

COMMISSIONS AND OUR COMMISSION

By Dr. David J. Rodabaugh

I. Importance of having the CORRECT COMMISSION

- A. There has been a great deal of confusion and disagreement over which passage(s) contains(contains) our 'marching orders.'
1. There are five records of parting commands from the Lord-in all four gospels and in Acts
 2. Each of these occurred between the resurrection and the ascension
 3. There has been, over the years, some spirited discussion over which applied to us and which apply to Israel in the earthly kingdom
 4. Let's see:
 - a. Marching orders given to the same people
 - b. Marching orders given in the same time frame
 - c. They must ALL be for the same people!
 5. They are different facets of the SAME commission.
 - a. There is no logical necessity for the entire commission to be in the same passage or be given in one ten minute speech
 - b. The commission is the composite of all of them
- B. We do need to know precisely what we are to do

NAS95

1Cor 14:6* ¶ But now, brethren, if I come to you speaking in tongues, what will I profit you unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching? 7* Yet *even* lifeless things, either flute or harp, in producing a sound, if they do not produce a distinction in the tones, how will it be known what is played on the flute or on the harp? 8* For if the bugle produces an indistinct sound, who will prepare himself for battle? 9* So also you, unless you utter by the tongue speech that is clear, how will it be known what is spoken? For you will be speaking into the air. 10* There are, perhaps, a great many kinds of languages in the world, and no *kind* is without meaning. 11* If then I do not know the meaning of the language, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

- C. If the epistles of Paul apply to TODAY, we need to test these commissions against the direct teaching of Paul's epistles. (We will be very brief)
1. The hope of Israel (earthly) vs. the hope in the heavenlies. We cite just one but there are many

NAS95

Eph 2:4* ¶ But God, being rich in mercy, because of His great love with which He loved us, 5* even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6* and raised us up with Him, and seated us with Him in the heavenly *places* in Christ Jesus, 7* so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus

2. The 'mystery' of the Body of Christ in which there is neither Jew nor Gentile

NAS95

Eph 3:1* ¶ For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles-- 2* if indeed you have heard of the stewardship of God's grace which was given to me for you; 3* that by revelation there was made known to me the mystery, as I wrote before in brief. 4* By referring to this, when you read you can understand my insight into the mystery of Christ, 5* which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6* *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, 7* of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. 8* To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, 9* and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; 10* so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*. 11* *This was* in accordance with the eternal purpose which He carried out in

Christ Jesus our Lord, 12* in whom we have boldness and confident access through faith in Him. 13* Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.

3. The disappearance of the miraculous gifts in this dispensation. At the beginning, there was the proof for Israel of Paul's ministry.
 - a. Practicing the GIFTS

NAS95

1Cor12:1* ¶ Now concerning spiritual *gifts*, brethren, I do not want you to be unaware. 2* You know that when you were pagans, *you were* led astray to the mute idols, however you were led. 3* Therefore I make known to you that no one speaking by the Spirit of God says, "Jesus is accursed"; and no one can say, "Jesus is Lord," except by the Holy Spirit. 4* Now there are varieties of gifts, but the same Spirit. 5* And there are varieties of ministries, and the same Lord. 6* There are varieties of effects, but the same God who works all things in all *persons*. 7* But to each one is given the manifestation of the Spirit for the common good. 8* For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9* to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10* and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues. 11* But one and the same Spirit works all these things, distributing to each one individually just as He wills.

- b. Foretells that this will change

1Cor13:1* ¶ If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal. 2* If I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing. 3* And if I give all my possessions to feed *the poor*, and if I surrender my body to be burned, but do not have love, it profits me nothing.

4* ¶ Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant, 5* does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a *wrong suffered*, 6* does not rejoice in unrighteousness, but rejoices with the truth; 7* bears all things, believes all things, hopes all things, endures all things.

8* ¶ Love never fails; but if *there are gifts of* prophecy, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away. 9* For we know in part and we prophesy in part; 10* but when the perfect comes, the partial will be done away. 11* When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things. 12* For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known. 13* But now faith, hope, love, abide these three; but the greatest of these is love.

- c. Physical remedies for Paul and Timothy—most gifts gone

2Cor 12:1* ¶ Boasting is necessary, though it is not profitable; but I will go on to visions and revelations of the Lord. 2* I know a man in Christ who fourteen years ago--whether in the body I do not know, or out of the body I do not know, God knows--such a man was caught up to the third heaven. 3* And I know how such a man--whether in the body or apart from the body I do not know, God knows-- 4* was caught up into Paradise and heard inexpressible words, which a man is not permitted to speak. 5* On behalf of such a man I will boast; but on my own behalf I will not boast, except in regard to my weaknesses. 6* For if I do wish to boast I will not be foolish, for I will be speaking the truth; but I refrain from this, so that no one will credit me with more than he sees in me or hears from me. 7* Because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to torment me--to keep me from exalting myself! 8* Concerning this I implored the Lord three times that it might leave me. 9* And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10* Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

1Ti 5:23* No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.

4. The changes from Paul's early ministry (and its special accomodation for the Jew) and his later ministry. He was UNDER THE LAW and later REPUDIATED THIS
- a. Under the LAW

NAS95

1Cor 9:19* ¶ For though I am free from all men, I have made myself a slave to all, so that I may win more. 20* To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21* to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22* To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23* I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

1Cor 10:23* ¶ All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 24* Let no one seek his own *good*, but that of his neighbor. 25* Eat anything that is sold in the meat market without asking questions for conscience' sake; 26* FOR THE EARTH IS THE LORD'S, AND ALL IT CONTAINS. 27* If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. 28* But if anyone says to you, "This is meat sacrificed to idols," do not eat *it*, for the sake of the one who informed *you*, and for conscience' sake; 29* I mean not your own conscience, but the other *man's*; for why is my freedom judged by another's conscience? 30* If I partake with thankfulness, why am I slandered concerning that for which I give thanks? 31* Whether, then, you eat or drink or whatever you do, do all to the glory of God. 32* Give no offense either to Jews or to Greeks or to the church of God; 33* just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that they may be saved.

- b. Ceremonial law REPUDIATED

NAS95

Phil 3:1* ¶ Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. 2* Beware of the dogs, beware of the evil workers, beware of the false circumcision; 3* for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,

4* ¶ although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5* circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6* as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7* But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8* More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

9* ¶ and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, 10* that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11* in order that I may attain to the resurrection from the dead. 12* Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus. 13* Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, 14* I press on toward the goal for the prize of the upward call of God in Christ Jesus.

II. The Passages containing the 'Great Commission'

NAS95	Matt 28:18-20	Mark 16:15-18	Lk 24:45-49	John 20:21-23	Acts 1:8
Commission	16* ¶ But the eleven	15* And He said to	45* Then He opened	21* So Jesus said to	1* ¶ The first account

Each given in period between the resurrection and the ascension

disciples proceeded to Galilee, to the mountain which Jesus had designated. 17* When they saw Him, they worshiped *Him*; but some were doubtful. 18* And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19* "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20* teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

them, "Go into all the world and preach the gospel to all creation. 16* "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned. 17* "These signs will accompany those who have believed: in My name they will cast out demons, they will speak with new tongues; 18* they will pick up serpents, and if they drink any deadly *poison*, it will not hurt them; they will lay hands on the sick, and they will recover."

their minds to understand the Scriptures, 46* and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47* and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem. 48* "You are witnesses of these things. 49* "And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high."

them again, "Peace be with you; as the Father has sent Me, I also send you." 22* And when He had said this, He breathed on them and *said to them, "Receive the Holy Spirit. 23* "If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained."

I composed, Theophilus, about all that Jesus began to do and teach, 2* until the day when He was taken up to *heaven*, after He had by the Holy Spirit given orders to the apostles whom He had chosen. 3* To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a *period* of forty days and speaking of the things concerning the kingdom of God. 4* Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," *He said*, "you heard of from Me; 5* for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."

