

## Current Events

Current events are those things we see or hear of today that will be History tomorrow. The news that we read as current events will be History tomorrow. The news is good or bad depending upon how we interpret it and often only time will reveal the truth.

History may reveal something that was not evident at the time the news occurred. We are making news so fast today and so much news by so many people all over the world that it is impossible to evaluate it or even to consider most of it.

Paul Harvey says that we usually worry about the wrong things and will often suggest that something on page two is likely to be of most lasting significance or in other words make it into the History books.

Many reporters are making news in the way that they report it, and often will uncover a story to report, which otherwise would never have become news and which often gets into the Historical record. People are doing things everyday to get themselves on the news and into the record book having done nothing of value to anyone.

Today we have more History to look back on than any generation since Adam and our calendar which provides us with a time reference and sequence of events is based upon the birth of Jesus of Nazareth who never invented or discovered anything, who never led an Army, who never ruled or held any office, who never designed or built anything, who never accumulated any earthly goods or treasure. Who never did anything to get into the Historical record much less change the course of human History and give the whole world a new calendar.

At the time in the first century when Jesus was making the news it was local news. It never was on the world news or even on the front page except of the Jerusalem Post. We today can only read the manuscripts of the first century to historically consider that which was current news in those days. There are many volumes of records by many Historians of the first century giving the events of those days which they observed, and Jesus of Nazareth may get one mention or none, but when we go to the Archives of the Nation of Israel we find manuscripts which predict a Messiah that will come in the future and restore the Nation back to favor with God and then we have first century manuscripts which claim that Jesus of Nazareth is the Messiah of that Nation.

A Messiah on the scene would of course be current good news to a fallen people in tribute to Rome, but it would only get the headlines of the Jewish province of Palestine, not hardly page two in world news.

Consider the local news among the Jewish remnant whose ancestors had survived the Babylonian captivity 500 years before and had suffered for centuries seeking to restore the Kingdom of David which had fallen. They hear the claim of John the Baptist and of Jesus and his disciples but they have heard such before and time had changed the news from good to bad because the Messiah failed to establish his throne.

The Gospel (Good News) of John was that the Messiah King is coming. The Gospel of Jesus was that the King is here and I am He. The Gospel of the Apostles was that the dead Messiah was alive and we were sent to make Disciples from the sons and daughters of Abraham.

This Gospel, which began with John, related only to the Jews (the remnant of Judah) but soon it spread into Samaria where there was a remnant of the ten tribes from the Assyrian captivity. This local Gospel (news) was preached to one tribe of the Patriarch Abraham in only one small province of the Roman world empire. Therefore, it could not have impacted the rest of the world,. The Apostles claimed that the Messiah was alive. That meant the King of the Jews, who was slain, was living again.

The Apostles claimed that Jesus arose from the dead,taught them for six weeks, and then went to Heaven to reign. At that point, the Gospel News was still local having only appeared on the Religious page which is was not of much interest to other Religions. Something else must have happened, or changed, because a decade of Apostolic preaching had only succeeded in making news in one segment of Religion. It affected only one Nation and it was still in bondage. So someone, at some point, must have taken the Jewish Gospel to the rest of the world for it to be a World Religion.

### Contemporary Concepts

For ten years the Gospel of John and Jesus affected the Religion and life of one Nation in one Province of Rome. There were Christians in every province, even in Rome itself, but none were doing anything that would make current news, much less any news of Historical Significance.

If this risen Messiah had come back from Heaven and reigned on earth, it would have been front page world news with Historical impact. If He had reigned in

Jerusalem, His will would have been done instead of Caesar's. Herod would have lost his religious job and Pilate's troops would have had to withdraw or be destroyed and those on Moses' seat would have been replaced. The Jewish King would have had a Jewish Cabinet. The Law of Moses would have become the law of the land. The Ten Commandments would have resided in the Capital Rotunda. All the Sabbaths - weekly, monthly and yearly - would have been observed by all Citizens whether they were Israelites or not. Only one Religion could be preferred and

practiced in all the land of Palestine, but would the King have extended his reign beyond the borders of David's fallen Kingdom to other nations of the world?

