paul realizes that he's good to turn the ministry over to because he's not a full blooded Jew. He's got Gentile in him and the people will listen to him. They know his father was a Greek. It's an advantage.

Other methods we'll see in here are Paul going to cities, crossroads, trade routes.

Acts 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

He's at Ephesus, a trade route city.

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

He stays in one school and he teaches for two years and he's getting people coming in on ships and

laying over there. Layovers were sometimes a month. The Gentiles might want to hear something new. A new Gospel. Some get converted and wherever they're going they take the Gospel with them.

We'll find out in Acts 17 when Paul gets to Athens the people there are educated, smart. Some of them listen and get saved, but no church. Why? There's no religious class there that believe the Bible to begin with. There's nothing to build a foundation on. And Paul doesn't stay around 5 or 10 years to build it. When he goes to Thessalonica he has a church going in two to three weeks and he's out of town, because the Jews that he won there had already believed the New Testament. All he did was show them the types in the Old Testament of Christ dying for their sins and the church etc. They took it all from there. He's methodical, not oblivious to connections and relations.

Paul said:

1Corinthians 10:33 Even as I please all [men] in all [things], not seeking mine own profit, but the [profit] of many, that they may be saved.

Evidently the man here is not saved. We'll assume that he isn't.

Acts 16:2 Which was well reported of by the brethren that were at Lystra and Iconium.

That's good quality for the ministry. In the qualifications for a bishop Paul says

1Timothy 3:7 Moreover he must have a good report of them which are without; let he fall into reproach and the snare of the devil.

So the young man is on his way to becoming a pastor, a bishop in the early Christian church.

Timotheus means 'worshipper of God' (theus). In the Bible usually their name reflects something about their character. In fact the oriental, like the Indian, would not name their child until quite a bit after the child had been born. He will name that child maybe after something taking place in history at that time or something about the child that's unique or specific. The Indians did the same thing. They would wait till that child was running after a bear to name him 'running bear'. Its either about the character or the time and place that he was born.

Acts 16:3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

'Him' - Timothy

Paul chose him to go with him. Barnabas has dropped off. Silas has chosen to go with him. Paul is thinking about the future, he needs a young man to train and get ready. He needs the wisdom of God.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.

He took and circumcised him. In Acts 15 they were arguing about those things Certainly the Pharisees in Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command [them] to keep the law of Moses.

'them' - the Gentile converts

Acts 15:6 And the apostles and elders came together for to consider of this matter.

And before it was all over with they say they don't have to circumcise these Gentile believers. That was a legal dispensational command for Israel. Now here is Paul circumcising this boy.

The boy gets the seed from the father so the Jews will reject this boy as unclean. His father is a heathen. So Paul says he's not going to let the door slam in the face of this boy because he's uncircumcised. Paul knows that circumcision has absolutely nothing to do with salvation. That was proven and established in Acts 15. He knows for testimony's sake and to give the boy every opportunity to witness to as many as possible: make the change. It will have a meaning to people. There's more respect for somebody who's dressed up.

What we're seeing here will help you to understand later when Paul takes a vow, a Jewish vow. He isn't doing it because of some spiritual quality. He says circumcision is nothing. He doesn't even have a whole lot of respect for baptism when he says in 1corinthians 1 that Christ didn't send him to baptize but to preach the Gospel. So he wouldn't do it? Those things are for testimony's sake and Paul knows they have no real spiritual significance other than the fact that they are pictures of your obedience to the Lord.

We would be ineffective if we didn't have a church. Because we get together that gives us some clout. People respect the church because the church is a group of people saying the same thing. You're better off with three people who say the same thing than you are with 1,000 who are arguing and fighting. He does it for testimony's sake.

There's a mixed marriage here and the Jews don't like that. That's a strike against this boy. Paul knows

he's going to turn the reigns over to this boy some day. He's got to do everything he can to soften this boy's approach to the Jew. He knows the boy won't have any trouble with the Greeks. Paul loves the Jews but he is making sure this boy doesn't have any obstacles.

The Jew associates the circumcision with the covenant and cleansing. So Paul does everything he can so the Jew won't reject Timothy on that basis.

1Corinthians 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

Mixed marriage is forbidden to the Jew.

Ezra 9:12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave [it] for an inheritance to your children for ever.

Nehemiah got on them for that mixed marriage business.

Acts 16:4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

'them' - the people in the cities, the Christians
'decrees' - what the apostles decided in Jerusalem in Acts 15 -

Acts 15:20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood.

and also the doctrines of salvation - that salvation is by grace through faith.

These decrees were ordained. That word is defined in verse 5.

Acts 16:5 And so were the churches established in the faith, and increased in number daily.

Yes there is a salvation faith. You believe the Gospel, you put faith in it. But the Gospel was something God revealed to you from the Bible. Anything God reveals to you from the Bible that's true is the faith. Because if you believe it, it has an effect on you. It will change you.

