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We're continuing our revelation series, but we're going to move out of revelation proper to make sure that each one of us has the opportunity to understand about salvation, how it is provided, its purpose, its implementation in our lives, and what is the doctrine and the implementation over that. So we're going to spend several weeks out of looking at revelations into other areas of subject matter, especially we're going to go through the book of Ephesians. But we're also going to do a foundational setting before we get to Ephesians because you need to understand what you're looking at.

Now we're crossing into a door tonight, and that door is for you, not for anybody else. It's individually a door for you to look at your life and understand where your life is at, how it applies to scripture, what does that mean in accordance to what changes you might need to make. But we're leading up to the point at the end of this when we come back into revelations, you will absolutely know exactly what you need to do in order to be included in the rapture of the church.

We're not going to leave any stone unturned. We're going back to the very beginning. We're going to back to basics tonight.

But the basics is going to be very, very, not only interesting, but it's going to be very, very enlightening because you've never been taught this, I guarantee you. And it's not my opinion. It's scripture.

It's all scripture. So when we go through this and we look at what this means about rightly dividing the Bible, you're going to get the basis of understanding not only how the Bible is laid out and how it points to everything, but you're going to get the truth associated with your salvation and where you're at. And that's an evaluation point that you need to make.

I want to make sure that when we go through this, and I want to spend enough time on this, I want you to ask questions along the way. I don't want to get to the end and have to come back because the questions, the way that I lay this out, the questions is a build upon what the information I'm going to provide to you. So I've anticipated breaks in your questions.

If you break it, that's fine. If you don't, that's fine. All right.

But I've anticipated along this journey tonight, questions. Now, as a precursor, we've been taught the gospel is Matthew, Mark, Luke, and John. The gospel is good news.

It's not Matthew, Mark, and Luke, and John. By definition, gospel means the good news. Now, the gospel is different than ministry.

Ministry is how you manage the process of God's relationship to you and how he used people along the way. Next week, we're going to look at the entire ministry throughout the Bible, and you're going to be shocked again because the gospel was not in the Old Testament, but they were saved. You get my point.

The gospel is good news. The gospel is not what you're saved by. The ministry is not what you're saved by.

It's the teaching inside the ministry that you're saved by. And we're going to get into that in detail next week because we're going to start with Genesis, and we're going to walk through the whole Bible on ministry. Tonight, we're going to look at the Bible in total context, and then I'm going to move from that into the transition period of Acts because in Acts is where we get our gospel, our good news about our salvation.

Now, in Acts, you're going to find five ministries in the way that you've been taught, five different gospels, and you're going to see the migration, the transformation from when Jesus died, what they did to get to Paul's gospel in Scripture. You realize that the only point in time in the whole Bible the gospels talk about is when Paul talked about his gospel, but the church tells you the gospel is Matthew, Mark, Luke, and John. That's not true.

Okay, so I want to get you this preview before we get into this because I want you to really, really, really walk with me through this because I really think this is going to be very eye-opening to you. Okay, and this sets a point in our journey that for the next several weeks, this is going to be like fireworks. This is going to...information fireworks is going to come out in the next several weeks, and I want you to walk with me through this, and again, it's not my opinion.

It's all Scripture-based, so you have to not worry about the truth. If you believe in Christ, and if you believe in the Bible, which is the only way to believe in Christ, then what you're going to see is the truth. Not my opinion, any shape, form, or fashion.

Now, I'm going to give you definition of words, and I'm going to walk you through some of that type of stuff, but that's also truth because that's also biblical reference, and you can go back and check it out, but nothing in this is my opinion. At the end of this, you're going to know that your salvation is totally dependent upon Paul's gospel, not based upon Acts 2.38, not based upon any other part of Acts. It's based upon Paul's gospel of 1 Corinthians 15, 1-4, okay? Because we're not a Jew, and even if you were a Jew, because of what God gave to Paul, you would have to come through Paul's gospel to get to Christ today, so it really doesn't matter, all right? I haven't scared anybody off yet.

Everybody's still here. That's pretty cool. All right, let's pray.

Father, thank you for this evening. Thank you for the excitement that you've given to me in regards to your truth and the way that you have laid this out. Father, I ask that you open up everybody's hearts and minds to accept the truth as it's presented because it is from you, and God, may everyone, including myself, relate back that our salvation is our salvation.

It doesn't matter how we get it. It matters how we understand how we got it, but it is the basis of getting it, receiving it, understanding it, and implementing it in our lives that matters. So, Father, I ask that you give us the opportunity to look at your scripture.

Give us the opportunity of exploring your truth, and at the end of this, may you change our hearts towards what the truth that you're going to teach us to ensure that our salvation is secure with it. Let's call these things enlightening. Okay, guys, we're going to get going.

I'm really excited about this. All right, everybody see my screen? Yes. Okay, so we're going to be looking at rightfully dividing the Bible, okay? Now, let's look at the transition here.

You've seen this screenshot in almost all of the letters of Revelation, that the mirror image of Genesis to Revelation, that there's a creation timeline, that there's a redemption timeline, that there's dispensation timelines, that the Bible is split up in Old and New Testament, and there's a transition between Christ's death, because he fulfilled the law, and his New Testament, or his new covenant, that recreates the New Testament. So, you've seen this all along for at least seven weeks. We're going to transition this into a new look at what this represents.

So, we have the Old Testament that starts before the creation and ends at Christ's death. Now, the scriptures that you read and how you've been taught, Matthew, Mark, Luke, and John have a point in those books that apply to Christ's life. Well, Christ is not dead yet, so there's no New Testament when you look at Matthew, Mark, Luke, and John until you look at the last several chapters of each book when it talks about activities after Christ's death.

The New Testament starts at Christ's death and ends with the Millennium, and we're told that in Hebrews scripture, for where a testament is, New Testament, there must also be necessity be the death of the testor. So, we can't have the New Testament until Christ dies. So, all of the scripture prior to Christ's death is Old Testament.

For a testament is a force after men are dead, otherwise it is no strength at all while the tester liveth. In other words, the New Testament did not start until Christ died. So, every part of the New Testament that talks about the life of Jesus Christ is Old Testament, not New Testament.

So, you have no gospel until after Christ dies, because everything he did in his life prior to his death was fulfilling the law. So, it begins in the formation of Adam, ends of the death of Christ, and in that period of time it is the building of the nation of Israel. Okay, so let's stop and think about this.

All through the Old Testament to the point of Christ's death was focused on the Jews. He even says by scripture, I don't even want to talk to Gentiles. I'm not here to do that.

I am focused on the Jews. And when we get into the ministry and then look at Christ and Paul in the next several weeks, you're going to see this more clearly. But even Christ said in scripture, he came for the lost sheep of Israel, not the Gentiles.

So, even in Christ's life, in Matthew, Mark, Luke, and John, until his death, whatever he taught, which goes to John 3.16, whatever he taught was to the Jews, not to the Gentiles. And if you're not a Jew, you're a Gentile. I hope you get it.

I hope you understand what I'm saying. We are not Jews. The books in the Old Testament, the books of Matthew, Mark, Luke, and John until Christ's death does not apply to us.

It starts in Acts. There's 30 years in Acts that is covered, and in the Revelation covers the rest, which is the age of the church, which is the age of the Gentiles. We're going to get into that.

So, it starts from Genesis to John. This is St. John. This is not John the Baptist.

This is St. John, okay? We're getting to John the Baptist in this process. Here is the dispensations in the Bible. Everything, as we talked on Tuesday night, everything in the whole Bible is based upon faith.

That is the crust of the whole Bible. When we get into the ministries, you're going to see all that more clear, but you have the dispensation of innocence that ends in Genesis 128, the fall of man. Salvation, the criteria of salvation was do not eat of the tree.

That was a criteria. They didn't have, you know, believe in his name, be baptized, or believe in the death of Christ. You got to understand that God dealt with people along this timeline in different ways and related their salvation in different ways.