Only if His reign over the promised land was extended into other provinces of Rome could this Kingdom have impacted the world. If his reign had remained within the borders of Judea, He would have had war because Rome would not have allowed a province to succeed. If the Messiah had desired to enlarge His reign He must have conquered the additional territory and removed the king. Any such turn of events in Apostolic days would have become World Events with Historical impact.

There was nothing in the current events of the Apostolic days during the 40's of the first century that would have any effect on people outside of Judaism. If this Apostolic Gospel had continued to be preached to one nation, then no other nation would have been affected by it.

Consider how this Gospel of the 40's was perceived in current time, and how a reader of History might perceive it 2000 years later. Current observations declared that time would tell. A great Rabbi of Theology, Gamaliel, declared that the best way to evaluate this Messianic claim within Judaism is simply to leave it alone and watch and wait. If it was genuine then God was in it and you could not obstruct it and, furthermore, time would reveal where God stands on the issue - if it succeeded, then God was in it. This view, from a respected teacher of the day, meant that Authenticity was determined by success. This may have been rational logic, but how would success been defined?

In those days, among the people of that remnant, there had been hope of a Messiah and a few people had believed He was Jesus. However, the Crucifixion changed their hope completely. But then, the Resurrection revived that hope for them to believe in a Messianic Kingdom again. Whatever was their expectation, it would have had to be accomplished

before they would have succeeded. Gamaliel like other Jews of that day expected a King to come and reign.

This meant that anyone with Messianic claims would have succeed in restoring David's Kingdom unless, of course, God had not sent them. The criteria to determine authenticity of Messianic claims was based on whether they succeeded in bringing in the Kingdom and reigning on the throne. Signs and wonders were to be done by a Messiah (and Jesus had given signs) but the Messiah was to reign on a throne as well.

When Jesus gave signs, many believed though some gave other reasons for them. But when He did not bring in the Kingdom, they began to look for another. Three days later the Apostles picked up a 'fallen' Gospel and revived it with a Resurrection.

Gamaliel is simply saying that he is a Jew and a believer and has hope in God and the Scriptures of which he has a Doctorate of Divinity. But it was too early to determine the authenticity of the Apostolic movement by the signs and wonders being done among the remnant. There is no denying the signs and wonders being done by the Apostles, but we have no way of knowing if they are of God until the work succeeds or fails (like Moses in Egypt.)

Just what did Gamaliel and others expect to happen that would prove God was in them? Just what were the Disciples expecting to happen as a result of what they were now doing? Would either have been surprised for Jesus to come back to earth and reign?

The Disciples would not be surprised for that would have been according to their expectation. And other Messianic believers like Gamaliel would not have been surprised for that would also have been according to expectation - if indeed Jesus was the Messiah. The event of the 40's which impacted the world with the Gospel of Christ was the call and commission of Saul a student of Gamaliel to be a Christian Apostle.

This Christian Apostle was not sent to Baptize and make disciples of the Jews. He was sent to the uncircumcised world and not to the lost sheep of the House of Israel. This Apostle would impact the world of his day with the Christian Gospel which became the origin of Christianity as we now know it. He alone is the source of the transition of Christianity from one Nation to the world. The transition from the Jewish Religion to what became Christianity in other nations of the world - a Judeo-Christian transition.

Notice how Christianity, from its very beginning, never changed anything of this world; it only changed the people themselves. It did not affect the politics or

religion of the Jewish Provinces. Paul took it to the other provinces in Asia then Europe and then to Rome where he later died. But when Christianity went to the Gentiles it changed their religion, but not their politics. If Christianity was to impact the future of the world, it must move beyond the Jewish remnant to affect the world in some way.

Jesus had chosen Disciples in the days of his flesh (Hebrews 5:7) and sent them to the remnant of the fallen nation when he arose from the dead (John 20:21). Now Paul claims that the risen Messiah had sent him to all the nations of the world to preach his (Paul's) Gospel. Paul never knew Jesus in the flesh but claimed to have been given a Gospel to take to the world by the risen Christ.

Gamaliel and others were waiting for a political reign of a King before they would accept the reality of a Messiah. They didn't know that God's Spirit would change the person in Regeneration and then reign in his heart by Occupation - by virtue of having destroyed the enemy and brought in the Kingdom of God. If this were the Kingdom and if the reign began with the Spirit of God ruling in a person's heart, then Gamaliel was looking and waiting for something that would not come to pass because the work of God had already succeeded and was, in fact, still succeeding in Current Events. Likewise, if the Apostles continued to look for success in an earthly Kingdom they would never see it.