We are contrary to the word of God therefore everything we believe and accept in the word of God changes us and lines us up with God. In the Bible that's called godly. Godly isn't wearing a black robe down to the floor or a collar turned backwards, being holy on Sunday. Godly is finding out what God says that's right and true and you believing it and allowing it to change you, transform you to that belief. That's called:

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

Every sinner needs to be brainwashed. He is ungodly therefore to make him godly he needs to be saturated and soaked with this book to change all that.

'number' - Notice the church will increase after people are established. Ground people, teach people. You get Christians right with God and right with themselves and unity and understand the truth about sin, salvation, heaven and hell they'll reproduce. People will get saved. Sheep will produce fruit if the sheep are fed and established in the faith. This is natural.

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Now they're up in the land of the galls. Possibly the Lord said not to go into Asia (Turkey) where the 7 churches are mentioned in the book of Revelation. The Lord does what the gospel preached to the whole world, but not right now. In His time and way He'll get it done. There are times when the door is closed to a certain area and He'll just say not to go there. God said don't go into Asia. He said keep going west. Get those Gentiles in Europe saved and it'll go round the world. Eventually it goes to England because England's a seafaring people. That's why God did not use Germany even though Luther kicks the thing off. Germany is land-locked. They had no ports or navy.

'colony' - a Roman colony

Acts 16:6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

Now they're up in the land of the galls. (see map) Possibly the Lord said not to go into Asia (Turkey) where the 7 churches are mentioned in rev. The Lord does what the gospel preached to the whole world, but not right now. In His time and way He'll get it done. There are times when the door is closed to a certain area and He'll just say not to go there.

You always have Christians who seem to take it as a challenge. God will know where to put someone and when. How do you know where He wants a missionary. You can't find where a New Testament missionary like Paul and Barnabus were called to a specific place. They were called to a specific ministry and they took that ministry wherever they went. Where the doors are open

go through the doors that are open. If a country is shut than that not the place. But if a door opens up where somebody will listen, what's wrong with going?

Acts 16:7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Acts 16:8 And they passing by Mysia came down to Troas.

Acts 16:9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

Acts 16:10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

Acts 16:11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next [day] to Neapolis;

Acts 16:12 And from thence to Philippi, which is the chief city of that part of Macedonia, [and] a colony: and we were in that city abiding certain days.

Acts 16:13 And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted [thither].

'wont' - the usual practice

It's a gathering place. So Paul is looking for some Jews who gather on the Sabbath day, that religious class of people that already believe the Old Testament and the prophets and the prophecies.

Acts 16:14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard [us]: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

'purple' - royalty, riches

The heathen worship God but they do it ignorantly. It's not in truth, therefore God does not accept it as true worship, but what He does if the person's heart is right He will get them the truth so their worship can be perfected. They get saved and then they can worship God in spirit and truth.

The Jews still reverence the law but they don't see Christ in the law or the prophets. Why? Because they're unrepentent of their sins.

2Corinthians 3:15 But even unto this day, when Moses is read, the vail is upon their heart.

2Corinthians 3:16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

'it' - the heart

When does God open the heart? When you turn to the Lord. That's repentance - means to turn around and go in the opposite direction.

You can't put faith in the Lord Jesus Christ until the Lord takes the veil away and you then see Christ dying for you. You have to first be sorry for your sins that you broke the law against God and you don't want to go to hell. You have to repent and when it turns to the Lord, God takes the veil away and then you see the gospel. Why you didn't see it up until that point

2Corinthians 4:3 But if our gospel be hid, it is hid to them that are lost:

So it isn't God predestinating people to get saved, its God opening their heart after they've turned in repentance. That's what you do. That's where you exercise your will, to repent. When you do that God will save.

Acts 16:18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee

in the name of Jesus Christ to come out of her. And he came out the same hour.

Paul fools with it here cause he's an apostle and he has the power to cast spirits out. That's an apostolic Signs + Wonders, the miracles and wonders given to the unbelieving Jew. They are to go along with the Jewish ministry.

1Corinthians 1:22 For the Jews require a sign, and the Greeks seek after wisdom.

In the most carnal church that Paul dealt with he didn't accuse anybody of being demon possessed. It was the flesh. Stick with what he emphasizes. When Paul spoke to this guy with the unclean spirit the unclean spirit didn't speak to him. There isn't any case of any unclean spirit talking to anybody but Jesus Christ. Why? Because He's God. They don't talk to Paul.

The main thing you want to see here is that this woman is possessed with a devil. She is unsaved. Paul is troubled with her condition and what she says 'These men are the servants of the most high God, which shew unto us the way of salvation'. Even though the devil will duplicate a good message. You wouldn't think a woman who is possessed would say the truth. But the devil is a liar, but he's not a total liar. He always mixes truth with lies. He will use the truth to get an advantage.

What disturbs Paul is that this spirit would use this woman to tell the truth. That's going to give the woman some credibility with people that are listening. That's not going to help the people any. It's going to be more deceptive.