6* ¶ So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" 7* He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; 8* but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and

<p>Uncommon context after—</p> <ul style="list-style-type: none"> • Thomas • Chapter 21 • The mention of doubtful in Matt may mean that these (Matt & Jn) were close together in time. 				<p>24* But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25* So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.”</p> <p>26* ¶ After eight days His disciples were again inside, and Thomas with them. Jesus *came, the doors having been shut, and stood in their midst and said, “Peace <i>be</i> with you.” 27* Then He *said to Thomas, “Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.” 28* Thomas answered and said to Him, “My Lord and my God!” 29* Jesus *said to him, “Because you have seen Me, have you believed? Blessed <i>are</i> they who did not see, and <i>yet</i> believed.” 30* Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 31* but these have been written so that you may believe that Jesus is</p>	<p>Samaria, and even to the remotest part of the earth.”</p>
---	--	--	--	--	--

				<p>the Christ, the Son of God; and that believing you may have life in His name.</p> <p><u>1*</u> ¶ After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested <i>Himself</i> in this way.</p>	
<p>• Common context after— The ascension</p>		<p><u>19*</u> ¶ So then, when the Lord Jesus had spoken to them, He was received up into heaven and sat down at the right hand of God. <u>20*</u> And they went out and preached everywhere, while the Lord worked with them, and confirmed the word by the signs that followed.] [And they promptly reported all these instructions to Peter and his companions. And after that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation.]</p>	<p><u>50*</u> ¶ And He led them out as far as Bethany, and He lifted up His hands and blessed them. <u>51*</u> While He was blessing them, He parted from them and was carried up into heaven. <u>52*</u> And they, after worshiping Him, returned to Jerusalem with great joy, <u>53*</u> and were continually in the temple praising God.</p>		<p><u>9*</u> And after He had said these things, He was lifted up while they were looking on, and a cloud received Him out of their sight. <u>10*</u> And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. <u>11*</u> They also said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.”</p>
<p>Dogmatic Proponents ¹ Each seemed to have a favorite!!</p>	<p><u>Dr. H. A. Ironside</u>— calls it our authority for missions and considers any who disagree to be in serious error (<i>Wrongly Dividing the Word of Truth.</i>)</p>	<p><u>Dr. I. M. Haldeman</u> (wanted the baptism but not the signs)</p>	<p><u>Dr. Arno Gabelein</u>, based his view on his teaching that Luke was the Gentile gospel but the others were Jewish gospels.</p>	<p>Roman Catholics love this one.</p>	<p><u>Dr. William Pettingill</u> said it is here because the formula for baptism (in the name of the Lord Jesus) is only in Acts</p>
<p>Dogmatic Opponents</p>	<p><u>Darby</u>—considered it the Jewish kingdom commission and that it has been interrupted Others calling it the</p>			<p>Barely referred to by most Bible teachers. Some try to weaken its wording.</p>	<p>Regarding the formula, Haldeman was so opposed to Pettingill on the formula that some had to be rebaptized if the</p>

¹ Material in this and the next category gleaned from C.R.Stam, *Our Great Commission*, 1974, Worzalla Publishing Co., Stevens Point WI

	Jewish kingdom commission— Dr. James Gray Dr. I. M. Haldeman Dr. Arno C. Gabelein Dr. William Pettingill				formula were not the trinity.
Nature of passage.	Instruction	Instruction	Instruction	Instruction	Instruction
<ul style="list-style-type: none"> Problems with the passage applying to us TODAY Other important comments 	<ul style="list-style-type: none"> teaching men to do ALL that Christ commanded—the law-Gal 4:4 those that sit in Moses seat Matt 23:1-3 that interpret the law. Note that the one who baptized Paul was under the LAW—At 22:12 The council at Jerusalem in At 15 freed the Gentiles (Body of Christ) from the ceremonial law but not those under the ministry of the twelve. At 15:1,19,21; Gal 2:3,7,9 Acts 21:20-25 - Gentiles not under ceremonial law but the Jews still were. Other commands from Christ—Matt 5:42; 6:25-26 Christian commune: Matt 5:42; 6:25-26; 19:21; Lk 12:33; 10:8-10 comp. Acts 2:44-45; 4:32-35; 3:6 The twelve were 	<ul style="list-style-type: none"> baptism for remission of sins— failure to do (if possible)² meant the person was lost—Lk 7:29,30 miraculous gifts throughout (all of those that believe); their mission was to preach and heal—Lk 9:2; Acts 2:4, 43; 4:16; 5:16; 6:8; 8:6 which gospel— gospel of circumcision or uncircumcision (Gal 2:7) We preach that of the uncircumcision—cf Gal 1:8,9 These verses are not in some of the most reliable manuscripts. They are in hundreds of manuscripts. 	<ul style="list-style-type: none"> beginning at Jerusalem THE 12 stayed in Jerusalem (At 8:1) This is the order: gentiles blessed through Israel - Gen 22:17-18; Isa 60:1-3; Zech 8:13 See also Matt 10:6; Mk 7:27 to wait in Jerusalem until clothed with power from on high. This same event is called "baptized with Holy Spirit" in Acts 1 This is not the new birth (indwelt Spirit) Luke and Acts both written by Luke to "lover of God" Began with a 40 day seminar on the OT scriptures— They surely understood the kingdom program. They did NOT have to pray for this power (Holy Spirit). It was a fulfillment of God's promise! 	<ul style="list-style-type: none"> authority to forgive sins He sends them as He was sent with God-given authority (there is no claim of apostolic succession) They received a special unction from the Spirit to be able to do this This same authority is mentioned in Matt 16:19 and 18:18 We see this awesome authority in Acts 5:1-11 (no one claims this authority today—even Rome shies away from this) 	<ul style="list-style-type: none"> beginning at Jerusalem Acts 2:38— baptism for remission of sins— failure to do (if possible) meant the person was lost— Lk 7:29,30 consistent with John's baptism— Mk 1:4; Lk 3:3³ and the comments in Lk 7:29,30 This ministry was accompanied with many miraculous gifts. This confirmed Christ's messiahship—At 2:22; Heb 2:3,4 Their question on the TIME of the earthly kingdom was not answered—WHY? If then — answer YES If later — would discourage Choice of Matthias- at 1:14-26; must be proper for they were all filled with Holy Spirit - Acts 2:4 The commune At 4:32, 33 (note Ezek

2 Barnes on Mark 16:16 says "Is baptized. Is initiated into the church by the application of water, as significant that he is a sinner, and needs the purifying influences of the Holy Ghost. It is worthy of remark, that Jesus has made baptism of so much importance, he did not say, indeed, that a man could not be saved without baptism, but he has strongly implied that where this is neglected, knowing it to be a command of the Saviour, it endangers the salvation of the soul. Faith and baptism are the beginnings of a Christian life: the one the beginning of piety in the soul, the other of its manifestation before men, or of a profession of religion. And every man endangers his eternal interest by being ashamed of Christ before men. See Mr 8:38."

3 Barnes on Mk 1:4 .
{d} "John did" Mt 3:1 Lu 3:3 Joh 3:23
{1} "baptism of repentance" or, "unto repentance"
{e} "remission of sins" Ac 22:16

promised that they would sit on twelve thrones ruling over Israel - Matt 19:28; Lk 22:28-30

- Teaching all nations - starting with Israel - as in other records.
- The alleged formula for baptizing 'in the name of the Father and the Son and the Spirit' appears to be different from 'in the name of the Lord Jesus' At 2:38; 8:16

NOTE: 'in the name of' = 'By the authority of'
 American Heritage Dictionary
 Not a formula but a statement of the authorizing agent.

36:27)

- Acts 2:14-21
 We know now that it was interrupted and a new program began in the middle of Acts. See also Rom 16:25; Eph 3:2,3; Col 1:25-26
- Take to heart Eph 1:15-22; 3:14-21; Col 1:9; 2:1-3 and Paul having to go secretly to the leaders in Gal 2
- The twelve carried out this — e.g. Acts 3:25-26 (contrast with Acts 13:46)

III. What does Paul Command - An Introduction

A. We must follow Paul not others

1. Paul's Earlier Epistles - Paul had a dual ministry

a. Faithfulness

1Co 4:15* For if you were to have countless tutors in Christ, yet *you would not have* many fathers, for in Christ Jesus I became your father through the gospel.
1Co 4:16* Therefore I exhort you, be imitators of me.
1Co 4:17* For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

b. Dual Ministry

1Co 10:31* Whether, then, you eat or drink or whatever you do, do all to the glory of God.
1Co 10:32* Give no offense either to Jews or to Greeks or to the church of God;
1Co 10:33* just as I also please all men in all things, not seeking my own profit but the *profit* of the many, so that they may be saved.
1Co 11:1* Be imitators of me, just as I also am of Christ.