So, no one dispensation applies to everybody in the Bible. That's what I want you to get out of this. Not one dispensation applies to everybody in the Bible.

It applies to a period of time. In conscience, the salvation was, no, build the ark and get in the ark. That's how you save yourself.

If you don't build the ark, or you build the ark, and you fail to go in, then you're going to die with the rest. That was their salvation. Human government.

This is at the time of Nimrod and Babel. What was their salvation? God separated the language from Babylon, and it became the world government. What he did was identify during that time, very short period of time, the fact that he was beginning to separate in more distinctive ways the Gentiles from the Jews.

Then we get into Abraham. Remember, he removed Abraham from this period of time. He told Abraham, leave Ur, Chaldea, because Ur was part of Babylon.

Leave that period of time, and oh, what? Go where I tell you to go by faith. I will tell you when you end that period. So, the salvation for Abraham was God made promise to Abraham to leave.

When he left, he was going to protect him. Then we get to the law of Moses, which is the curse of all humanity, because the curse in the law just told you what you were doing wrong, and the law couldn't correct it. Your correction was by the slaving of a lamb, a precursor to Christ.

So, now we get into after Christ died, came and died. What are the two remaining dispensations? It's the grace of the church, the promise given to Abraham that extends to the church, because in that, what was given Abraham, the faith of doing what God said is the same thing over here. The faith in believing that the blood, that Christ died on the cross, he was buried, he was resurrected, and the blood is what saves you.

It's his works. It's his works, finished works that saves us. Then, because in this period of time, the Jews' eyes were blinded, the law comes back into the fact of the kingdom, which is the money.

Romans 11.25, for I would not brethren. Brethren means that basically you are saying that ye should be ignorant of this mystery. Okay, God gave Paul seven mysteries.

John one, Paul six. We're going to get into that before we get into Ephesians. Lest ye should be wise in your own conceits, that blindness in part has happened to Israel.

In other words, God blinded the eyes of Israel until the fullness of the Gentiles become. That is this period of time. The church, the grace, the age of grace, the age of church, which ends when the rapture happens right here, before we get into the great tribulation.

Let's look at the Bible. The Old Testament's first seven books, we already know that the first five books, mirror's image, the first five books of the New Testament, and we know that the Pentateuch is the Greek version of the New Testament of the Old Testament, Hebrew versions of the first five books. But you need to look at this in the focus of the seven churches, because that is what we're looking at.

Those seven churches, the issues in those seven churches represent the issues in your life. So the first seven books, first seven churches, identify a revelation, they're correlated. Judges is the apostasy of the, after all these, Genesis, we've already looked at Genesis, Exodus, we're into numbers, Deuteronomy's repeat, Joshua is the moving of the people into the promised land, and Judges is the apostasy, because that's the shift that's made by Israelites to the point that they want a king, because they want to be like everybody else.

That's the apostasy of Laodicea. Judges 17.6, in those days, there was no king of Israel, but every man did that which was right in his own eyes. That is exactly what we are at today.

Our church age today, our church period in a religious fashion, if you apply yourself to a church and you're not inside the will of God, you're in apostasy, you're going to hell. That's exactly what was going on here. In those days, there is no king in Israel, every man did which was right in his own eyes.

Ruth. Ruth was a Gentile. Ruth was saved by a Jew, which is Boaz, and Ruth married Boaz.

Look how it relates to the New Testament in Revelation. The bride of Christ, that sounded cool, because it's the Gentiles, it's the church, the rapture, we get to go home to marry Christ. We get this in Ephesians 5, 23 to 25 and 32.

For the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. That's Boaz. Therefore, as the church is subject unto Christ, so let the wives be unto their husband and everything.

That's Ruth, because the church are the Gentiles. Husbands, love your wives, even as Christ who also loved the church and gave himself for it. That's Boaz giving his life for Ruth.

Did that not happen? There is a great mystery, but I speak concerning Christ Jew, and the church Gentile. That's exactly the mirror image of Ruth. You're going to see this happening in every book of the Old Testament.

Let's look at the Old Testament first, Second Samuel, Kings, and Chronicles. There are two types that are represented in these six books. One type is Saul, and one type is David.

Saul represents the Antichrist that's going to be handled in the Great Tribulation, and David represents the type of Christ that's in the Millennium. Let's continue. Ezra rebuilds the wall.

Nehemiah rebuilds the temple. In Revelation, they rebuild Jerusalem and the temple. There is a correlation in every Old Testament book to Revelation.

Esther, king removes wife, God takes. Mary's Esther, God deals with the Jews. Well, let's look over here.

King removes wife, rapture the church. God deals with the Jews, Great Tribulation. Esther is even in a mirror image of Revelation.

Job has 42 chapters of the book. Greatest type of Jews in the Bible. Loses everything and gets it back at the end.

Tribulation divided into three and a half year periods or 42 months, 42 chapters, 42 months. Focuses on dealing only with the Jews. Okay, greatest type of Jews in the Bible.

Jews, hardship, but he's saved at the end. Same thing over here in Job. Let's look at Matthew, Mark, Luke, and John.

Before the death of Christ, everything of Christ's ministry was before his death because he didn't have a ministry after it. These are Old Testament because Jesus came to fulfill the law. And we don't have a New Testament, Christ dies.

So in the New Testament books, there are chapters in these four books that represent Christ's ministry after his death. What they did after his death. Books of the New Testament.

All books written by Paul were to the Jewish first, then the Gentiles. All you need to do is read the scripture. If you haven't read the scripture, you wouldn't know that, but you need to read the scripture.

When Paul went into any city, the first place he went was to the Jewish synagogue, and then to the church. We end in Titus, even though Paul wrote Philemon. Oh my gosh, I can't even speak this.

Philemon, because Titus ends with the blessed hope, which is the rapture before the great tribulation, Titus 2.13. It tells you right in the scripture. The books written by Paul are here. This is our doctrine.

The book of Philemon was written by Paul when he was in jail. He met a man named Philemon. The book is a letter by Paul written to Philemon's master, telling him to take his servant back upon his release from jail.

Philemon is a type of the Jews. The Jews left their master Messiah and will return to him in the great tribulation. Hebrews is a book where the author is not named.

However, due to the style and the way in which the book is written, it is my opinion. The only place in here is my opinion, and you're going to get that with many other teachers of theology. It was written by Paul.

Hebrews in the New Testament is written for the Jews during the time of the tribulation. God, after the rapture, as we will see in Revelation, goes back to dealing with the Jews. I want to go somewhere.

Do you want to go with me? So, 1 and 2 Peter are written for the Jews. Stay right there on the steps. Hey guys, mute yourself.

It's not that cold. Mute yourself. 1 and 2 Peter are written for the Jews in Gentiles beginning in the great tribulation.

So, the books are written by Peter, but they apply to the Gentiles beginning in the great tribulation and ending in the millennium. 1, 2, 3 John are written for Jews and Gentiles beginning in the age of the church, which means Acts as a transition all the way through to the end of the Bible. Great tribulation and ending in the millennium.

We find that John was written to basically Ephesus. 2 John was a note, and 3 John was written to Mary, the mother of Jesus. Jude was written by Jude, and Revelation was written by John.

Both focus on the end times, the tribulation. So, when you look at the Bible in the New Testament that governs how we should look at our salvation, Matthew, Mark, Luke, and John are books of transition from the Old to the New Testament because they represent the majority of Jesus' life when he walked on the earth, fulfilling the law, which means that basically that's Old Testament. And until his death, they didn't become focused on the New Testament, the life that we live after Christ.

Acts is a books of transition from Jews to the church or to the Gentiles. And then we have all of these books that tie to that. And the focus of all of these books, when you read them and understand the basis of their makeup, the central focus is on Christ, the church age.