Acts 16:19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew [them] into the marketplace unto the rulers,

Acts 16:20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

They are anti-semitic. What does being Jew have to do with it? They bring up the racial thing. Paul and Silas weren't troubling anybody. This is the crowd that's going to trouble the city before it's all over with. And that's the way it always does happen. Later on in they accuse Paul and them of turning the city upside down. *They* are the ones that did it.

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved?

'I' is the important word.

1) the Jews say 'What must we do?'

2) Paul said what shall you have me to do as a Christian?

3) Sirs, what must I do? - this verse

1) here it is a nation (corporate) who had killed their Messiah. And they were told to repent and be baptized, every one of them, in the name of Jesus.

2) in Acts 9 it is the question of a believer Here is the statement of an individual sinner who is not a Jew who's crucified his messiah, is not a Christian who's trying to find out the Lord's will. It's a sinner who's trying to find out how to be saved from the penalty of sin, of hell. This is the only valid question for a sinner to ask. The only valid answer to give to a sinner in this age:

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

If they do the same thing he did they can be saved too. The apostle Paul said the words.

Acts 16:32 And they spake unto him the word of the Lord, and to all that were in his house.

Paul has the Old Testament verses on the lamb of God and salvation.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

The implication is the house has to believe too.
There's no salvation without belief.

Acts 17:1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

Acts 17:2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures,

Acts 17:3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Paul is using the Scriptures opening - he's using the Old Testament scriptures and showing how those sacrifices and those prophecies applied to Jesus Christ. Isaiah 53, Psalm 16:10 on the resurrection, the Passover lamb Exodus 12 that referred to things that Jesus Christ Himself would fulfill. And he would open these scriptures and allege that these scriptures pictured what Jesus Christ would do later on. And some of them are open to them and some believe.

His message here to Jews is that Jesus is the Christ. He's not preaching to them the Death, Burial and Resurrection in the sense like he did to the Philippian jailor.

You can't get saved by you just believing that Jesus Christ is the Messiah. You have to believe that He's your Lord and Saviour. You have to take him as Lord and Saviour. Going to a Jew and saying Christ is the Messiah may not work today. This talks about an apostle doing it when God was still dealing equally

with the Jew and the Gentile in Acts where you had apostolic miracles, etc.

Acts 17:4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

'believed' - That Jesus was and is the Christ. He wasn't saying that He was your personal Saviour.

'consort' - to go along with somebody who goes along with you

Acts 17:5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

Here's the crowd that turns the town upside down. All Paul's done is got some people saved and believing that Christ is the Messiah.

Acts 17:6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

It was Paul and Silas that turned the world upside down.

Acts 17:7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, [one] Jesus.

In the synagogue Paul preached the message that Christ was the king of the Jews.

The Jews don't profess Him as their king:

John 19:12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

'noble' - well born, good family background That's not how the Bible means it. Only in the sense that they would listen and seek the truth.

They didn't have the wealth and the things that keep people from believing the gospel. The more education that a man has, the less chance you have of reaching him with the gospel. Especially secular education. It's much easier to reach children before they get into evolution and philosophy and the way of life that education puts them into.

Paul had a lot of resistance in Thessalonica from those Jews and the ones that did get saved there had great persecution.

Acts 17:12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Many didn't believe in Thessalonica because they didn't have the quality of being objective. When Paul gets to Athens he's dealing with the philosophers educated people. Why don't they receive it with all readiness of mind? Paul's dealt with the religious Jews and they haven't received it with all readiness of mind.

It's the common people who heard Jesus gladly. Wealth, education and power blind men from the real blessings of God. Not always however.

The educated crowd in Athens are crooked and more difficult to deal with. These people are more ready. Their manner and demeanor is altogether different. Here

many believe. When Paul goes to Athens there's just a few that believe.

Acts 17:13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

Acts 17:24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

Now he's telling them a little of God's philosophy. He says this because the idea of evolution was started by the Greeks. Greek philosophers toyed with the idea that things came about sporadically. Darwin based his thoughts on ancient philosophers.

Corinth is very close to Athens on the Grecian coast. Paul has the most trouble with the Corinthian church. It's the closest to the educational center of the world.

Notice what he does when he deals with Pagan Gentiles. The God that made the world and all things therein. The Creation. When you deal with Pagans you must relate God to the Creation. When you deal with Jews or religious people who's religion is based somewhat on the Bible you deal with the Law. Because they will react to the message better.

God appeals to the Gentile through the creation. The Jew was given a greater revelation than just the creation. All the Gentiles worship the creation. All their gods are connected with the wind, rains the forces and the power of creation. The Jew had a greater revelation than the Gentiles. Of a God that was holy and demanded their holiness through the law and the feasts and the sacrifices. You can't appeal to the Jew through the creation. He has had a greater revelation.

Paul doesn't deal with an ignorant Greek like he does a Jew. They would never respond the same way. You have to relate how God is behind those powers, that there is a God of the Universe behind each one of those and that He created those things, revealing to them the real God not the unknown God. We shouldn't be worshipping the gift. We should be worshipping the giver.