2. Paul's later epistles—after At 28 - Paul no longer had a dual ministry

a. No longer any of Israel's ceremonial law -- Phil 3

Php 3:14* I press on toward the goal for the prize of the upward call of God in Christ Jesus.
Php 3:15* Let us therefore, as many as are perfect, have this attitude; and if in anything you have a different attitude, God will reveal that also to you;
Php 3:16* however, let us keep living by that same *standard* to which we have attained.
Php 3:17* Brethren, join in following my example, and observe those who walk according to the pattern you have in us.
Php 3:18* For many walk, of whom I often told you, and now tell you even weeping, *that they are enemies* of the cross of Christ,
Php 3:19* whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things.

b. Practice only those things taught by Paul at this time

Php 4:9* The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.
Php 4:10* But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned *before*, but you lacked opportunity.
Php 4:11* Not that I speak from want, for I have learned to be content in whatever circumstances I am.
Php 4:12* I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.
Php 4:13* I can do all things through Him who strengthens me.

3. Earliest epistles

a. Faithfulness and a living testimony

1Th 1:6* You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,
1Th 1:7* so that you became an example to all the believers in Macedonia and in Achaia.
1Th 1:8* For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.
1Th 1:9* For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God,
1Th 1:10* and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come.

b. Paul's followers never did have the Christian socialism

2Th 3:5* May the Lord direct your hearts into the love of God and into the steadfastness of Christ.
2Th 3:6* Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us.
2Th 3:7* For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you,
2Th 3:8* nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we would not be a burden to any of you;
2Th 3:9* not because we do not have the right *to this*, but in order to offer ourselves as a model for you, so that you would follow our example.
2Th 3:10* For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either.

B. Some Important Passages on Paul's Commission

1Co 1:14* I thank God that I baptized none of you except Crispus and Gaius,
1Co 1:15* so that no one would say you were baptized in my name.
1Co 1:16* Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other.
1Co 1:17* For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void.

2Co 5:14* For the love of Christ controls us, having concluded this, that one died for all, therefore all died;
2Co 5:15* and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.
2Co 5:16* Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer.
2Co 5:17* Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come.
2Co 5:18* Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,
2Co 5:19* namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.

2Co 5:20* Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

2Co 5:21* He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

2Co 6:1* And working together *with Him*, we also urge you not to receive the grace of God in vain--

2Co 6:2* for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION"--

2Co 6:3* giving no cause for offense in anything, so that the ministry will not be discredited,

Eph 3:1* For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles--

Eph 3:2* if indeed you have heard of the stewardship of God's grace which was given to me for you;

Eph 3:3* that by revelation there was made known to me the mystery, as I wrote before in brief.

Eph 3:4* By referring to this, when you read you can understand my insight into the mystery of Christ,

Eph 3:5* which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit;

Eph 3:6* *to be specific*, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

Eph 3:7* of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power.

Eph 3:8* To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,

Eph 3:9* and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things;

Eph 3:10* so that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly *places*.

Eph 3:11* *This was* in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,

Eph 3:12* in whom we have boldness and confident access through faith in Him.

Eph 3:13* Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory.

Eph 3:14* For this reason I bow my knees before the Father,

Eph 3:15* from whom every family in heaven and on earth derives its name,

Eph 3:16* that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man,

Eph 3:17* so that Christ may dwell in your hearts through faith; *and* that you, being rooted and grounded in love,

Eph 3:18* may be able to comprehend with all the saints what is the breadth and length and height and depth,

Eph 3:19* and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

Eph 3:20* Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us,

Eph 3:21* to Him *be* the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Eph 4:1* Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,

Eph 4:2* with all humility and gentleness, with patience, showing tolerance for one another in love,

Eph 4:3* being diligent to preserve the unity of the Spirit in the bond of peace.

Eph 4:4* *There is* one body and one Spirit, just as also you were called in one hope of your calling;

Eph 4:5* one Lord, one faith, one baptism,

Eph 4:6* one God and Father of all who is over all and through all and in all.

Eph 4:7* But to each one of us grace was given according to the measure of Christ's gift.

Eph 4:8* Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN."

Eph 4:9* (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth?

Eph 4:10* He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.)

Eph 4:11* And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,
Eph 4:12* for the equipping of the saints for the work of service, to the building up of the body of Christ;
Eph 4:13* until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.
Eph 4:14* As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;
Eph 4:15* but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, 16* from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

IV. Paul's Two Ministries - An Introduction

- A. First, there are the truths about the nature of the scripture that are fundamental before we even think of going further. These might be called metatruths since they are foundational for how we learn and study truth.

NIV

2Tim3: 10* ¶ You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, 11* persecutions, sufferings--what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. 12* In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, 13* while evil men and impostors will go from bad to worse, deceiving and being deceived. 14* But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, 15* and how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. 16* All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17* so that the man of God may be thoroughly equipped for every good work.

1* ¶ In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: 2* Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. 3* For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

1. All scripture is God-breathed—2Tim 3:16-17
 2. The scripture is all-sufficient for our practical and theological lives—SOLA SCRIPTURA
 - a. This is even true in creation—we mention science to answer our critics not as the reason for our faith
 - b. We do not depend on church councils—we do receive help from other teachers (even if they are theologians)
 3. We must interpret the scripture as the original hearers would have — called the grammatical historical hermeneutic.
 - a. Men love to find excuses, whether midrash or genre or whatever to avoid the clear meaning of scripture.
 4. There are several ways to rob people of the Bible
 - a. Forbid it—the way in Muslim and Communist countries
 - b. Tell people not to read it—the way in some catholic countries
 - c. Tell people that they may read it but must interpret it from church leaders or else—the way of Rome and others.
 - d. Tell people that they can't understand it anyway because they... and the excuses mount.
 - e. These last ways are the worst. No one feels persecuted but no one is really learning the Word of God.
- B. In each dispensation, there is development within the dispensation.
1. This was clearly true of Israel. It is even more true of our present dispensation.
 2. In addition, we will see that Paul had two ministries. One which was temporary and one which was permanent.
 3. First, let us mention some 'ground rules' for the present dispensation
 4. Paul talks in Romans about the JEW FIRST

NAS95

Ro 1:16* For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the **Jew first** and also to the Greek.

Ro 2:9* *There will be tribulation and distress for every soul of man who does evil, of the **Jew first** and also of the Greek,*

Ro 2:10* but glory and honor and peace to everyone who does good, to the **Jew first** and also to the Greek.

5. This is clearly a description of a ministry that is no longer.

6. In fact, it is clearly not true after the dismissal in Acts 28

NAS95

Acts 28:17* ¶ After three days Paul called together those who were the leading men of the Jews, and when they came together, he *began* saying to them, "Brethren, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. 18* "And when they had examined me, they were willing to release me because there was no ground for putting me to death. 19* "But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation. 20* "For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the hope of Israel." 21* They said to him, "We have neither received letters from Judea concerning you, nor have any of the brethren come here and reported or spoken anything bad about you. 22* "But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere."

23* ¶ When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. 24* Some were being persuaded by the things spoken, but others would not believe. 25* And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, "The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, 26* saying, 'GO TO THIS PEOPLE AND SAY, "YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 27* FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.'" 28* "Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen." 29* [When he had spoken these words, the Jews departed, having a great dispute among themselves.]

30* ¶ And he stayed two full years in his own rented quarters and was welcoming all who came to him, 31* preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

a. Two quite different greek words. The word departed in verse 29 simply means that they left.

565. **apercomai** aperchomai; from [575](#) and [2064](#); *to go away, go after*--

NAS - came(1), depart(1), departed(3), drew(1), go(20), go away(6), go over(1), going away(1), going back(1), gone(2), gone away(4), leave(5), left(8), passed away(2), past(2), spread(1), went(16), went their way(1), went along(1), went away(37), went back(1), went off(3), withdrew*(1).

b. The one translated 'leaving' in verse 25 is often translated much stronger. It's basic meaning is that they were set free.