What do you do in the age of the church or the age of grace? And then Hebrews transitions back because the book of Hebrews transitions the church to the Jews. Why? Because there is a rapture coming, and the church goes away, and the rest of the Bible focus on the Jews that are left here after the rapture. And we get again these two, four, six, eight books.

Central focus is on the Antichrist and the tribulation. Now, there are major characters in the Bible, 2 Peter 2, 1, 20 to 20, knowing this, that no prophecy of the scripture is of any private interpretation. In other words, it's for public knowledge.

For the prophecy came not in old time by the will of man. In other words, they weren't able to prophesy on their own, but holy men of God spake as they were moved by the Holy Spirit. In other words, every Old Testament book was written by the inspiration of the Holy Spirit.

Now, they didn't have the Holy Spirit in the Old Testament. Did you know that you could actually one day be in favor with God by killing a ram because of your sin, and the next day you could be out of favor if you didn't kill the lamb, and if the world ended at that point in time, if you didn't kill a lamb, you're going to hell. That's how the Old Testament went, because all of your sins had to be covered by another lamb.

So, you were only good for a period of time. Oh my gosh, think about that. Today you wake up, oh my gosh, I've sinned, I've got to kill a lamb.

Oh, by the time the lamb's dead, you sin in that afternoon, you go to bed, if you didn't wake up, you're in hell. That's how it works. That's not how it works in the New Testament.

2 Timothy 3, 16 and 17. All scripture is given by the inspiration of God. It doesn't matter whether it's Old Testament, New Testament, whoever ever wrote it.

There were over 40 people that wrote the Bible over 2,000 years, and the whole Bible is in synchronicity, and is profitable for doctrine, for reproof, for correction, or instruction for righteousness, that the man of God may be perfect through, thoroughly furnished unto all good works. Hebrews, God, who is sent at 70 times in the divers manner, spake in the time past unto the fathers by the prophets. This tells you, even in the New Testament, that the prophets, they were given their inspiration, or what to say by God himself.

Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds. Why is that important? Because now let's look at how the structure of the people of the Bible relate to our salvation. In the Old Testament, in 4,000 BC, from Adam to Noah, this is the meaning of their name.

Man appointed, moral sorrow, the blessed God shall come down, teaching that his death shall bring the despairing comfort of rest. These names were given in series because they all appointed themselves to the Messiah, the name Messiah, who was the king of the Jews. Then Noah went into his thing, and he came out on the other end after his sons.

Abraham, I'm not going through everything, Abraham was born 1948 years after Adam. Think about this. From Christ to Israel, land back is 1948 years.

Abraham had Isaac and Jacob. They came from 12 tribes, Judah, David, Solomon, Nathan, Joseph, Mary. All of these represent the forward-looking as to the birth of the Messiah, who the Messiah was.

Not what he did, because he hadn't died yet, who he was. Then we get into Moses in about 2,000 BC. What did Moses do? He freed the nation, orchestrated the nation, wrote the laws, criminal laws, civil laws, religious laws, put the judges in place, all focused on Christ, the Messiah, coming back and fulfilling the law that we see from the prophecies.

Isaiah, the Lord is salvation. Jeremiah, the Lord exalts. Ezekiel, the Lord strengthens.

The Lord is my judge. Hosea, salvation. Joel, the Lord is God.

Amos, burden bearer. Abedai, the servant of the Lord. Jonah, the dove.

Micah, who is like the Lord, comforter of consolation. Nahum, who comforts. Habakkuk, embracer of the cross.

Zephaniah, the Lord protects. Haggai, the festival or feast. Zechariah, the Lord remembers.

Malachi, the messengers. All of these prophets, not only were given their prophecies by the inspiration of God, but every one of them, if you go back and read them, you need to read the Bible, if you go back and read them, point to one and only one thing, the Messiah. So we've looked at everything in history, pointing to one thing in history, the Messiah.

Who is the king of you? Who is the king of Jews? Messiah. So John the Baptist was given by God the forerunner to Jesus Christ. Now John the Baptist was the last prophet.

He ended 430 years of silence and the Old Testament prophets. The 430 years of silence was from between Malachi and Matthew. Apart from Jesus Christ, John the Baptist is probably the most theological significant figure in the Gospels.

Good news. And was the case with Jesus. His birth was meticulously recorded in Luke 1, 5 and 25.

His interest into the world was marked by angelic proclamation and divine intervention, Luke 1, 57 and 80. John's birth not only parallels that of Jesus, but echoes the momentous occasion of the birth of Isaac to Abraham and Sarah. John is clearly a pivotal figure in the salvation history of God.

God put John the Baptist in place as the messenger of the Messiah. Although his 430 years were lived in obscurity in the desert, his public ministry ended nearly 400 years of prophetical silence. Remember, this is between Malachi and Matthew, and John comes in in Matthew.

John was that voice crying in the wilderness, preparing the way for the coming Messiah. In other words, he was saying, guys, your king is coming. You need to embrace your king, because if you don't embrace your king, you're going to be lost.

In this sense, his message and ministry mark the culmination of the law. Okay, the law and the prophets but herald the breaking of the kingdom of God. This is significant.

What is the kingdom of God? That is never stated as a condition in the Old Testament. It was never stated in the condition of the law. Kingdom of God is a New Testament prophecy.

So John was truly a transitional figure, forming the link between the Old and New Testaments. He spans the ages with one foot firmly planted in the Old Testament, and the other squarely placed in the New. Absolutely.

He was your transitionary prophet. The central theme of his ministry, not God's ministry, this was his way of getting people saved. The way that you got saved in the Old Testament under Moses was you sacrificed lambs.

The way you went back to Abraham is you agreed on the promise, or you had faith in the promise that God gave to Abraham. The way you went to Noah is you built the ark, you got in the boat. The way you went to Adam was you understand your role in getting this host body system, and that God is going to to get you out of this by providing himself as a lamb to move you out.

All along the way, the Bible deals with groups of people differently. There is not one ministry in the whole Bible that not one group of people relate to. There's many.

He was called the Baptist because his practice was to baptize those who responded to the message he proclaimed and sincerely repented of their sins. John was an end times prophet. Yes, he was.

He conducted his ministry with an eschological authority that demanded immediate actions because the Messiah was coming. John the Baptist didn't know if the Messiah was going to create his kingdom at that time. If he did, the end times would come right then.

We've been 2,000 years waiting upon, but John didn't know that. He taught that judgment is at hand. The axe is laid to the roots, and God will thoroughly purge his threshing floor, and the authenticity of repentance was evidence.

The authenticity of repentance was evidence in very practical terms. Share with those in need, eliminate graft, and prohibit exhortation. Finally, even though John was merely a witness serving as a transitional figure, the impact of his life in ministry should not be underestimated.

During his lifetime, he had a following of disciples who shared common practice such as fasting and prayer. John's disciples survived his death and spread throughout the Mediterranean world. Apollos was from Alexandria in North Africa and at one point knew only of the baptism of John.

Similarly, upon arriving in Ephesus, Paul encountered about a dozen of disciples of John. They too had only experienced the baptism of John. They did not experience what Christ did in dying for us on our sins.

There's a difference between who Christ is and what he did. That's the difference in the dispensations. These instances indicated that the Baptist movement may have had more influence than what we are able to glean from the New Testament.

Okay, now let's look at what Jesus taught his disciples and preached to the people about his kingdom. Even Christ had a different ministry gospel other than John the Baptist. He never told anybody in Scripture to get baptized.

All he talked about was his kingdom. Matthew 11 10. For this is he of whom it is written, Behold, I send my messenger before thy face who shall prepare thy way before thee.

That's John the Baptist. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. In other words, anybody that ever been born notwithstanding he that is least in the kingdom of heaven is greater than him.

He said John the Baptist is not all that. But he's my messenger because he didn't want anybody believing on John the Baptist. He wanted everybody to believe on him, Jesus Christ.