Acts 17:26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

'blood' - We all have the same corrupt blood. God is no respecter of persons. The only reason he respected the Jew above the Gentile was He gave the Jew a greater revelation. But He not only gave the Jew more, He expected more of the Jew.

God wasn't as hard with the Gentiles about certain things as He was with the Jews. He didn't wink at idolatry with the Jews. That's why they went into captivity.

'bounds' - There are boundaries in the Earth that are natural boundaries. He determined this all based on His foreknowledge. So there are on the face of the earth 12 natural boundaries - N. America, S. America, C. America, Africa, Asia, Australia, Arctic, Antarctic, Greenland, Europe and the West Indies. (#9 is missing). The important thing is God gave men those 12 natural boundaries when he separated men.

'dwell' - men didn't come from evolution, haphazardly. All the nations are here by the decree of God. There is an orderly force, power and being behind everything men don't understand. There's an orderly God who gives and takes away because of certain reasons. We're getting

down to the judgment and that's what He's getting ready to talk about here.

Acts 17:27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

The purpose of those boundaries is for some of them to seek Him. Those boundaries evidently keep them from uniting with the world and removing God. And as long as those boundaries were adhered to somewhat, men were able to find God. Now, with the increased communications and travel there are less men finding God than before.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

Acts 17:29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

So if we're His offspring how can He be less than us? It makes no sense but that's how the heathen thinks.

Acts 18:19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

He said he's going to the Gentiles, but he's still got that burden for the Jew. The human side of Paul.

Acts 18:20 When they desired [him] to tarry longer time with them, he consented not;

Acts 18:21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

His heart's right but not fulfilling exactly what the Lord called him to do in

Acts 9:15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: to preach to the Jews of the dispersion, not Jerusalem, which is for Peter, James, John and the other apostles of the lamb.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter; reiterates that.

Acts 18:22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

Evidently, there he goes up to Jerusalem. Usually when you go to Jerusalem you go up, when you leave it doesn't matter which direction you go, you go down. That's because Jerusalem is the city of the king and is a type of mount Zion, a type of the mountain of God (Psalm 48). So the Bible always refers to it as going up when you're going there and going down when you're leaving there.

Acts 18:23 And after he had spent some time [there], he departed, and went over [all] the country of Galatia and Phrygia in order, strengthening all the disciples. 'in order' - he leaves Antioch. When he came back he came back to Caesarea, went down to Jerusalem and back up to Antioch, stayed there a while and now he's leaving and gone across - in order, the same order as the First and second missionary journey that he took through here - Derby, Lystra, Iconium, Antioch. East to west. So we're beginning the Third missionary journey.

Paul's Third missionary journey



<https://www.ccel.org/bible/phillips/CN092MAPS1.htm>

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.

'Alexandria' - down in Egypt where the Alexandrian manuscripts come from. A lot of emphasis on education, scholarship and correcting the Bible down there.

Acts 18:25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

Notice what he knows - only the baptism of John. John only preached to Jews. So Apollos is a Jew preaching to Jews. And he knows only the baptism of John - a baptism of repentance to manifest the messiah to Israel.

We talked about it all through Acts because of the forgiveness. God forgave Israel. This man was raised up to preach to Israel to repent of their sins and to be baptized in water. That's all he knows - a kingdom message. It's all John preached about - the coming of the messiah to set up a Jewish kingdom.

When the Lord came there they would listen to His preaching and accept Him as the Messiah. He was the forerunner of the Messiah. But the rulers rejected John so there was really no chance of them receiving Jesus Christ. They rejected the forerunner.

Acts 18:26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto [them], and expounded unto him the way of God more perfectly.

'heard' - They heard he was preaching the baptism of John. They're letting him in on the baptism of the Holy Spirit. He should have some inkling about it because John preached about the baptism of the Holy Spirit.

Acts 18:28 For he mightily convinced the Jews, [and that] publicly, shewing by the scriptures that Jesus was Christ.

The context: This man is a Jew dealing with Jews. 'shewing' -

Luke 24:44 And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me.

Jesus did the same thing with His disciples when He opened their understanding that they might understand the Old Testament Scriptures.

This man is going back through all the Psalms, Prophets and writings that typify and picture Jesus

Christ and then showing how Christ fulfilled these things.

Like in:

Luke 4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

He was fulfilling the very Scriptures He was reading.

The first part of Acts chapter 19 these disciples are Jews. Plenty of reasons; They are right next to a synagogue; There's 12 of them. They only know John's baptism.

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, [and] mighty in the scriptures, came to Ephesus.

- that's where we find those disciples.

Acts 19:1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

The Holy Spirit didn't have to tell us about Apollis here. Paul was coming across modern day Turkey. Galatia -> the upper coast of Ephesus.