630. **apoluw** apoluo; from [575](#) and [3089](#); *to set free, release*--

NAS - dismissed(1), divorce(3), divorced(2), divorces(5), freed(1), leaving(1), let...go(2), pardon(1), pardoned(1), release(20), released(8), releasing...to depart(1), send...away(9), sending...away(1), sending away(1), sends...away(1), sent...away(6), sent away(2), set free(1).

c. In fact, the syntax of this verb is #5710 in the Online Bible KJV. This construct appears 34 times in the KJV

Tense - Imperfect	See 5775
Voice - Middle	See 5785
Mood - Indicative	See 5791

Count - 34

- d. This signals the end of Paul's Jewish type of ministry.
- e. The Acts 28 people err in thinking that this is the beginning of the new dispensation. That started in Acts 9/13 but this is the end of one of the ministries of Paul.

C. Then there are the truths around which we organize (the rest of the creed)—Eph 4:4-6

NAS95

Eph 4:1* ¶ Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,

2* ¶ with all humility and gentleness, with patience, showing tolerance for one another in love, 3* being diligent to preserve the unity of the Spirit in the bond of peace. 4* *There is* one body and one Spirit, just as also you were called in one hope of your calling; 5* one Lord, one faith, one baptism, 6* one God and Father of all who is over all and through all and in all. 7* But to each one of us grace was given according to the measure of Christ's gift. 8* Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." 9* (Now this *expression*, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? 10* He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) 11* And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12* for the equipping of the saints for the work of service, to the building up of the body of Christ; 13* until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14* As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15* but speaking the truth in love, we are to grow up in all *aspects* into Him who is the head, *even* Christ, 16* from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

- 1. Notice that verse 2 to 16 is one paragraph in most peoples understanding.
- 2. Not two topics but one and it is laying out the plan for the growth of the believer and the church
- 3. (Then there is the understanding about how we conduct our times together (liturgy). This would include the practice of the Lord's Supper)

D. There is the understanding of our mission and commission as a church and as a dispensation (2Cor 5:12-6:10).

NAS95—2Cor5

12* ¶ We are not again commending ourselves to you but *are* giving you an occasion to be proud of us, so that you will have *an answer* for those who take pride in appearance and not in heart. 13* For if we are beside ourselves, it is for God; if we are of sound mind, it is for you. 14* For the love of Christ controls us, having concluded this, that one died for all, therefore all died; 15* and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.

16* ¶ Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer. 17* Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come. 18* Now all *these things* are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19* namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20* Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21* He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

1* ¶ And working together *with Him*, we also urge you not to receive the grace of God in vain-- 2* for He says, "AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU." Behold, now is "THE ACCEPTABLE TIME," behold, now is "THE DAY OF SALVATION"-- 3* giving no cause for offense in anything, so that the ministry will not be discredited, 4* but in everything commending ourselves as servants of God, in much endurance, in afflictions, in hardships, in distresses, 5* in beatings, in imprisonments, in tumults, in labors, in sleeplessness, in hunger, 6* in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in genuine love, 7* in the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left, 8* by glory and dishonor, by evil report and good report; *regarded* as deceivers and yet true; 9* as unknown yet well-known, as dying yet behold, we live; as punished yet not put to death, 10* as

sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things.

1. Knowing Christ and others after the FLESH vs. not knowing Christ —2Cor 5:16
 - a. This is not concerned with flesh as in arms and legs for we always know each other that way here.
 - b. This is concerned with the earthly program
 - i. Jew vs. Gentile
 - ii. Christ as OUR Messiah (earthly program-flesh) vs. Christ OUR Lord but the Messiah in the future/past
 - c. Reconciled
 - i. The sin question—2Cor 5 includes this
 - ii. The Jew/Gentile Question

NAS95

Eph 2:14* ¶ For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15* by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, 16* and might reconcile them both in one body to God through the cross, by it having put to death the enmity. 17* AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; 18* for through Him we both have our access in one Spirit to the Father. 19* So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, 20* having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21* in whom the whole building, being fitted together, is growing into a holy temple in the Lord, 22* in whom you also are being built together into a dwelling of God in the Spirit.

Col 1:12* ¶ giving thanks to the Father, who has qualified us to share in the inheritance of the saints in Light. 13* For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, 14* in whom we have redemption, the forgiveness of sins. 15* He is the image of the invisible God, the firstborn of all creation. 16* For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created through Him and for Him. 17* He is before all things, and in Him all things hold together. 18* He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. 19* For it was the Father's good pleasure for all the fullness to dwell in Him, 20* and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. 21* And although you were formerly alienated and hostile in mind, engaged in evil deeds, 22* yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- 23* if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister. 24* Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up what is lacking in Christ's afflictions. 25* Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, so that I might fully carry out the preaching of the word of God, 26* that is, the mystery which has been hidden from the past ages and generations, but has now been manifested to His saints, 27* to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. 28* We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. 29* For this purpose also I labor, striving according to His power, which mightily works within me.

- d. We will look at some important changes in Paul's ministry
2. As we shall see, Paul had two ministries
 - a. One with Israel—faded away
 - b. One with the Body of Christ—did not fade away.

E. Knowing Christ after the flesh

1. Our commission can't be that of Matt 28:19-20, etal.
 - a. They are promised the twelve thrones, judging the twelve tribes of Israel

NAS95

Mt 19:28* And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon **twelve thrones**, judging the twelve tribes of Israel.

- b. We, a hope in the heavenlies
2. Such would require us to preach as they did on Pentecost

NAS95

Acts 2:14* ¶ But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. 15* "For these men are not drunk, as you suppose, for it is *only* the third hour of the day; 16* but this is what was spoken of through the prophet Joel: 17* 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; 18* EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. 19* 'AND I WILL GRANT WONDERS IN THE SKY ABOVE AND SIGNS ON THE EARTH BELOW, BLOOD, AND FIRE, AND VAPOR OF SMOKE. 20* 'THE SUN WILL BE TURNED INTO DARKNESS AND THE MOON INTO BLOOD, BEFORE THE GREAT AND GLORIOUS DAY OF THE LORD SHALL COME. 21* 'AND IT SHALL BE THAT EVERYONE WHO CALLS ON THE NAME OF THE LORD WILL BE SAVED.' 22* "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know-- 23* this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. 24* "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25* "For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26* 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27* BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28* 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 29* "Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30* "And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE, 31* he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. 32* "This Jesus God raised up again, to which we are all witnesses. 33* "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. 34* "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, 35 UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" 36* "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ--this Jesus whom you crucified."

37* ¶ Now when they heard *this*, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" 38* Peter *said* to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. 39* "For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself." 40* And with many other words he solemnly testified and kept on exhorting them, saying, "Be saved from this perverse generation!" 41* So then, those who had received his word were baptized; and that day there were added about three thousand souls.

- a. Clearly the earthly kingdom
- b. Baptism for remission of sins—throughout the gospels and Acts!
 - i. Men still saved by grace through faith—John 3:16; 5:24; Rom 4

Joh 3:16* “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Joh 5:24* “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

Ro 4:1* What then shall we say that Abraham, our forefather according to the flesh, has found?

Ro 4:2* For if Abraham was justified by works, he has something to boast about, but not before God.

Ro 4:3* For what does the Scripture say? “ABRAHAM BELIEVED GOD, AND IT WAS CREDITED TO HIM AS RIGHTEOUSNESS.”

Ro 4:4* Now to the one who works, his wage is not credited as a favor, but as what is due.

Ro 4:5* But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Ro 4:6* just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

Ro 4:7* “BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

Ro 4:8* “BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT.”

Ro 4:9* Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “FAITH WAS CREDITED TO ABRAHAM AS RIGHTEOUSNESS.”

Ro 4:10* How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

- ii. Interestingly enough, this was said of Abraham when God revealed to him the promised future

NAS95

Gen 5:1 ¶ After these things the word of the LORD came to Abram in a vision, saying, “Do not fear, Abram, I am a shield to you; Your reward shall be very great.”