Jesus's ministry during the John the Baptist teaching, Jesus did not stop John the Baptist, nor did John the Baptist stop because Jesus had come on the scene. There were two gospels as we've been identified being taught at the same time. Jesus taught his disciple about his kingdom.

His kingdom is the millennium. Okay, the people on this earth during that time did not know whether his kingdom was going to be the next day or not. But he was teaching about the millennium, which is what we're waiting on too, and would not allow them to preach or teach the people while John the Baptist was there.

In other words, Christ would not allow his disciples to teach anything. The ways of John the Baptist in his teaching of repent, believe on his Christ name, and be baptized to receive the Holy Spirit. No, this is not the blood atonement because Christ had not died.

Our whole salvation is based upon Christ died on the cross for our sins, was buried, was resurrected, ascended to heaven. That is how we get saved. We have to believe on that.

We don't believe in his name, and we don't believe in baptism because that was the Jews. This is mosaic law transitioning to animals of Christ. I'm sorry.

Sorry about that. That's not what that meant. Okay, so Jesus taught his disciple and preached to the people about his kingdom.

Not his name, as John the Baptist did, or any of the Old Testament. Not what he did because he hadn't died yet, but his kingdom to come, which is the millennium. Paul states, when John had first preached before his coming the baptism of repentance to all the people of Israel, then said Paul, John barely baptized with the baptism of repentance saying unto the people that they should believe on him, him being Christ, which should come after him, Jesus Christ, that is on Christ Jesus.

John the Baptist states, get this, I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit, not water, Holy Spirit, and with fire. In order to understand the role of Paul, we must review the book of Acts.

So we're going to take on this journey, starting now for the next several weeks, looking at the age of the church and what makes the age of the church significant in our history, because that is the age that we're living in. We're not Jews. None of us are Jews.

Therefore, everything that's contained in the Old Testament does not apply to us. So let's think about this. Study the show yourself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The churches today and in history have not rightfully divided the word of truth. Why? Because they're teaching you an Old Testament gospel. They're not teaching you the New Testament gospel.

If you've been saved under the understanding that you've been baptized, and because you've been baptized, you receive the Holy Spirit, you're going to hell, because that's not the Gentiles gospel. Rightfully dividing is something that followers of Christ must do when studying the word of truth. Unfortunately, a lot of fathers do not do this and are in trouble with their salvation.

Why? Because they do not understand that their salvation comes from Paul's gospel, not the Old Testament at all. It goes much deeper than just one salvation. If one does not rightly divide, in other words, understand, manage the Bible and their understanding and how they're identifying with the Bible, they will not be able to decipher out the truth for use when needed with the armor of God.

Ephesians says you need to put on the armor of God. If you put on the armor of God and you're putting on the armor of God in Old Testament identification, you're not going to be helped. Paul says that the Old Testament was given to us for example, not application.

The doctrine of the Gentiles is contained from Romans to Philemon, not from Genesis to Saint John. So when you put on the armor of God, you must put armor upon the armor of God based upon his word. That's what it says.

The first three elements are automatic. That's how you live your life. The last three elements that we're going to get to when we get into Ephesians say that's what you pick up when you need.

But the only thing that is the center of that is your feet standing on the word of God. If your feet is standing on the Old Testament and you're dealing in a New Testament Gentile setting, that Old Testament is not going to help you. If your feet is standing on the ministry and the doctrine preached or taught by Paul, you're in good shape.

Now I want you to think about this. The armor of God does not apply to the Jews. Why? Because they're under the law.

God said he blinded them under the law and he's going to open their lives under the law when it gets to the kingdom, which is the Great Tribulation. It doesn't apply to the Jews. It only applies to the Gentiles.

However, if a Jew wants to be saved before the Tribulation and they don't want to go through the Tribulation, they got to come under Paul's ministry and then they've got to manage their lifestyles by the doctrine of Paul. Many wrongfully divide because they never look at the divisions within the Bible. That's just what we're talking about.

They think that how people were saved in the historical dispensation applies for all history. That's a lie. They think that one can pick and choose which dispensation they wish to follow because it is in the Bible.

That's also a lie. The Bible is clearly divided and it's divided, not by my opinion, but by scripture. So let's look at the book of Acts.

Guys, got any questions going through this? Let me know because we're going to get into the details. Christ at the cross. This was Jesus.

God manifested himself in the flesh. He was the Messiah, the King of the Jews. Had the Jews accepted him and he preached his kingdom.

He didn't preach anything else. He preached his kingdom. He didn't preach be baptized.

He didn't preach go sacrifice the land. He didn't preach any of that stuff. He preached his kingdom, the millennium.

John the Baptist during this period and prior ministry was to prepare in coming to know the name of your King, the Messiah. When you come to know the name of your King, the Messiah, be baptized and receive the Holy Spirit. But he also said, the one that come after me, not to baptize you by water, but will be baptized with the Holy Spirit.

Matthew 3, 11. I indeed baptize you with water and to repentance. But he that cometh after me is mightier than I. Oh my gosh, he's talking about Jesus Christ.

So therefore he's going to overrule what I'm telling you. Whose shoes I am not worthy even to bear. He shall baptize you, not of water, but of the Holy Spirit with fire.

Deborah, you had a question? Yeah, you know, Jim, today there seems to be practices going on. I know some people personally where they are of Jewish faith. They have accepted Jesus, the Messiah, and they were baptized with water.

Can you clarify that for me as to exactly where they stand in that path? It depends upon what they leaned on their salvation. Because water baptism after your acceptance of what Christ did, not who he was, is just symbolic of your commitment to Christ. It is not required to gain salvation as Acts 2, 38 states.

So it really depends upon the basis that they use to think, I put that in quotes, to think they got the salvation. Okay, all right, thank you. So Jim, why does it say Holy Ghost instead of the Holy Spirit? Because remember that Constantine in 325 changed the Holy Spirit to the Holy Ghost because he wanted people to migrate to the fact that the Holy Ghost is demonic instead of the Holy Spirit that was of the original canon.

Okay, okay, thank you. I just have a question on the dispensations. I know it's sort of laid out in the Bible that way, but just from what I've understood, that was sort of an overlay that was added around like 1928? No, it's clearly in the Bible.

It's clearly in the Bible. Do they use the word dispensation? No, they don't use the word dispensation. Let's call it ministry.

Let's change in dealing with people. God dealt with Noah differently than he dealt with Adam. No, I understand that, but I was just trying to understand like dispensation and what it meant, and then I looked into the history of dispensation, and then that took me into onto a whole other journey.

But it's basically there in the Bible, but the dispensation overlay is something we've sort of put our outline on it. Well, it is a term that designates time. Okay.

Okay, it's a duration of time. That's what dispensation means. So it's just it.

Okay, we don't go talk like Hebrew talked back then. We don't go talk today like Greeks talked back then, nor do we talk today that basically English talked in the 12th century. Okay, so dispensation is a word tied to biblical events in the Bible related to points of time.

It has no other meaning. Okay, thank you. So John the Baptist before Christ.

Okay, there's several things going on here. Number one is God is testing the Jewish nation as to whether or not they're going to accept him. Now, remember all along the Old Testament, they had all these things happen.

Even Melchizedek came into the picture and taught them. The prophet says you got to change. All of this stuff happened in the Old Testament.

So when Christ was coming onto the scene, God needed to determine where the Jewish leadership was going to be. So John the Baptist was the first clue to this. John the Baptist came on the scene, and the Pharisees rejected God the Father by rejecting John the Baptist.

Why? Because God is selected John the Baptist to do his thing. That was strike one. There is scripture.

In those days came John the Baptist preaching in the wilderness of Judea and saying, repeat ye for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his path straight. Matthew 3, 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, because why? He was a prophet.

He knew what they were going to do. Who hath warned you to flee from the wrath to come? Bring forth therefore fruits made for repentance. In other words, what he's saying, Pharisees, Sadducees, come for baptism, but you come bearing fruits that you can assure your repentance.