They have been following some unknown disciples at Ephesus.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

Since they have never even heard of the holy Ghost and have never received Him because of who's disciples they are. They said they have not heard whether there be any holy Ghost. Even though John talked about the holy Ghost it's possible that as Apollis was baptized

by John, and we don't even know that he was baptized by John. All we know is that all he knew was the baptism of John, therefore he may not have heard John mention the Messiah baptizing with the holy Ghost. Evidently he did not pass that information on, not knowing it. So they're just like Apollis in a sense, when it comes to Christ as the Messiah, they are unbelieving Jews.

Acts 19:3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

He knows that it's the Gospel of the grace of God that God has given to him to preach to the Gentiles, basically. But he's got some Jews here who are disciples of another Jew who have believed John's baptism and everything John preached. They've already repented. They repented under John's baptism. So really he doesn't have to drag them through the gospel of the grace of God for a number of reasons:

1) they are not Gentiles

2) being Jews they must believe that Jesus is their Messiah.

So Paul doesn't make any mistakes now leading them the way he is. He doesn't lead them down the Romans road to get the holy Ghost. He leads them down the Matthew road because he's got Jews here who have heard Matthew's message and surrendered to it.

The Bible says that when your heart turns to the Lord, the veil is taken away. Then you see, understand and believe the Gospel. They had repented so if you preach to them that Jesus is the Messiah, they'll believe it. After you repented from your sins all you had to hear about was the DBR and He wants to give you everlasting life and keep you out of hell.

They have to be Jews because that baptism wasn't for anybody but Israel.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

'people' - Jews, Israel

Acts 19:5 When they heard [this], they were baptized in the name of the Lord Jesus.

'this' - that Christ had come and his name was Jesus
These are Jews who must receive Jesus as their Messiah.
A Jew must believe Jesus fulfilled Old Testament prophecies such as Isaiah 53 and Psalms 22.

Acts 19:6 And when Paul had laid [his] hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

When Paul lays hands on them the holy Ghost comes on them and they speak with tongues. We've got non-believers here. They hadn't even heard of the holy Ghost or that Jesus had come.

Acts 19:7 And all the men were about twelve.

The number of Israel, the 12 tribes. They are Jews like Apollis, knowing only the baptism of John and now their salvation has been perfected or completed by finding out that Jesus is the Messiah and accepting that and being baptized. Paul is thinking he's almost in an Acts 2 situation. He baptizes them just like Peter was doing back in Acts 2 and it all works cause he's an apostle. This would have never worked with Gentiles or Jews that hadn't been baptized under John the Baptist's baptism.

So there's no problem with going to Acts 16 and saying 'believe and the Lord Jesus Chris and thou shall be saved.' We know where to go and what to preach.

Acts 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

It's not here or there in the sense of a place. You can't tell whether it cometh or goeth. The Jews would have equated the KOG with a messianic, literal kingdom of Israel ruling over nations. Paul is disputing this. He's saying that that kingdom isn't here, the only kingdom you can get now is the spiritual new birth that puts you into a spiritual kingdom that's within you.

Acts 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

'believed not' - it's almost like they were hardened before they believed not. But God knew they wouldn't believe so He has a right to harden them anyway.

'way' - the way of Christ

Acts 19:10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

He doesn't get in the synagogue anywhere with the Jews. We don't know whether Tyrannus is a Christian or not, he's just got a school. Paul goes there and disputes daily. Schools aren't for preaching the truth but for disputing. But here God gives him permission to stay. He was planning on going through here and just hitting on over to Acaia but he has such an open door (like he said in 1 Corinthians 16) he's going to hang around a while.

Acts 19:11 And God wrought special miracles by the hands of Paul:

Now we get into healings and devils again. 2 more miracles. God wrought special miracles by the hands of

Paul. God's really establishing Paul. Paul had doubts he could do what Peter did in Acts 2. He might have felt like a second rate apostle, going to Gentiles. The devil will make him feel like a 'dog'. Each time Peter did a miracle, God put his seal on Peter's apostleship. Same with Paul's. Peter heals them miraculously in Acts 5.

At the end, because Israel is no longer involved in the book of Acts, the apostolic powers diminish. Right now, in Acts 19, they are in full bloom. By the time you get to Timothy, half or more of the New Testament has been written. All the Pauline books have been written except for Timothy and Titus. There's no longer the need for the miracles to confirm it. The unbelieving Jew is hardly in the picture. It's now going to the Gentiles. They seek after wisdom. not after signs. All the apostles have disappeared. Paul is the only one left and he doesn't look too strong as an apostle at that point, in a sense of all the apostolic signs and wonders.

Acts 19:12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

3 things about apostolic healing

- 1) no failures
- 2) no faith of the convert or healer
- 3) no financial charges of the healer

Not true of today's healings.

Acts 19:13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

'vagabonds' - travelers, gypsies

They are imitators, using the name Paul used to cast them out. They don't know Christ. They are imitating an apostolic ministry.

Acts 19:14 And there were seven sons of [one] Sceva, a Jew, [and] chief of the priests, which did so.

Acts 19:15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

Acts 19:16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

Acts 19:17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

'fear fell' - So when there's real revival there is great fear of God.