2 ¶ Abram said, “O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” 3 And Abram said, “Since You have given no offspring to me, one born in my house is my heir.” 4 Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.” 5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” 6 Then he believed in the LORD; and He reckoned it to him as righteousness.

- iii. The redeemer is already in the oldest book in the Bible—in JOB

NAS95

Job 19:23 ¶ “Oh that my words were written! Oh that they were inscribed in a book! 24 “That with an iron stylus and lead They were engraved in the rock forever! 25 “As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. 26 “Even after my skin is destroyed, Yet from my flesh I shall see God; 27 Whom I myself shall behold, And whom my eyes will see and not another. My heart faints within me! 28 “If you say, ‘How shall we persecute him?’ And ‘What pretext for a case against him can we find?’ 29 “*Then* be afraid of the sword for yourselves, For wrath *brings* the punishment of the sword, So that you may know there is judgment.”

- iv. But, the changed heart must show itself
v. Look at this in the gospels in Luke 7

NAS95

Luke 7:24 When the messengers of John had left, He began to speak to the crowds about John, “What did you go out into the wilderness to see? A reed shaken by the wind? 25* “But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are *found* in royal palaces! 26* “But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. 27* “This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’ 28 “I say to you, among those born of women

there is no one greater than John; yet he who is least in the kingdom of God is greater than he.” 29* When all the people and the tax collectors heard *this*, they acknowledged God’s justice, having been baptized with the baptism of John. 30* But the Pharisees and the lawyers rejected God’s purpose for themselves, not having been baptized by John. 31* “To what then shall I compare the men of this generation, and what are they like? 32* “They are like children who sit in the market place and call to one another, and they say, ‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’ 33* “For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ 34* “The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ 35* “Yet wisdom is vindicated by all her children.”

GILL on these phrases

being baptized with the baptism of John; they expressed their sentiments by their obedience; they declared it was right in God to institute such an ordinance, and for John to administer it; and that it became them to submit to it, as a part of righteousness to be fulfilled; they hereby signified, that they thought that it was agreeable to the nature of God, who is holy, just, and good, suitable to the Gospel dispensation, and very fit and proper for them.

they despised the command of God: that is, the ordinance of baptism, which was of God, and the produce of his counsel and wisdom, as the whole scheme, and all the ordinances of the Gospel are, and not the invention of men: or they rejected this "in themselves", as it may be rendered, and is by the Syriac and Persic versions; not openly and publicly, for they were afraid of the people, but inwardly and privately, and which their actions and conduct declared:

being not baptized of him; of John: by their neglect of this ordinance, they testified their aversion to it, and rejection of it.

- vi. Even today, a changed heart shows itself—Rom 6:23
- vii. Christ must be Lord, not just Savior
- 3. If this is not a statement of Paul's mission, then where is it? Paul clearly DID NOT follow the so-called 'great commission.'
- 4. We can't discover Paul's mission for us to follow in the book of Acts for there Paul, as part of knowing men after the flesh, did the following
 - a. Preached the kingdom—hope of Israel

NAS95

Acts 28:17* ¶ After three days Paul called together those who were the leading men of the Jews, and when they came together, he *began* saying to them, “Brethren, though I had done nothing against our people or the customs of our fathers, yet I was delivered as a prisoner from Jerusalem into the hands of the Romans. 18* “And when they had examined me, they were willing to release me because there was no ground for putting me to death. 19* “But when the Jews objected, I was forced to appeal to Caesar, not that I had any accusation against my nation. 20* “For this reason, therefore, I requested to see you and to speak with you, for I am wearing this chain for the sake of the **hope of Israel.**” 21* They said to him, “We have neither received letters from Judea concerning you, nor have any of the brethren come here and reported or spoken anything bad about you. 22* “But we desire to hear from you what your views are; for concerning this sect, it is known to us that it is spoken against everywhere.”

23* ¶ When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. 24* Some were being persuaded by the things spoken, but others would not believe. 25* And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, 26* saying, ‘GO TO THIS PEOPLE AND SAY, “YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 27* FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.”’ 28* “Therefore let it be known to

you that this salvation of God has been sent to the Gentiles; they will also listen.” 29* [When he had spoken these words, the Jews departed, having a great dispute among themselves.]

b. Offered animal sacrifices

NAS95

Acts 21: 15* ¶ After these days we got ready and started on our way up to Jerusalem. 16* Some of the disciples from Caesarea also came with us, taking us to Mnason of Cyprus, a disciple of long standing with whom we were to lodge. 17* After we arrived in Jerusalem, the brethren received us gladly. 18* And the following day Paul went in with us to James, and all the elders were present. 19* After he had greeted them, he *began* to relate one by one the things which God had done among the Gentiles through his ministry. 20* And when they heard it they *began* glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; 21* and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. 22* “What, then, is *to be done*? They will certainly hear that you have come. 23* “Therefore do this that we tell you. We have four men who are under a vow; 24* take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. 25* “But concerning the Gentiles who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.” 26* Then Paul took the men, and the next day, purifying himself along with them, went into the temple giving notice of the completion of the days of purification, until the sacrifice was *offered* for each one of them.

27* ¶ When the seven days were almost over, the Jews from Asia, upon seeing him in the temple, *began* to stir up all the crowd and laid hands on him, 28* crying out, “Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people and the Law and this place; and besides he has even brought Greeks into the temple and has defiled this holy place.” 29* For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple. 30* Then all the city was provoked, and the people rushed together, and taking hold of Paul they dragged him out of the temple, and immediately the doors were shut. 31* While they were seeking to kill him, a report came up to the commander of the *Roman* cohort that all Jerusalem was in confusion. 32* At once he took along *some* soldiers and centurions and ran down to them; and when they saw the commander and the soldiers, they stopped beating Paul. 33* Then the commander came up and took hold of him, and ordered him to be bound with two chains; and he *began* asking who he was and what he had done. 34* But among the crowd some were shouting one thing *and* some another, and when he could not find out the facts because of the uproar, he ordered him to be brought into the barracks. 35* When he got to the stairs, he was carried by the soldiers because of the violence of the mob; 36* for the multitude of the people kept following them, shouting, “Away with him!” 37* As Paul was about to be brought into the barracks, he said to the commander, “May I say something to you?” And he *said*, “Do you know Greek? 38* “Then you are not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Assassins out into the wilderness?” 39* But Paul said, “I am a Jew of Tarsus in Cilicia, a citizen of no insignificant city; and I beg you, allow me to speak to the people.” 40* When he had given him permission, Paul, standing on the stairs, motioned to the people with his hand; and when there was a great hush, he spoke to them in the Hebrew dialect, saying,

1* ¶ “Brethren and fathers, hear my defense which I now *offer* to you.” 2* And when they heard that he was addressing them in the Hebrew dialect, they became even more quiet; and he *said*,

3* ¶ “I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today.

c. Paul submitted to the Jewish law to win the Jews then (the issue of food offered to idols is in 1Cor 8 and is not related to dispensationalism but paganism)

NAS95

1Cor 9:1* ¶ Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? 2* If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

3* ¶ My defense to those who examine me is this: 4* Do we not have a right to eat and drink? 5* Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas? 6* Or do only Barnabas and I not have a right to refrain from working? 7* Who at any time serves as a soldier at his own expense? Who plants a vineyard and does not eat the fruit of it? Or who tends a flock and does not use the milk of the flock? 8* I am not speaking these things according to human judgment, am I? Or does not the Law also say these things? 9* For it is written in the Law of Moses, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING.” God is not concerned about oxen, is He? 10* Or is He speaking altogether for our sake? Yes, for our sake it was written, because the plowman ought to plow in hope, and the thresher *to thresh* in hope of sharing *the crops*. 11* If we sowed spiritual things in you, is it too much if we reap material things from you? 12* If others share the right over you, do we not more? Nevertheless, we did not use this right, but we endure all things so that we will cause no hindrance to the gospel of Christ. 13* Do you not know that those who perform sacred services eat the *food* of the temple, *and* those who attend regularly to the altar have their share from the altar? 14* So also the Lord directed those who proclaim the gospel to get their living from the gospel.