They rejected him. What the Pharisees and Sadducees did was reject John the Baptist. John the Baptist was appointed by God before Jesus was born.

That was strike one for the Jewish leadership. Then the Messiah came. Okay, strike two.

Pharisees rejected Jesus, the son. Now we're talking about rejecting of the entire trinity because the manifestations of God could be accepted at one level and maybe not the other. So here comes the Messiah, the king of the Jews, and the Pharisees rejected him, crucified him on the cross.

That's strike two. They rejected the son. So John the Baptist, they rejected the father, and the Messiah, they rejected the son.

Then comes Peter after the death of Christ in Acts 2.38. Now Peter in Acts 2.38 was a Jew. All of the disciples were Jews that were preaching to Jews. This is the first in Acts method of salvation taught in the books of Acts, the first.

So Peter was preaching to the Jews, not Gentiles. 2.14, but Peter standing up with the eleven, all of the disciples minus Judas, lifted up his voice and said unto them, being the Jews, ye men of Judea, we already know that this is Jews then, and all ye that dwelleth in Jerusalem. There's no Gentiles in Jerusalem.

That's all Jews. Be this known unto you, and hearken to my words, ye men of Israel. How many times do we need to say that what Peter was doing in Acts 2.38 was talking to the Jews? Hear these words, Jesus of Nazareth, a man approved to God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourself also know.

Oh, what we find is this. Peter's ministry at this first process was the same as the ministry of John the Baptist. Therefore let all the house of Israel, Jews, know assuredly that God hath made that same Jesus, whom he, ye have crucified, both Lord and Christ, his name.

Now when they heard this, they were pricked in their hearts and said unto Peter and to the rest of the disciples, men and brethren, Jews, what shall we do? Nowhere in here is this Gentiles. Then Peter said unto them, Jews, not Gentiles, repent and be baptized every one of you in the name, not what he did but who he is, of Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. This is to Jews.

It was about his name, it's not about what he did, and it's in water baptism, Acts 3, 12 and 16. Peter, still preaching to the Jews, but there's a shift in Peter's ministry. This is the second method of salvation taught in the book of Acts.

So Peter is still preaching to the Jews, but he's telling them a different way. Let's read this. Peter's preaching to the Jews, not Gentiles.

And when Peter saw it, he answered him to the people, ye men of Israel, Jews, not Gentiles. Again, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk. The God of Abraham and of Isaac and of Jacob, this is generational, we're going to get into this.

The God of our fathers hath glorified his son Jesus, whom ye delivered up, Jews, and denied him in the presence of Pilate, Jews, when he was determined to let him go. But ye denied the Holy One and the just, and desired our murder to be granted unto you, for our part of us, and killed the Prince of life, whom God hath raised from the dead. Wherefore, whereof ye are witness, and his name through faith in his name.

Okay, this is different than believe on his name and be water baptized. You now have to have faith in his name, not just understand who he is and get baptized and receive the Holy Spirit, but now you have to have faith in his name. Hath made this man strong, whom ye shall see and know, yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

This is still about the name of Christ, but there's a shift. They're all looking at who he was, not what he did. Gentiles are saved by what he did.

You got to realize that you can't have it both ways. You can't say, I am saved by the death, burial, and resurrection of Christ, and I'm baptized, and because I'm baptized, I receive the Holy Spirit. That is not true.

Peter, who taught the water baptism, is now moved from the water baptism to faith, but it's still in the name of Christ. Let's look at another one. This is the third one.

Now, Peter's still preaching to the Jews. Different time. So, Peter's preaching the Jews, not the Gentiles in Acts 4.10. Be it known unto you and to all the people of Israel, Jews, not Gentiles, that by the name, not what he did, but who he was, of Jesus Christ of Nazareth, whom he crucified, whom God raised from the dead.

Oh, now he shifts from the faith of his name here, name through faith in his name, to faith in whom you crucified and raised from the dead. Even by him doth this man stand here before you all. This is the stone which was set at nought at your builders, which has become the head of the corner.

Okay, this is about the cornerstone. Neither is there salvation of any other. No, there's no more salvation.

This means that basically, if you don't deal with the fact that you have faith in the death and burial, you get no other salvation. But Peter's telling you right here, water baptisms is gone. Faith in his name is gone.

Now it's faith in the fact that he died and was resurrected. For there is none other name under heaven which is given above whereby you may say. It's still all about who Christ was, not what he did, as for the Gentiles gospel.

And it's moved now from water baptism to faith in the name, for faith in the name to death and burial resurrection. This is the third method of salvation taught in the books of Acts. Let's continue.

Peter's still teaching the Jews. This is his fourth one. I hope you by now understand that Acts is a transitional book from the time Christ died to the time that the gospel was set for the Gentiles because the Jews in the next thing, they reject in the third time and God blocks their eyes and moves to the Gentiles.

This is a transitional process that happened in the books of Acts so the disciples could deal with this understanding of the new gospel that God had given to Paul that they were trying to understand. So Acts 5 30, the God of our fathers raised up Jesus whom he slew and hanged on the tree. Death, burial, and resurrection.

That's different from here. And hath God exalted to his right hand because why is it different? Peter moved from the name of Jesus who Christ was to what he did, the gospel of Paul. That's the fourth ministry.

You can't tell me that everybody is under Acts 2 38 when Peter himself who did that gave four gospels in this transitionary book because all of these first four were to Jews and not even Gentiles and we're not Jews. So churches today, the Catholic church, I water baptize you. I give you your salvation.

That's crap. Church of Christ, my wife's listening. Church of Christ, you got to be baptized to receive the Holy Spirit.

That's crap. That's Jews. That's not Gentiles.

And any other church in between, I'm not going to pick on you. All churches that believe the fact that you have to be baptized to receive your salvation is crap because you're not a Jew. And oh, by the way, even if you were a Jew, in Romans, as we're going to get here in a moment, all of the law, because when Christ came, he fulfilled the law, so the Jews have no religious order.

They have no mechanism to be saved because they turn their back on Christ. Let's continue. Stephen, preaching to the Jewish leadership about not baptism, not believing on his name, not faith on his name, not faith in anything, but believe upon the death, the burial, and resurrection of Christ.

Now he's preaching. Stephen's a Jew and he's preaching to Jews, not Gentiles. Which of the prophets have not your fathers persecuted? They persecuted them all throughout history.

And they have slain them which showed before of the coming of the just one, this is Christ, of whom ye have been now the betrayers and murderers. He's telling the Jewish leadership, you murdered your freaking Messiah. Who hath received the law by the dispensation of angels, the law, Moses' law, and hath not kept it? They didn't keep the law.

When they heard these things, they were cut to the heart and they gnashed on him with their teeth. In other words, they browbeat him. But he being full of the Holy Ghost, which should be spirit, locked up steadfastly into heaven and saw the glory of God and Jesus standing on the right hand of God and said, behold, I see the heavens open and the Son of Man standing at the right hand of God.

Then they cried out with a loud voice and stopped their ears and ran upon him with one accord. In other words, they seized him and cast him out of the city and stoned him. And the witness laid down their clothes at a young man's feet, whose name was Saul.

Saul was Paul. Paul gave the okay, stoned Stephen. Christ was looking down from heaven at this, saw all of it, saw the clothes of the young man that was thrown at the feet of Paul.

Saul, that is now going to be Paul. Now watch what happens. And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit.

Strike three. And they stoned Stephen, calling upon the God and saying, Lord Jesus, receive my spirit. And he knelt down and cried with a loud voice, Lord, lay not this sin to their charge.

And when he had said this, he fell asleep. Oh, does this not a type of Christ on the cross? Now the Pharisees at this point, by rejecting Stephen because he was preaching about the death, burial and resurrection. Now what happened after the resurrection? Holy Spirit came into play.