'magnified' - It's never going to be magnified until the 1st fear. That's a work of the holy Ghost.

results -

Acts 19:18 And many that believed came, and confessed, and shewed their deeds.

This isn't just getting people saved, but getting the saved people right. They are magnifying what the Lord has done in their lives, but they are also confessing. That's good testimony. People getting right on the altar. When fear falls on people they start moving like that.

Acts 19:19 Many of them also which used curious arts brought their books together, and burned them before all [men]: and they counted the price of them, and found [it] fifty thousand [pieces] of silver.

'curious arts' - luck, lotteries, etc.

- getting rid of stuff that's bad

Acts 19:20 So mightily grew the word of God and prevailed.

If you get rid of all the junk(19:19) you'll grow mightily (19:20). That's why the Bible can't have

effect in some homes. Too much humanism, opposition to the truth. You don't want to introduce doubt into your home.

Acts 19:21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

He leaves Ephesus and goes through Macedonia and Achaia.

Acts 19:22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

Evidently he goes over this area and then more or less retraces his steps back into Asia. There is an uproar of the silversmiths that all revolves around Diana, the Goddess or the Ephesians. Paul is back in Ephesus after he's made these travels through Macedonia.

Acts 19:23 And the same time there arose no small stir about that way.

What follows revival - trouble.

It was a big stir.

'way' - way of Christ, the Gospels

Acts 19:24 For a certain [man] named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

They are worshipping a female deity. (actually they are having devotions to her). Diana is also called other things in Greek mythology and the study of female deities. In one place she might be Venus, in another Astarte, Symeramus, Aphrodite, Isis, Bertha. No matter what the deity is called, they are all the same. Guadeloupe, Fatima. Just name changes. Mary - they pray to her. Diana is a mother goddess. Mary is said to be the mother of God, so they pray to her.

Diana has a multi-breasted statue. She supplies, feeds the people who worship her. The Asians worship Diana. Aphrodite was the goddess of the Greeks. The Romans worshipped Venus. The Babylonians set up

Semeramus, the Egyptians had Isis, the Germans had Bertha. The Mexicans had Guadeloupe. The Americans have Mary. They all have a mother goddess. Mother goddess worship - the queen of heaven. The mother of God or queen of heaven. References in Jeremiah. It's the same in the Old Testament and New Testament and today.

Acts 19:25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

Paul had turned away many people saying that no God is made with hands. In Acts 17 when Paul is at Athens and the whole city is wholly given to idolatry.

You don't have to make the statement that all idols are nothing. All you have to state is the truth about God and that tells everybody what the idols are.

You really don't need to do a lot of it when you teach the truth. The truth always exposes error. When you teach only that you can be saved by Grace through faith and you go through the verses on it, you've eliminated baptism, good works and church membership without even saying anything. By teaching the truth you will cross somebody's path and find someone who teaches the opposite.

God makes everything. Nobody makes God. He makes everything else. It's better to teach the truth. You handle heresy by teaching the truth. When you teach people all about what everybody else believes they might get caught up in it. Be careful about ministries that are exposing. They just expose error. If you're preaching the truth - that always exposes error. Teaching about good music and what God considers such exposes rock and roll. Else you can get real critical and develop a bad spirit. Exposed people get real mean.

Demetrius, by himself, starts this riot that you're about to see. One sinner can do an amazing amount of damage.

Ecclesiastes 9:18 Wisdom [is] better than weapons of war: but one sinner destroyeth much good.

1Corinthians 5:6 Your glorying [is] not good. Know ye

not that a little leaven leaveneth the whole lump?

One sinner can do a lot of damage. It may take a while to build something up, but it can be torn down quickly.

This man is about to disrupt things and it's all over money.

1Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Not all kinds of evil, but ALL evil.

It's all the same old female-male business started in Babylon. The heathen need that because that's the only way you can figure out how to produce life. They extend all that to the actual worship service. They can't understand how spiritual life is created so they have to come down to the actual creative act.

Diana is the mother goddess of the Ephesians. These men are making silver shrines. They are profiting from what the church is teaching. The only thing worse than church and business is a church-state setup, where the church and the government are closely involved. The government is usually in there when business is involved. In Bible Christianity you don't need much of anything - a building, candles, etc. aren't necessary. So you can't make merchandise on a Bible believer. Christian dogma sets up the need for certain things. Christian bookstores market things for Christians that are carnal. They wanted things (devotional books, crosses) that never put a responsibility on them.

Acts 19:26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:

If you preach against religious things folks get upset.

Acts 19:27 So that not only this our craft is in danger to be set at nought; but also that the temple of

the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

The antichrist promotes crafts. Not arts and crafts, craftsmanship. Some people make it a religion and they have to be careful of it.

Daniel 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The antichrist makes crafts to prosper.

Revelation 18:22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft [he be], shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

These craftsmen obtain a certain amount of pride as an educated person and they are hard to reach with the simplicity of the Gospel. A doctor or lawyer who is proud of their work.