15* ¶ But I have used none of these things. And I am not writing these things so that it will be done so in my case; for it would be better for me to die than have any man make my boast an empty one. 16* For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel. 17* For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me. 18* What then is my reward? That, when I preach the gospel, I may offer the gospel without charge, so as not to make full use of my right in the gospel.

19* ¶ For though I am free from all *men*, I have made myself a slave to all, so that I may win more. 20* To the Jews I became as a Jew, so that I might win Jews; to those who are under the Law, as under the Law though not being myself under the Law, so that I might win those who are under the Law; 21* to those who are without law, as without law, though not being without the law of God but under the law of Christ, so that I might win those who are without law. 22* To the weak I became weak, that I might win the weak; I have become all things to all men, so that I may by all means save some. 23* I do all things for the sake of the gospel, so that I may become a fellow partaker of it.

- 1) These Jews were under the law—the former dispensation. They were indeed to keep the ceremonial law
 - 2) Today, we tell the Jews that they are not under the law. For these to keep the ceremonial law is a sin
- d. In the above, he started his defense by appealing to his Jewishness and his standing with God's nation of Israel and the ceremonies of Israel, yet, notice what he says to US, after 2Cor, in the prison epistles
- e. Baptized (though apparently not many), yet tells us something quite different.
- F. We no longer do this (we again quote Phil 3 and remind you of the contrast with Paul's earlier ministry to Israel)

NAS95

Phil 3:1* ¶ Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. 2* Beware of the dogs, beware of the evil workers, beware of the false circumcision; 3* for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,

4* ¶ although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5* circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6* as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7* But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8* More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

9* ¶ and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, 10* that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11* in order that I may attain to the resurrection from the dead. 12* Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that

for which also I was laid hold of by Christ Jesus. **13*** Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, **14*** I press on toward the goal for the prize of the upward call of God in Christ Jesus.

1. The tremendous importance FOR US to stick to what Paul writes to the churches and not what we imagine otherwise—1Cor 4:6. We give an extended context.

NAS95

1 Cor 4:1* ¶ Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. **2*** In this case, moreover, it is required of stewards that one be found trustworthy. **3*** But to me it is a very small thing that I may be examined by you, or by *any* human court; in fact, I do not even examine myself. **4*** For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. **5*** Therefore do not go on passing judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of *men's* hearts; and then each man's praise will come to him from God. **6*** Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other.

7* ¶ For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? **8*** You are already filled, you have already become rich, you have become kings without us; and indeed, *I wish* that you had become kings so that we also might reign with you. **9*** For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. **10*** We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. **11*** To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; **12*** and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; **13*** when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, *even* until now.

14* ¶ I do not write these things to shame you, but to admonish you as my beloved children. **15*** For if you were to have countless tutors in Christ, yet *you would* not *have* many fathers, for in Christ Jesus I became your father through the gospel. **16*** Therefore I exhort you, be imitators of me.

17* ¶ For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church. **18*** Now some have become arrogant, as though I were not coming to you. **19*** But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. **20*** For the kingdom of God does not consist in words but in power. **21*** What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?

2. Paul talks here of the importance to them of HIS TEACHING
3. They are to account Paul and those with him as stewards of the mysteries of God

- a) Greek word for stewards

3623. **oikonomov** oikonomos; from [3624](#) and **nemw** nemo (*to manage*); *the manager of a household*--

NAS - manager(3), managers(1), steward(2), stewards(3), treasurer(1).

- b) This word is related to the word for 'dispensation.' It is from these words that we get our english word economy
- c) The basic thought is 'household management.'
- d) Here are the uses of this word (NAS95)

NAS95

Lu 12:42* And the Lord said, "Who then is the faithful and sensible steward **<3623>**, whom his master will put in charge of his servants, to give them their rations at the proper time?"

Lu 16:1* Now He was also saying to the disciples, "There was a rich man who had a manager **<3623>**, and this *manager* was reported to him as squandering his possessions.

Lu 16:3* "The manager **<3623>** said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg.

Lu 16:8* "And his master praised the unrighteous manager **<3623>** because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

Ro 16:23* Gaius, host to me and to the whole church, greets you. Erastus, the city treasurer **<3623>** greets you, and Quartus, the brother.

1Co 4:1* Let a man regard us in this manner, as servants of Christ and stewards <3623> of the mysteries of God.
1Co 4:2* In this case, moreover, it is required of stewards <3623> that one be found trustworthy.
Ga 4:2* but he is under guardians and managers <3623> until the date set by the father.
Tit 1:7* For the overseer must be above reproach as God's steward <3623>, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,
1Pe 4:10* As each one has received a *special* gift, employ it in serving one another as good stewards <3623> of the manifold grace of God.

e) For reference, here are the uses of the related word, translated 'dispensation.'

NAS95

Lu 16:2* "And he called him and said to him, 'What is this I hear about you? Give an accounting of your management <3622>, for you can no longer be manager.'
Lu 16:3* "The manager said to himself, 'What shall I do, since my master is taking the management <3622> away from me? I am not strong enough to dig; I am ashamed to beg.
Lu 16:4* 'I know what I shall do, so that when I am removed from the management <3622> people will welcome me into their homes.'
1Co 9:17* For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship <3622> entrusted to me.
Eph 1:10* with a view to an administration <3622> suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him
Eph 3:2* if indeed you have heard of the stewardship <3622> of God's grace which was given to me for you;
Eph 3:9* and to bring to light what is the administration <3622> of the mystery which for ages has been hidden in God who created all things;
Col 1:25* Of *this church* I was made a minister according to the stewardship <3622> from God bestowed on me for your benefit, so that I might fully carry out the *preaching* of the word of God,
1Ti 1:4* nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration <3622> of God which is by faith.

f) The reference in Luke 16 is a passage without theological controversy.

NAS95

Luke 16:1* ¶ Now He was also saying to the disciples, "There was a rich man who had a manager, and this manager was reported to him as squandering his possessions. 2* "And he called him and said to him, 'What is this I hear about you? Give an accounting of your management, for you can no longer be manager.' 3* "The manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig; I am ashamed to beg. 4* 'I know what I shall do, so that when I am removed from the management people will welcome me into their homes.' 5* "And he summoned each one of his master's debtors, and he began saying to the first, 'How much do you owe my master?' 6* "And he said, 'A hundred measures of oil.' And he said to him, 'Take your bill, and sit down quickly and write fifty.' 7* "Then he said to another, 'And how much do you owe?' And he said, 'A hundred measures of wheat.' He *said to him, 'Take your bill, and write eighty.' 8* "And his master praised the unrighteous manager because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

- 1) Household law and household managers are in charge.
- 2) Paul is the chief such for this dispensation (David and the twelve are there for Israel)

4. Paul talks of the mysteries of God—secret doctrines

a) The Greek word

3466. **musthriōn** musterion; from *musthv* mustes (*one initiated*); from [3453](#); a mystery or secret doctrine:--

NAS - mysteries(5), mystery(22).

b) Uses of this word in Paul

NAS95

Ro 11:25* For I do not want you, brethren, to be uninformed of this mystery <3466>--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;

Ro 16:25* Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery <3466> which has been kept secret for long ages past,

1Co 2:7* but we speak God's wisdom in a mystery <3466>, the hidden *wisdom* which God predestined before the ages to our glory;

1Co 4:1* Let a man regard us in this manner, as servants of Christ and stewards of the mysteries <3466> of God.

1Co 13:2* If I have *the gift of* prophecy, and know all mysteries <3466> and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

1Co 14:2* For one who speaks in a tongue does not speak to men but to God; for no one understands, but in *his* spirit he speaks mysteries <3466>.

1Co 15:51* Behold, I tell you a mystery <3466>; we will not all sleep, but we will all be changed,

Eph 1:9* He made known to us the mystery <3466> of His will, according to His kind intention which He purposed in Him

Eph 3:3* that by revelation there was made known to me the mystery <3466>, as I wrote before in brief.

Eph 3:4* By referring to this, when you read you can understand my insight into the mystery <3466> of Christ,

Eph 3:9* and to bring to light what is the administration of the mystery <3466> which for ages has been hidden in God who created all things;

Eph 5:32* This mystery <3466> is great; but I am speaking with reference to Christ and the church.