So Stephen had already gotten the Holy Spirit. So that Pharisees rejected the Holy Spirit in Stephen's preaching, that was strike three. So Jewish leadership, Jewish nation at this point in time became dead to God.

Jesus, the Jews were put aside. Romans 11, 10. Let their eyes be darkened that they may not see and bow down their back always.

The Gentiles were grafted in. Now when Jesus came, he basically had plan A and plan B. If the Jewish leadership had accepted him, he would have started his kingdom right then. And then he had a plan A for the Gentiles to be part of that.

Because that was already prophesied in the Old Testament. But because the Jewish leadership rejected him, he went with plan B, which means that he had to find a way to bring the Gentiles into the fold. And how did he do that? He shut down the Jews and he opened up, he grafted in the ability of the Gentiles to come into salvation.

Now we see this type of teaching again by Philip to the Ethiopian Enoch. This is a Jew apostle to a Gentile. Acts 8, 32.

The place of the scripture which he read was this. He led as a sheep to the slaughter, blood atonement, and like a lamb, Christ dumb before his shearer, so open he not his mouth. In his humiliation, his judgment was taken away, and he shall declare his generation, for his life is taken from the earth.

And the Enoch answered Philip and said, I pray thee, of whom speaketh the prophet this? Of himself or some other man? So Philip, the Enoch was questioning Philip about what he was, who he was talking about. Philip opened his mouth and began at the same scripture and preached unto him Jesus. And as they went on their way, they came upon a certain water and the Enoch said, see here's the water.

What doth hinder me to be baptized? In other words, can I be baptized or not? Do I have to be or not? And Philip said, if thou believest with all thine heart, thou mayest, not required, mayest. And he answered and said, I believe in Jesus Christ as a sign of God, still name, was still his name, but it was on the faith of what he did, not who he was. And he commanded the chariot to stand still, and they went down both into the water, and Philip and the Enoch, and he baptized him.

Mayest, not required. Now here comes Paul. At this point, God has already shut off the Jews, and he's going to implement plan B for the Gentiles.

Now, so we're moving from the Jews who were put to sleep, blinded, to the Gentiles. Then Ananias answered, Lord, I have heard by many of this man, he's talking about Paul, how much evil he hath done to thy saints in Jerusalem. He's still talking about Paul.

And here he hath authority from the chief priest to bind all that call on thy name, Paul, to the Jews. But the Lord said unto him, go that way, leave me, leave him alone. For he is a chosen vessel unto me, to bear my name first before the Gentiles, and the kings, and the children of Israel.

For I will show him how great things he must suffer for my name's sake. God moved from the preaching ministries towards the Jews to Paul, who God had showed mighty things, mysteries given by God directly to Paul, to become the single apostle to the Gentiles with a new ministry of salvation. Romans 11, 13 says, this is Paul speaking to the Romans.

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office. He's identifying the fact that God has appointed him apostles to the Gentiles. There is no other 11 apostles that are appointed to the Gentiles.

None. They're all appointed to the Jews. All their ministries was to the Jews.

They did have Gentiles, but their primary focus was to the Jews. The only one that God appointed to be our apostles, our apostle, was Paul. So, Peter preaching Jew to Gentile.

Okay, so we're getting that God performed the transitional ministry with Peter. What God has to do is move Peter along the line to get where Paul is. So, in Acts 10, 38, and we're witnessing all things which he did both in the land of the Jews, not Gentiles, and in Jerusalem, Israel, whom they slew and hanged on a tree.

Talking about Christ. Him, God raised him up on the third day and slew him and showed him openly. This is Christ's resurrection.

Not to all the people, but unto witnesses chosen before God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people and to testify that it is he which was ordained by God to be the judge of the quick and dead. To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sin.

While Peter yet spoke these words, the Holy Ghost fell on all of them which heard the word. In other words, what happened was before Peter could even get to the baptism, the spirit already came. So, how can you tell me that with these scriptures and all the things that happened, that Acts 2.38 is the only way you can get saved? This was Cornelius, a Gentile.

And you can clearly see that when they believed, believed, not baptized, they were saved. Now, you can say, okay, Acts 2.38 says that in the Jews, they had to be baptized under the I agree with that. You can say after they're saved, they can be baptized because even the eunuch said, sure, if you want to be baptized, let's get baptized.

But you can clearly see, beginning here with Cornelius, that the Holy Spirit saved Cornelius because he believed, not because he was baptized. Acts 13. Now, Paul was ordained by the church.

God revealed his son Jesus to Paul and by his grace, even after Paul spent years as a Pharisee trying to destroy the Christian church, which he did, and Christ commissioned Paul to preach the good news of the Gentiles, which he was, he went off by himself for a few years and came to know the gospel through Christ directly. In other words, when he was ordained by the church, Christ says, go, because the 11 wouldn't accept Paul. So he said, Paul, go.

Oh, by the way, take Barnabas with you. And he goes out, you go out for a period of time and you listen to me and you don't worry about the 11 apostles or the Jewish leadership. You do what I say.

And that's what happened. Yeah, Lisa. When you were talking about believe, there's a scripture that says, believe on the Lord Jesus Christ and thou shalt be saved, isn't it? Yep.

And what's the scripture first? Where's it at? I don't know. Well, you need to know that. You need to know that.

You can't quote scripture if you don't know where the scripture comes from because you don't know what it applies to. Right. OK.

Yeah, because it does change in different settings, I guess. Yeah, it does. I've just showed you that.

Yes, you did. OK. So everybody that is taught you in church that I believe a Matthew, Mark, Luke and John gospel, they've taught you wrong.

That's 1631. OK, so look at 1631. That is in the transitional period of time, which you're going to see here in a moment.

Act 16 is when they transition to Paul. OK, can I ask you one more thing? Does that go along with and I know this is going to sound crazy, but once saved, always saved. Once saved, always saved.

Because Paul says that once you're saved, you're sealed by the Holy Spirit. OK. All right.

I just, you know. I just wanted to clarify that. Now, you're going to learn this in the next several weeks.

OK. Just because you're saved doesn't mean you're going to have a good time in heaven. Oh, I understand.

I do. OK, because there aren't there levels of heaven. Oh, yeah.

And there's also losers. OK. OK, you're going to learn that pretty quick.

OK, good. So just because you're saved and you want you and you think you can talk to Jesus and go to church and carry your Bible and maybe read your Bible and quote your Bible, but you're not living underneath the covenant, the total guys, total obedience of God. You guys need to think about that.

I've talked about that. You're going to get it again. If you're not living under the total obedience of God, you are not going to be receiving a good time in heaven.

OK, thank you. OK. All right.

So let's continue. And there were in the church that was at Antioch. Now, remember, Antioch is the place of the Romans that named the Christians because they needed a tax bracket.

Nowhere in Scripture does Christ nor God nor the apostles call us Christians. Certain prophets and teachers. That's what they were.

Certain prophets and teachers as Barnabas and Simeon that was called Niger and Lucius of Cyrene and Mannion, which had been brought up with Herod the Tetrarch and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate Barnabas and Saul for the work were unto them I have called them. In other words, what Christ was saying to the church at Antioch, you guys separate Barnabas and Paul and let's deal with them and get everybody else out of here.

And when they had fasted and prayed and lay their hands on them, they sent them away. Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia and John departing from them returned to Jerusalem. And when they departed from Perga and they came to Antioch in Pisidia and went into the synagogue on the Sabbath day and said, and after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, ye men brethren, if you have any word of exhortation for the people say on.

Okay, so they did their normal thing as Jews and then they opened the door. Does anybody want to say anything? Much like in marriage, if anybody here objects to this marriage, please open your mouth or shut up, one of the two. Okay, that's what they're doing here.

Paul stood up, oh my gosh, and beckoned with his hand said, men of Israel, Jews, and ye that fear God, anybody else in the room, give audience, pay attention to what I'm going to tell you. The God of this people of Israel, Jews, chose our fathers and exalted the people when they dwelt as strangers in the land of Egypt, slaves, and with a high arm brought he them out of it. In other words, God brought him out, so hear what I have to say.