The Christian hope is not a revived Messianic hope. Rather, it is a new hope, a new covenant, and a new Kingdom, a new generation, a new creature, and a new inheritance which may be shared with all the world.

#### The Great Commission

Today we refer to the Apostolic Commission that Christ originally gave to his Jewish Apostles as The Great Commission. It was to be passed on from Generation to Generation as the primary task and purpose of the Church. This Commission sent His disciples throughout all the provinces of the Roman Empire, starting in Judea, to make Disciples from the Jewish Remnant and teach them Christian Doctrine based on a revived Messianic hope.

The twelve Apostles of Pentecost were sent to the Jews who rejected and killed them. No more Apostles were sent to take their place. So the point is, there would be no Christian Church today had Paul not been sent to the world.

This Commission of the twelve was to the same people of Israel that Jesus Himself, had been sent. That Commission had the same bar-code of circumcision on it when it was taken throughout the Roman world -

but only to the Bar Mitzvah of Abraham. The Apostles with this commission used circumcision as a bar-code to determine who they would preach to and who they would invite into the Church. As the Apostle to the world, Paul preached to everyone and stopped the scanning with bar codes to exclude a person from entering into the Church.

The Apostles with The Great Commission, were identified by the brand and mark of circumcision. It was the same one that God gave to Abraham 2000 years before. It's what God required for participation in the Mosaic Covenant. The original Apostles who carried out the Great Commission were circumcised and they were only sent to people who were also circumcised.

Since Paul claimed to be sent to the uncircumcised and not to the circumcision, it meant that he would go into all the provinces of the Roman Empire to make disciples for Christ and teach them Christian Doctrine. This Doctrine, however, would be very different because it was not a Circumcision Doctrine. Paul would make disciples among the uncircumcised - but unless he circumcised them, they were not subject to the Mosaic Covenant.

This resulted in two Christian Doctrines, two Christian cultures, two Christian Gospels, two Christian communities, two Christian lifestyles, and two Christian places of Worship.

There is a big difference in the people without Covenant and those who were Obligated to Covenant. The commission of the twelve was for a covenant people while the commission of Paul was for those without a covenant with God. Circumcision was the sign of that covenant and uncircumcision was a sign that you had no inheritance in Abraham. The Gospel given to the twelve declared a Revived Hope for the circumcised. The Gospel given to Paul was to people without hope, the uncircumcised.

The Gospel of the Great Commission was to a people in covenant with God who were adulterous and in need of reconciliation with God. The Gospel to the uncircumcised was to a people without God, without a Messiah and without a covenant or a promise. These people were without any hope in God. When the Gospel for the uncircumcised reached these people it would naturally result in two groups unless they were brought into the circumcised community and taught the Christian Doctrine of circumcision.

For many years everyone had been circumcised and subject to the Mosaic Law long before they had become Disciples or Apostles or Christians; now people are

becoming disciples who have never been circumcised and have no knowledge of the Jewish religion.

This will press a question never before faced by the Church. Should we circumcise these Disciples and teach them the Doctrine of the circumcised Christian? If not, then what do we teach them to observe? If each group (fold) is taught a different lifestyle then the Church will consist of two different groups worshiping and serving in two different ways and places. To have a unified community, it would be one group with one shepherd and one Christian (doctrine) teaching which results in all Christians having the same lifestyle.

If the decision was made to give the uncircumcised a lifestyle of their own exempting them from Sabbaths, Kosher Laws, and Temple Worship, it would mean the creation of two groups. The only way to have one group is to have the circumcised to join the uncircumcised.

Jesus had said that when other sheep came in there was to remain one fold. There exists only two ways to do this: One is to bring the Gentiles into the Jewish fold resulting in one fold; the other is to bring the Jewish fold into the uncircumcised Gentile community and have only one fold, one faith, one shepherd, one Baptism, one Promise, one Covenant, etc. Once the decision is made not to circumcise the Gentile for assimilation into the Jewish Church, there is only one way to have a common household of faith. That is, to assimilate the Jewish Church into the new community of uncircumcised Gentiles.