Eph 6:19* and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery <3466> of the gospel,

Col 1:26* *that is*, the mystery <3466> which has been hidden from the *past* ages and generations, but has now been manifested to His saints,

Col 1:27* to whom God willed to make known what is the riches of the glory of this mystery <3466> among the Gentiles, which is Christ in you, the hope of glory.

Col 2:2* that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery <3466>, *that is*, Christ *Himself*,

Col 4:3* praying at the same time for us as well, that God will open up to us a door for the word, so that we may speak forth the mystery <3466> of Christ, for which I have also been imprisoned;

2Th 2:7* For the mystery <3466> of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.

1Ti 3:9* *but* holding to the mystery <3466> of the faith with a clear conscience.

1Ti 3:16* By common confession, great is the mystery <3466> of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.

- c) We must be experts in this to live godly in this dispensation
 - i. Paul says to be followers of HIM (1Cor 4:16)
 - a) In his doctrine that he taught to the churches.
 - b) This is why we emphasize his epistles. This is our charge
 - ii. Now, verse six
 - a) We must not exceed what is written.
 - b) Our assumptions that extend beyond the written epistle are not ours to have.

G. Where did Paul get his ministries

1. The one to Israel came from the twelve and is part of Acts 13:1-3

NAS95

Acts 13:1* ¶ Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2* While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3* Then, when they had fasted and prayed and laid their hands on them, they sent them away.

2. The other one came from God directly and not from or through the twelve

- a. From God directly—three times in Galatians 1, Paul uses the construct 'not, neither, but'

NAS95

Gal1:1* ¶ Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), 2* and all the brethren who are with me, To the churches of Galatia: 3* Grace to you and peace from God our Father and the Lord Jesus Christ, 4* who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5* to whom be the glory forevermore. Amen.

6* ¶ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; 7* which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8* But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9* As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

7* which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. 8* But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! 9* As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

10* ¶ For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ. 11* For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12* For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. 13* For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure and tried to destroy it; 14* and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. 15* But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16* to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17* nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus. 18* Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19* But I did not see any other of the apostles except James, the Lord's brother. 20* (Now in what I am writing to you, I assure you before God that I am not lying.) 21* Then I went into the regions of Syria and Cilicia. 22* I was still unknown by sight to the churches of Judea which were in Christ; 23* but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24* And they were glorifying God because of me.

i. Apostleship—Gal 1:1

- 1) Not from men -- as the source
 - a) With this all but the skeptics would agree
 - b) God was the ultimate source of Paul's apostleship
 - c) Those who minister the word today can claim that God is the source of their ministry if they base it on the scriptures
- 2) Nor through the agency of man -- here the NAS interprets the word 'by' and does so correctly
 - a) This is true of no man today. They are ordained either by council or congregation
 - b) This disassociates the apostleship of Paul from the events of Acts 13.
 - c) Acts 13 speaks of a ministry that was through the twelve even though from God ultimately as the source.
- 3) But through Jesus Christ
 - a) Jesus Christ was not only the ultimate source but the immediate channel of this of Paul's ministry
 - b) This NO MAN can say today.
 - c) For the earthly program, the twelve could obviously make this claim

ii. Message—Gal 1:11, 12; We can make the same points as above

- 1) Not from men -- as the source

- a) With this all but the skeptics would agree
 - b) God was the ultimate source of this part of Paul's message
 - c) Those who minister the word today can claim that God is the source of their message if they base it on the scriptures, rightly divided.
- 2) Nor was he taught it by
- a) This is true of no man today.
 - i) They might get it from the writers of scriptures through study
 - ii) They might hear it in a sermon
 - iii) They might learn it from a discussion of scripture
 - iv) They might read it in a book or pamphlet
 - b) This disassociates important points of the message of Paul from the events of Acts 13.
 - c) Acts 13 involves a message that was through the twelve even though from God ultimately as the source.
- 3) But by a DIRECT revelation from Jesus Christ
- a) Jesus Christ was not only the ultimate source but the immediate channel of Paul's message
 - b) This NO MAN can say today.
 - c) For the earthly program, the twelve could obviously make this claim
- 4) God puts a curse on those who TODAY do not teach the message that Paul taught—Gal 1:8-9
- iii. His immediate reaction to all of this—Gal 1:16-24
- 1) Did not confer with men
 - 2) Nor with the twelve or any others.
 - a) Did not see them for over three years after receiving his apostleship and message
 - b) This totally proves that this had nothing to do with their program. Thus, no practice of Paul can be derived from that of the twelve.
 - c) This proves that this apostolic ministry of Paul was NOT related to the events of Acts 13:1-2. This passage records a ministry channeled THROUGH men. Gal 1 talks of one not through men.

NAS95

Acts 12:25* And Barnabas and Saul returned from Jerusalem when they had fulfilled their mission, taking along with *them* John, who was also called Mark.

Acts 13:1* ¶ Now there were at Antioch, in the church that was *there*, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. 2* While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." 3* Then, when they had fasted and prayed and laid their hands on them, they sent them away.

4* ¶ So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus. 5* When they reached Salamis, they *began* to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper. 6* When they had gone through the whole island as far as Paphos, they found a magician, a Jewish false prophet whose name was Bar-Jesus, 7* who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. 8* But Elymas the magician (for so his name is translated) was opposing them, seeking to turn the proconsul away from the faith. 9* But Saul, who was also *known* as Paul, filled with the Holy Spirit, fixed his gaze on him, 10* and said, "You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? 11* "Now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time." And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. 12* Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord. 13* Now Paul and his companions put out to sea from Paphos and came to Perga in Pamphylia; but John left them and returned to Jerusalem.

II. But went into Arabia and returned again to Damascus—Gal 1:17

Quotes from NAS95

GALATIANS/later epistles

ACTS

PAUL CALLED TO BE AN APOSTLE AND GIVEN HIS NEW, UNIQUE MESSAGE

- We give the account in Acts from his conversion to the ministry in Damascus.
- Ananias knew NOTHING about the present dispensation but only that of the twelve. Even the twelve did not know his special message until Gal 2
- Galatians tells us that between Paul's conversion and a ministry in Damascus, he received a new message and became an apostle DIRECTLY from God with NO HUMAN AGENCY.
- The only way to fit the Acts narrative is to see it this way.
- Paul's distinctive message was kept secret from the twelve until Gal 2/Acts 15

TRIP TO JERUSALEM. SAW ONLY CEPHAS AND JAMES AMONG THE (12) APOSTLES.

- Most agree substantially with the views in the following:

JFB

Ac 9:26-31. SAUL'S FIRST VISIT TO JERUSALEM AFTER HIS CONVERSION.

26. And when Saul was come to

Comissions

Gal1:1* ¶ Paul, an apostle (not sent from men nor through the agency of man, but through Jesus Christ and God the Father, who raised Him from the dead), ...

10* ... 11* For I would have you know, brethren, that the gospel which was preached by me is not according to man. 12* For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. ... 15* But when God, who had set me apart even from my mother's womb and called me through His grace, was pleased 16* to reveal His Son in me so that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, 17* nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus.

Gal 1:18* Then three years later I went up to Jerusalem to become acquainted with Cephas, and stayed with him fifteen days. 19* But I did not see any other of the apostles except James, the Lord's brother. 20* (Now in what I am writing to you, I assure you before God that I am not lying.) 21* Then I went into the regions of Syria and Cilicia. 22* I was still unknown by sight to the churches of Judea

Acts 9:10* ¶ Now there was a disciple at Damascus named Ananias; and the Lord said to him in a vision, "Ananias." And he said, "Here I am, Lord." 11* And the Lord said to him, "Get up and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for he is praying, 12* and he has seen in a vision a man named Ananias come in and lay his hands on him, so that he might regain his sight." 13* But Ananias answered, "Lord, I have heard from many about this man, how much harm he did to Your saints at Jerusalem; 14* and here he has authority from the chief priests to bind all who call on Your name." 15* But the Lord said to him, "Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; 16* for I will show him how much he must suffer for My name's sake." 17* So Ananias departed and entered the house, and after laying his hands on him said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight and be filled with the Holy Spirit." 18* And immediately there fell from his eyes something like scales, and he regained his sight, and he got up and was baptized; 19* and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus, 20* and immediately he began to proclaim Jesus in the synagogues, saying, "He is the Son of God." 21* All those hearing him continued to be amazed, and were saying, "Is this not he who in Jerusalem destroyed those who called on this name, and who had come here for the purpose of bringing them bound before the chief priests?" 22* But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ.