And about the time of 40 years suffered he their manners in the wilderness. In other words, you remember after Moses' exodus, the Israelites from Egypt, they wandered the wilderness for 40 years. That's what Paul is talking about.

And when he had destroyed seven nations in the land of Canaan, oh my gosh, remember this? God said, this is your land. The parents of the children says, we can't do this. And God said, okay, you're going to die.

I'm going to put your children in charge, and they're going to go do that. This is what happened. Seven nations in Canaan were destroyed by the children of the parents who didn't believe.

He divided their land into them by lot. Yeah, he did. That's what Joshua did.

And after that, he gave unto them judges about the space of 450 years until Samuel a prophet. That's what the book of Judges is all about. From Joshua to Samuel, that's what this happened, 450 years.

And afterward, they desired a king. Oh my gosh, remember that? The people went to Samuel and says, we want a king like everybody else. Samuel went through all this dissertation, which we've gone to before.

This is what's going to happen to you, which is what caused this to be where we're at today. And God gave unto them Saul, the son of Sis, and a man of the tribe of Benjamin by space of 40 years. And when he had removed him, he raised up unto them David to be their king, to whom also he gave testimonies and said, I have found David, the son of Jesse, a man after my own heart, which shall fulfill all my will.

Of this man, hath God, according to his promise, raised unto Israel, Jews, a Savior, Jesus, not a king, a Satan. When John had first preached before his coming, the baptism of a prince to all the people of Israel. This is Peter still talking.

So this is what John the Baptist did. And as John fulfilled his course, he said, whom think ye that I am? Am I not he, being this Savior? But behold, there cometh one after me, whose shoes of his feet I am not worthy to lose. This is exactly a quotation of what John the Baptist said.

Men and brethren, children of the stock of Abraham. In other words, guys, all of you who are generations from Abraham and whosoever among you feareth God to you is this word of this salvation sentence. Pay attention.

For they that dwelt at Jerusalem and their rulers, because they knew not him not, in other words, they didn't know the fact that Christ was his Messiah. Yeah, they knew, but they just rejected him. Nor yet the voices of the prophets, which are read every Sabbath day, meaning the rulership, they have fulfilled them in condemning him.

In other words, they rejected him three times, they're done. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulcher.

But God raised him from the dead. Death, burial, resurrection. And he was always seen many days of them, which came up with him from Galilee, Jerusalem, who are his witness.

In other words, remember Christ the second day went to hell, got everybody that was in the bosom of Abraham and raised them with him and they walked the earth with him. Can you imagine that? All of the people in Old Testament history, how many millions were those? And we declare unto you good tidings. Paul says, hey guys, I want to declare to you good tidings, how that the promise which was made unto the fathers, in other words, to all your fathers, God hath fulfilled the same unto their children.

This is Israel's father and their children, in that he hath raised up Jesus again, as it is also written in the second Psalms, thou art my son, this day have I begotten thee. He's talking about Christ and as concerning that he raised him from the dead. Now, no more to return to corruptions.

In other words, guys, he's gone from the dead. You can't go back to corruption of religious matters. He said on this wise, I will give you the sure mercies of David.

This gets good. Wherefore he saith unto another psalm, thou shalt not suffer thine holy one to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, in other words, he died, and was laid upon unto his father's in other words, buried, and saw corruption.

Okay, but he whom God raised again saw no corruption. Oh, this is Christ, he saw no corruption. Be it known unto you therefore, men and brethren, Jews, that through this man is preached unto you the forgiveness of sins.

Nowhere, nowhere in the Old Testament, nor in the first five Gospels, four Gospels, Peter's Gospels, of the acts was forgiveness of sins ever talked about. Believe on his name, be baptized. Believe on his name, have faith in Jesus.

Believe on his name, believe it on his name, but nothing where it talks about the forgiveness of sins. Paul's telling the Jewish leadership right here, and by him all that believe are justified from all things. In other words, you say justified, that's what justified means.

You're justified because Christ died, you're glorified in heaven as a benefit of the justification because Christ died on the cross for our sins, he forgave us our sins, we're believing him, we're justified, and we get glorified because of that. From which ye could not be justified by the law. I guess I'll say you can't be justified by anything of the Old Testament because it was the law.

Beware therefore. Lest thou come upon you, which is spoken of in the prophets, behold, you disperse her and wonder and perish, for I work, I work in your days, I work which shall in no wise believe through a man declare it unto you. Here we can keep going.

And when the Jews were gone out of the synagogue, after Paul had did his exhortation, the Gentiles besought that these words might be preached to them the next Sabbath. In other words, the Gentiles understood what was Paul saying. The Jews took exception with it, and they asked Paul to preach it the next Sabbath.

Now when the congregation's broken up, many of the Jews and religious proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. In other words, they wanted them to continue to talk. And the next Sabbath day came almost the whole city together to hear the word of God.

But when the Jews saw the multitudes, they were filled with envy. They were jealous, just like what Christ said when he blinded the eyes of Israel, saying they will be jealous, and spake against those things which were spoken by Paul, contradicting and blaspheming. Okay, so now it's going to get back to the Jewish leadership.

Then Paul and Barnabas whacked bold and said, in other words, they're not going to back down. It was necessary that the word of God should first have been spoken to you, the Jews, but seeing you put it from you and judge yourself unworthy of everlasting life, Jews, you don't want this, we're going to turn to the Gentiles. They want to hear it.

You don't? They will. Let's continue. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Oh, wow, he just did a prophecy. Paul, you're the apostle to the Gentiles. Go teach salvation until the end of the earth, which is a rapture.

And when the Gentiles heard this, they were glad. Oh, I would be too. I mean, I am today.

And glorified the word of the Lord, and as many as were ordained to eternal life, believed, not baptized, believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honorable women, oh my gosh, here we go again, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of this coast.

The Jewish leadership didn't like what they were preaching, but they shook up the dust of defeats against them and came unto Iconium, and the disciples were filled with joy and with the Holy Spirit. Okay. After God had sent Paul away and says, go teach, and in this process, you're going to see all of the revelation that Christ gave to him in another session.

Paul went out and taught not only the Jews, but the Gentiles. He taught them the gospel in 1 Corinthians 1 through 4, death, burial, resurrection, forgiveness of sins, of what he did, not who he was. Baptism of the Holy Spirit upon belief was an automatic and not baptism by water.

Nowhere in Paul's gospel, matter of fact, he's going to tell you, I do not baptize in water. I baptize in the Holy Spirit because that's what God told me to do. Okay, so now all of that.

Now the Jewish people get worked up in all of this, and they make an inquiry back to Jerusalem, to the holy area of the Jewish leadership. So Paul and Barnabas were asked, well, no, they were not asked. They just went there.

They knew this was going to happen. Okay. I think scripture doesn't say this, but I think my opinion, another one, my opinion, I think Christ says, you guys need to get back to Jerusalem, all hell's fixing to break loose.

That's what I think he said. Okay. So they went back to Jerusalem, and so they met with the Jewish Jerusalem council, which questioned Paul's gospel.

Let's look at this. And certain men, which came down from Judea, taught the brethren, Jews, and said, except ye be circumcised by the law, after the manner of Moses, the law you cannot be saved. That's Jewish leadership, works law.

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem and to the apostles and elders about this question. In other words, they had gone against Old Testament law. Christ had come and fulfilled the law.

The law was over with. Jewish leadership did not want to believe it, but Paul and Barnabas had to teach the new gospel that Christ told them, and now they were at odds with the Jewish leadership. And being brought on their way by the church, they passed through Finnis and Samaria, declaring the conversation of the Gentiles, and they caused great joy unto the brethren.