The Jewish Apostles had recommended exemption from the Covenant of circumcision for the Gentiles. Now Paul, the Gentile Apostle, recommends exemption from circumcision for all Christians (including the Jews). This meant that the issue of circumcision would disappear in the Church, including the observance of the Jew's Religion.

The Church was about twenty years old when circumcision became an issue to divide the Church. This is the first internal dissension faced by the infant Church. Previously all church conflicts had been from without the church.

A counsel was called to determine a resolution of the dissension over circumcision, but it resulted in Christians being tutored by different laws. The Law of Moses for the Judeo-Christian and the Law of Christ for the Gentiles.

Paul's commission was designed to remove Judaism, per se, from the family of God with the next internal conflicts being over the nature of Jesus, some three hundred years later.

In Acts, Chapter 15, the first church counsel was called by the Christian circumcision to decide the Christian lifestyle of the uncircumcision. The second Church counsel was called in 325 A.D. by an uncircumcised, unbaptized, Gentile Emperor to decide the nature of the life of Jesus, and determine if Jesus was the offspring of God, or the incarnation of God.

The first counsel would change the worship and lifestyle of all future Christians both Jew and Gentile. The second counsel would not affect Christian worship and lifestyles for it determined the nature of Jesus, not the nature of a Christian.

### The Greater Commission

We look back to the origin of Christianity and see it began with a Gospel taken to a Jewish remnant, about a Messiah for a Nation. But it was only local news covered by the local press until a much greater Commission, with a better Gospel was given to the world by Paul.

Peter's Gospel could only affect a few locals even when taken to the Diaspora in all the world. Paul's Gospel, on the other hand, would affect world news and establish Christianity as a world Religion. Peter's Gospel was to a fallen Nation under the curse of a Covenant in the Law of Moses. Paul's Gospel was, and still is, to a fallen world under the curse of death in the law of sin. Peter's Gospel cannot be preached to the world, but Paul's Gospel can be preached to the Jews because they are included in the world. The Jews are of the world and heirs of death with the world, but the world is not of the Jews and heirs of Moses with the Jews.

Paul explained that there was a common inheritance for all men in the promise that God made to Abraham before He ever promised to bless a nation. All men are heirs to the first promise because it was about Jesus who would redeem the world from death, which entered through Adam. There is a promise made to the Jews but there is also a promise made to the world. Paul taught the Christian Jews that they were heirs of the promise made to the world (Gentiles), not the heirs of their Fathers in the promise made to the circumcision.

If Paul is correct then Jews and Gentiles are heirs to the same promise which must not be Jewish and of the circumcision because Gentiles are heirs without circumcision. If the inheritance is the same then the Jew must be heir to the world promise. This is how Christianity came out of the original Pentecostal commission to the Jewish remnant and became a (world) Catholic religion.

It began as Good News to the hope of a Jewish remnant for the restoration of a fallen kingdom. It became the hope of the world for a Savior to restore life to fallen mankind.

This helps to understand how current events of 2000 years ago affected the people of Israel and reached the world to become the most influential of all Historical events.

The life and teaching of Jesus with his Death and Resurrection have produced more Historical analysis resulting in more diverse opinions than anything in human History.

We began by saying that Jesus did nothing worthy of note by historical journalists, such as win battles and establish kingdoms. But a divine journalist, such as Paul, who was sent by Jesus' Father, revealed that Jesus had indeed conquered a Kingdom and established His own.

Jesus is remembered today, more for what he taught than for anything that he did, yet no one ever did more, or better, or greater.

We have no historical evidence of Jesus as a carpenter using the tools of this world to build the things of this world. We do have spiritual evidence of a House for God in the hearts of men and a habitat for humanity in the Heart of God.

As Paul Harvey might say in his analysis of current events, "Maybe this news on page two will be more significant for future generations than page one headlines."

What Jesus did for the world was not even in the news of the Jerusalem Post, much less page one headlines. It was Paul (not Harvey) a journalist who made headlines out of the work of Christ which would benefit future generations as well as reach back to benefit the dead of passed generations.

Has anyone ever done anything more newsworthy or significant than Jesus?

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