Psalms 10:4 The wicked, through the pride of his countenance, will not seek [after God]: God [is] not in all his thoughts.

He's carried away with his talents, his craft. Educated people are the exception.

1Corinthians 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, [are called]:

1Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

That's the idea behind the above verses.

Acts 19:28 And when they heard [these sayings], they were full of wrath, and cried out, saying, Great [is] Diana of the Ephesians.

'wrath' - Demetrius is inflaming them with these

statements. That Paul has already convinced many to turn away from Diana. Wishful thinking.

'Diana' - they were more worried about the money Diana was bringing in.

Acts 19:29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

'Gaius and Aristarchus' - a couple of men who travel with Paul. Mentioned in Acts.

Acts 27:2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [one] Aristarchus, a Macedonian of Thessalonica, being with us.

Aristarchus is also found in -

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Colossians 4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

He rides the ship with Paul (27:2). He goes to Rome with him. He went to jail with Paul (Colossians 4:10). He's about to get into trouble here for being around Paul.

'theatre' - This is the Greek amphitheater - seats 30,000.

Acts 19:30 And when Paul would have entered in unto the people, the disciples suffered him not.

He's going into there to help.

Acts 19:31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [him] that he would not adventure himself into the theatre.

'chief' - probably elected officials who preside over the public games and religious festivals that use the amphitheater.

Acts 19:32 Some therefore cried one thing, and some

another: for the assembly was confused; and the more part knew not wherefore they were come together.

Acts 19:33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Acts 19:34 But when they knew that he was a Jew,

He was getting ready to separate himself from these Bible-believing Christians - he was an orthodox Jew. He wasn't with Paul (who looks like a Jew). They are anti-semitic, as all major groups in the world are. The unchanging church said years ago that the Jew were guilty of killing Christ. A pope has then exonerated the Jews, switched because of the political position of the Jews in the latter days.

Acts 19:35 And when the townclerk had appeased the people, he said, [Ye] men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the [image] which fell down from Jupiter?
m Jupiter?

The implication is that all the people that filled up this theater are all on Diana's side. So evidently Paul hadn't been as successful as Dimetrius had said he was.

'Jupiter' - There was an image of the goddess Diana that was reputed to have fallen from heaven. A typical heathenistic belief in any culture that connects their goddess with heaven. One culture had a conical shaped idol that was the sun god. It was a rock used by the priest - the end justifies the means. If telling these people that the thing fell from heaven will get them to worship our god than we'll tell them that.

Acts 19:36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

Acts 19:37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

Acts 19:38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

Acts 19:39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

Acts 19:40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

Acts 19:41 And when he had thus spoken, he dismissed the assembly.

Acts 20:3 And [there] abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

Paul had planned to take the long journey by sea directly back to Syria (where his sending church at Antioch was), but the plotting of anti-Christian Jews made him take a more overland route back through Macedonia, accompanied by many companions. Having detected some conspiracy against his life by his bitter Jewish enemies as at Damascus and Jerusalem, he changed his plan and determined "to return" as he had come, "through Macedonia."

Acts 20:16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

Paul would have the opportunity of preaching the kingdom of God to multitudes of Jews from different places, who would come up to Jerusalem at that feast; and then he no doubt expected to see there a renewal of that day of Pentecost in which the Spirit was poured out on the disciples, and so many were converted to God.

There were Jews spread out all over the world at the time of the First Coming of Christ - when Paul

finally goes out to preach he preaches to Jews in Corinth, Rome, Galatia - they're all over the place. his desire to be at the feast of Pentecost was not in order to keep that feast, but that he might have an opportunity of preaching the Gospel to a great number of Jews, out of all countries, whom he knew would come to that feast.

Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.

Acts 20:18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

Acts 20:19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

Acts 20:20 [And] how I kept back nothing that was profitable [unto you], but have shewed you, and have taught you publickly, and from house to house,

Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

Repentance, as distinguished from faith, is that state of the "honest and good heart.

Paul always began with the Jews; and, in this case, he had preached to them alone for three months, and only left their synagogues when he found, through their obstinacy, he could do them no good.

Acts 20:22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

Acts 20:23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I

have received of the Lord Jesus, to testify the gospel of the grace of God.

Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

Acts 20:26 Wherefore I take you to record this day, that I [am] pure from the blood of all [men].

Acts 20:27 For I have not shunned to declare unto you all the counsel of God.

This means the Body Mystery and the One Baptism which put the believer into the One Body.

Acts 20:8 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

The church referred to has to be the Body of the Mystery, the Church of the One Body. The “flock” of this passage is composed of saved Jews and Gentiles who are in ONE BODY, and that body was purchased with God’s blood.

Acts 21:1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the [day] following unto Rhodes, and from thence unto Patara:

Acts 21:2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

Acts 21:3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

Acts 21:4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

There is a local church at Tyre, and when Paul and his companions find the group, they stop there for a

week's visit. The disciples tell Paul "THROUGH THE SPIRIT" that he should not go up to Jerusalem. by saying that "through the Spirit" means Paul must not go at that time to Jerusalem.