In other words, they were preaching still. And when they came to Jerusalem, Jewish council, they were received of the church, Jewish leadership, and of the apostles, the eleven apostles, and the elders of the church. And they declared all things that God had done with them.

In other words, they told them what happened. But there arose a certain sect of the Pharisees, which believed, saying, this was needful to circumcise them and to command them to keep the law of Moses. The law had been over with, but the Jewish leadership still wanted to obey the law.

And the apostles and the elders came together to try to consider this matter. Now, this is what troubles me. The eleven apostles that were there came together with the elders to consider this matter.

They already knew that the law was fulfilled. Save that for another time. And when there had been much disputing, Peter wrote, oh, Peter, every time he stands up, he puts his foot in his mouth and said unto them, men and brethren, Jews, you know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe.

In other words, guys, listen, God said he wanted the Gentiles to be part of this. We have to include them. But it's a matter of how to do that.

And God, which knoweth the hearts, bear them witness, giving them the Holy Spirit, even as he did unto us. In other words, God's going to give the Gentiles the Holy Spirit just like he gave to the Jews who believed on his name, got baptized or believe on his name, had faith in his name, believed on his name, understood the death, all of this stuff about his name, and put no difference between us and them, purifying their hearts by faith. Oh, my gosh.

Here's Peter talking, and he put on their hearts by faith, not by baptism. Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Now, Peter says this. Oh, my gosh.

This is the turning point in all of New Testament scripture. Acts 15.11 is the turning point. Peter stands up and says, this is the first thing he said that I can say when he came out of his mouth.

It was the truth. But we believe, being the apostles, that through the grace of the Lord Jesus Christ, we shall be saved even as they. Grace by faith of the Lord Jesus Christ.

What he did, not baptism. What he did, not who he was and what you have to do. This is free.

All you have to do is believe. No baptism. No baptism.

The grace. Then all the multitude kept silent and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. In other words, Peter squelched the whole crowd.

He says, guys, what Paul is telling you is right. All we need to do is believe that what Christ did for us and the blood cleanses us, we're saved. All this other circumcision and law and all this stuff is gone away.

After and after that, they had held their peace. James answered, oh, one of the apostles saying, men and brethren, Jews, hearken unto me. Listen to me.

Simeon had declared how God at the first did visit the Gentiles. Oh, my gosh. Yeah, he did.

To take out of them a people for his name. Oh, he did. Starting with Paul.

And to disagree the words of the prophets as it is written. After this, I will return. Oh, he's talking about Jesus.

And we'll build a tabernacle of David, which has fallen down. The Jewish temple was down. They're going to build another tabernacle.

And I will build again the ruins thereof. And I will set it up that the residue of man might seek after the Lord and all the Gentiles upon whom my name is called, sayeth the Lord who doeth all these things known unto God all his works from the beginning of the world were for my senses that we trouble not them, which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, not do what the Jews are doing, and from fornication, not do what the Jews are doing, and from the things strangled, not do from the Jews and from the blood. Okay, this is key.

What were they doing? This is a dream from for Moses of old time, half in every city, them that preach him being read in the synagogues every seventh day. So Paul went to the Jewish council. Paul told him what he did.

Peter stood up on behalf of the council in Acts 15 and 11 and declared what Paul was preaching was the actual gospel that everybody should be preaching. So Paul was given the gospel. Galatians 1.11, but I certify you brethren, this is believers, because these are not Jews anymore, this is Gentiles, that the gospel which was preached of me is not after man.

In other words, basically, I didn't create it. It's not after any other man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ.

What he's telling us in Galatians is this gospel that I'm fixing to give you, didn't come from man, it came from Christ. And we get that in 1 Corinthians 15, 1-4. Brethren, Gentiles, I declare in you the gospel which I preached unto you, which also you have received and wherein you stand.

In other words, this is where you're at. By which also you are saved if you keep in memory that I preached unto you unless you had believed in vain. For I delivered unto you first all that which I also received.

In other words, he received from Christ, how that Christ died for our sins according to the scriptures and that he was buried and then he arose again on the third day according to scriptures. This is the gospel. This is what you believe on.

You believe on this and you're saved. So Paul preached the gospel between Acts 16 and 28 through this gospel. So, Age of the Church, in review, we get John the Baptist, messenger to Christ, teaching, believe in the name of the Messiah who he was and be baptized.

Peter's first gospel, same as John the Baptist, then he began to change. Second through four different gospels in the transition from Jews to Gentiles. Stephen taught a death, burial, and resurrection gospel, not a baptism, to the Jewish leadership and with stone and God refocused salvation for the Jews to the Gentiles.

Paul was saved and made the apostles for the Gentiles, the only apostle for the Gentiles. You do not look at the 11 other apostles for your guidance associated with doctrine or gospel. Paul, God revealed the Gentile gospel to Paul.

What Christ did, not who he was, but what he did, death, burial, and resurrection, the blood. And God says in Romans 2 16, he's going to judge mankind based upon Paul's gospel. And here it is, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel, not to Peter's, not to anybody else.

Gentiles, this is our gospel. Any questions, comments? Did I answer a lot of your questions? Yes, you did. Yes.

These 12 books we really need to study the most then, huh? You need to study Paul's gospels. You need to study Paul's books. You guys got anything? I think we're kind of blown away right now.

A lot of info. Yes, a lot of information. Jim, you're saying you were baptized and at the end it says by fire.

What is the fire? You said baptized by spirit in fire. What is the fire? Yes. Okay.

The fire is the spirit's sealing. Remember the flames above the heads of the apostles as they received the Holy Spirit, and that fire was what sealed it. Thank you.

Papyri. Okay. It sounds to me like Paul went back to Jerusalem to meet with the other apostles.

He did. And sounds like they were in charge. They were in charge of the Jewish council in Jerusalem.

Okay. So, while Paul was out preaching to the rest of the world, to the Gentiles and everything, what did the other 12 apostles do? Did they just fade in? I told you what they did in Acts. I went through the five different ministries, gospels that were taught by Peter, Philip, Stephen.

They were all preaching, but they were moving from their original point through the transition process to get to Paul. They were already starting that process. They just hadn't got there yet.

Guys, anything else? Too quiet. So, Jim, the passion, I mean, the fire is really our passion, right? Passion is our faith. Yeah, well, but no, no, no.

He doesn't baptize you by faith. That is yours. Right.

He gives you the sealing of the Holy Spirit, which causes you to have your companion to develop your faith. Okay. Okay.

That's the reason why we're going to talk about faith when we get into Ephesians. Okay. I said that on Tuesday night.

I'm going to, on the side, write documents like I have done tonight on this so that we can actually start talking about faith because that is exactly where we need to be. We need to know what is the faith, what it means, and how you do it. Thank you.

So, Jim, does that put us in our 5D then with all that faith we hold? What do you mean 5D? Five dimensions? Yeah. Well, basically, faith is not another dimension. Faith isn't, well, you can call, I guess you might call, but faith is not a dimension of the universe.

Faith is how you walk. Faith is not a dimension. Okay.

Thank you. Anything else? Sure. Yeah.

I got something for you, but it's going to be in a few minutes. Okay. So, next week, we're going to get into the ministries of the Bible.

We're going to go from Genesis through Paul because that's, well, no, we're going to go through Genesis through Revelations because we're going to come back and pick up Jesus's kingdom. So, we're going to go through all of the ministries next week, and then we're going to get into the comparison of Christ and Paul, and then Peter and Paul, and then the mysteries given from God or Christ to Paul, and then we're going to get into Ephesians. So, we got about four weeks before we actually get into Ephesians, but all of this is building up so that you understand what Paul's telling you in Ephesians is what you need to understand.

If you don't go into Ephesians with understanding Paul is telling you what you need to understand, you're going to say, do I believe this or not? And what I'm telling you is this Ephesians is the doctrine of Christ and the implementation of that doctrine in your life. All right. All right.

I will see you guys later.