9:23* ¶ When many days had elapsed, the Jews plotted together to do away with him, 24* but their plot became known to Saul. They were also watching the gates day and night so that they might put him to death; 25* but his disciples took him by night and let him down through an opening in the wall, lowering him in a large basket. 26* When he came to Jerusalem, he was trying to associate

Jerusalem--"three years after" his conversion, and particularly "to see Peter" (Ga 1:18); no doubt because he was the leading apostle, and to communicate to him the prescribed sphere of his labors, specially to "the Gentiles."

he assayed to join himself to the disciples--simply as one of them, leaving his apostolic commission to manifest itself.

they were all afraid of him, etc.-- knowing him only as a persecutor of the faith; the rumor of his conversion, if it ever was cordially believed, passing away during his long absence in Arabia, and the news of his subsequent labors in Damascus perhaps not having reached them.

27. But Barnabas ... brought him to the apostles--that is, to Peter and James; for "other of the apostles saw I none," says he fourteen years after (Ga 1:18,19). Probably none of the other apostles were there at the time (Ac 4:36). Barnabas being of Cyprus, which was within a few hours' sail of Cilicia, and annexed to it as a Roman province, and Saul and he being Hellenistic Jews and eminent in their respective localities, they may very well have been acquainted with each other before this [HOWSON]. What is here said of Barnabas is in fine consistency with the "goodness" ascribed to him (Ac 11:24), and with the name "son of consolation," given him by the apostles (Ac 4:36); and after Peter and James were satisfied, the disciples generally would at once receive him.

how he had seen the Lord ... and he--the Lord.

had spoken to him--that is, how he had received his commission direct from the Lord Himself.

NOTE: for the most part, this commission and the attending message were secret until Galatians 2-Acts 15

THE IMPARTING OF THE SPECIAL MESSAGE TOOK SPECIAL HANDLING.

- Here the contrast between both programs is absolutely clear.
- Paul had ministries in both.
- That Paul's new message was not known to the twelve is clear from Gal 2.

which were in Christ; 23* but only, they kept hearing, "He who once persecuted us is now preaching the faith which he once tried to destroy." 24* And they were glorifying God because of me.

with the disciples; but they were all afraid of him, not believing that he was a disciple. 27* But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had spoken out boldly in the name of Jesus. 28* And he was with them, moving about freely in Jerusalem, speaking out boldly in the name of the Lord. 29* And he was talking and arguing with the Hellenistic Jews; but they were attempting to put him to death. 30* But when the brethren learned of it, they brought him down to Caesarea and sent him away to Tarsus. 31* So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and going on in the fear of the Lord and in the comfort of the Holy Spirit, it continued to increase.

Gal 2:1* ¶ Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. 2* It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain. 3* But not even Titus, who was with me, though he was a Greek, was

Acts 15:1* ¶ Some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." 2* And when Paul and Barnabas had great dissension and debate with them, the brethren determined that Paul and Barnabas and some others of them should go up to Jerusalem to the apostles and elders concerning this issue. 3* Therefore, being sent on

compelled to be circumcised. 4* But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5* But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you. 6* But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)--well, those who were of reputation contributed nothing to me. 7* But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised 8* (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), 9* and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. 10* *They only asked* us to remember the poor--the very thing I also was eager to do.

their way by the church, they were passing through both Phoenicia and Samaria, describing in detail the conversion of the Gentiles, and were bringing great joy to all the brethren. 4* When they arrived at Jerusalem, they were received by the church and the apostles and the elders, and they reported all that God had done with them. 5* But some of the sect of the Pharisees who had believed stood up, saying, "It is necessary to circumcise them and to direct them to observe the Law of Moses."

6* ¶ The apostles and the elders came together to look into this matter. 7* After there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles would hear the word of the gospel and believe. 8* "And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; 9* and He made no distinction between us and them, cleansing their hearts by faith. 10* "Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? 11* "But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are." 12* All the people kept silent, and they were listening to Barnabas and Paul as they were relating what signs and wonders God had done through them among the Gentiles. 13* After they had stopped speaking, James answered, saying, "Brethren, listen to me. 14* "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name. 15* "With this the words of the Prophets agree, just as it is written, 16* 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT, 17* SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,' 18* SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO. 19* "Therefore it is my judgment that we do not trouble those who are turning

to God from among the Gentiles, 20* but that we write to them that they abstain from things contaminated by idols and from fornication and from what is strangled and from blood. 21* “For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath.”

22* ¶ Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them to send to Antioch with Paul and Barnabas--Judas called Barsabbas, and Silas, leading men among the brethren, 23* and they sent this letter by them, “The apostles and the brethren who are elders, to the brethren in Antioch and Syria and Cilicia who are from the Gentiles, greetings. 24* “Since we have heard that some of our number to whom we gave no instruction have disturbed you with *their* words, unsettling your souls, 25* it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul, 26* men who have risked their lives for the name of our Lord Jesus Christ. 27* “Therefore we have sent Judas and Silas, who themselves will also report the same things by word *of mouth*. 28* “For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: 29* that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell.”

30 So when they were sent away, they went down to Antioch; and having gathered the congregation together, they delivered the letter. 31* When they had read it, they rejoiced because of its encouragement. 32* Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message. 33* After they had spent time *there*, they were sent away from the brethren in peace to those who had sent them out. 34* [But it seemed good to Silas to remain there.] 35* But Paul and Barnabas stayed in Antioch, teaching and preaching with many others also, the word of the Lord.

36* ¶ After some days Paul said to Barnabas, “Let us return and visit the brethren in every city in which we

THE END OF PAUL'S EARTHLY,
JEWISH MINISTRY—Acts 28

- see III.B., etal.

Phil 3: 1* ¶ Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you. 2* Beware of the dogs, beware of the evil workers, beware of the false circumcision; 3* for we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,
4* ¶ although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5* circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6* as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7* But whatever things were gain to me, those things I have counted as loss for the sake of Christ. 8* More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,
9* ¶ and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith, 10* that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; 11* in order that I may attain to the resurrection from the dead. 12* Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that

proclaimed the word of the Lord, *and see* how they are.” 37* Barnabas wanted to take John, called Mark, along with them also. 38* But Paul kept insisting that they should not take him along who had deserted them in Pamphylia and had not gone with them to the work. 39* And there occurred such a sharp disagreement that they separated from one another, and Barnabas took Mark with him and sailed away to Cyprus. 40* But Paul chose Silas and left, being committed by the brethren to the grace of the Lord. 41* And he was traveling through Syria and Cilicia, strengthening the churches.

Acts 28: 23* ¶ When they had set a day for Paul, they came to him at his lodging in large numbers; and he was explaining to them by solemnly testifying about the kingdom of God and trying to persuade them concerning Jesus, from both the Law of Moses and from the Prophets, from morning until evening. 24* Some were being persuaded by the things spoken, but others would not believe. 25* And when they did not agree with one another, they *began* leaving after Paul had spoken one *parting* word, “The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, 26* saying, ‘GO TO THIS PEOPLE AND SAY, “YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; AND YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 27* FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, AND WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES; OTHERWISE THEY MIGHT SEE WITH THEIR EYES, AND HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.’” 28* “Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will also listen.” 29* [When he had spoken these words, the Jews departed, having a great dispute among themselves.]

for which also I was laid hold of by Christ Jesus. 13* Brethren, I do not regard myself as having laid hold of *it* yet; but one thing *I do*: forgetting what *lies* behind and reaching forward to what *lies* ahead, 14* I press on toward the goal for the prize of the upward call of God in Christ Jesus.

- b. Think of all of the contrasts
 - i. Baptism
 - ii. Animal Sacrifices
 - iii. Hopes
 - iv. Kosher - Diet
 - v. Days—Rom 14 comp. Col 2
 - vi. Circumcision