Acts 21:5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till [we were] out of the city: and we kneeled down on the shore, and prayed.

Another seaside prayer meeting (vs. 5) follows the one of Acts 20:38.

Acts 21:6 And when we had taken our leave one of another, we took ship; and they returned home again.

Paul sails off and lands at Ptolemais—the modern Acre.

Acts 21:7 And when we had finished [our] course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

'saluted' - greeted

Acts 21:8 And the next [day] we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was [one] of the seven; and abode with him.

'evangelist' - means one who heralds the good news

Acts 21:9 And the same man had four daughters, virgins, which did prophesy.

Acts 21:10 And as we tarried [there] many days, there came down from Judaea a certain prophet, named Agabus.

Acts 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver [him] into the hands of the Gentiles.

Acts 21:12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

Agabus gives the third warning the Lord has given to Paul in the last four months. It is interesting to compare Agabus' prophecy on Paul with Christ's own prophecy on himself:

Luke 18:32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

Again, the disciples implore Paul "not to go up to Jerusalem". But old Paul is adamant when it comes to facing death or following up an action once it has begun. And all that he says is true:

Acts 21:13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

Paul was ready to go to prison for the name of the Lord Jesus and neither he nor the disciples nor the Lord had any doubt about it. When the disciples finally gave in and said:

Acts 21:14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

God could have stopped Paul so that he wouldn't get to Jerusalem. Therefore, God's permissive Will is still His will. God willed for Paul to minister to Jews of the dispersion, not Judean Jews, but if Paul made up His mind to try it, God would allow him to do it.

'Jews of the dispersion' - These people for nearly 20 years have fallen through the crack and haven't heard the complete message. So God's just finding them here and there as the disciples travel around. Pricilla and Aquilla have found Apollis, Paul finds these disciples.

This really explains what God did for the Jews of the dispersion who had come up to Jerusalem during the feast times, had heard John's preaching and then gone back to their own country and had never been around again when the thing was fulfilled and the apostles started preaching in early Acts. They didn't make it back, for some reason to Jerusalem, therefore as the disciples travel around through Europe and Asia, when they run across people like this they expound unto them the way of God more perfectly. They say the Messiah has come. It's Jesus Christ, if you'll believe that and be baptized in the name of Jesus you'll receive the Holy Ghost.

It is notable to remember that Jesus speaking prophetically of the dispersion of the Jews from Jerusalem says in Luke 21:22 that, "These be the days of vengeance".

Luke 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

But, Luke's quote of Jesus informs the Jews of their impending dispersion brought about by their unbelief in Jesus which was unwarranted. The Jews will discover this truth at some future moment, even as a nation. God by taking advantage of the Jewish nation's unbelief afforded the Gentiles an opportunity to come to belief in Jesus.

Thus God allowed Paul to go to Jerusalem.

.... **Paul's Fourth missionary journey**

Acts 21:15 And after those days we took up our carriages, and went up to Jerusalem.

Conclusions

This document attempted to show that the apostle Paul held firmly to the Jewish belief that God would one day send the Messiah, the great son of David who would end Israel's suffering and extend the kingdom of God to all the Gentile nations. The reason Paul converted to Christianity was that he believed Jesus to be this Messiah. Paul was always a Jew, there being no separate Christianity to convert to then. He became a follower of Jesus, for sure, but saw the elementary Jesus Movement as being well within Judaism.

With the belief that the Jews weren't justified by hearing the law, and that no one can do the law, it puts us under a curse, Paul became a Christian, a follower of Jesus Christ. A better and more permanent spiritual way to be justified now existed. One simply had to have the faith to believe on Christ. The Mosaic law still had the purpose of making someone aware that they are a sinner. But the burden of following the 613 precepts of the law was now removed. Rather than abandoning Judaism by becoming a Christian he believed that Christianity was actually a branch of Judaism which recognized that Jesus was the true Messiah, whose coming was predicted in Old Testament Scripture.

When the believer gets saved he is under the New Testament. Christ establishes that New Testament in his blood (Matthew 26). That New Testament offered forgiveness of sins past, present and future to the believer individually. Forgiveness to Israel nationally takes place at the Second Coming.

The underlined sections of the commentaries on Paul's first three missionary journeys show that in his preaching to Jews he drew heavily on his knowledge of the Old Testament to try and convince them that Christ

was the promised Messiah and that the Mosaic Law was no longer to be followed. Except for Jesus Christ no one could completely follow the law, thus it became a curse. He taught that justification and salvation could currently only be achieved through faith in Christ, not by works.

Paul was not a traitor to Judaism, but rather he viewed Christianity a being within the framework of Judaism. He recognized that Christ was the better way and wrote so in the book of Hebrews. Pauline doctrine is to be followed by the Christian, meaning that is where Christians draw their doctrine from in this Age. Any Jew is free to become a Christian today and receive the promises of Christ.

Thank you.