

Aug. 2003 Bible Study Notes; Page 1 of 1

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PAUL THE REVELATOR

Unlike the other Apostles before him, Paul did not know Jesus in the flesh as the Messianic prophet to the Nation.

Today we can know about the works of Christ as a Prophet before He died by reading the testimony of Matthew, Mark, Luke and John but to know anything about the work of Christ as a Priest and King after He arose we must read the testimony of Paul.

Paul did not have the Gospels to read in his lifetime, but he knew the Apostles personally and learned about Jesus life before he died from them. However he said that he had very little contact with them, therefore his knowledge of Christ was by revelation from the risen Christ and concerned the Church and the Kingdom, not what he did on earth. The Church and the Kingdom did not exist in Gospel days. They were soon to come in the Resurrection.

Jesus had spoken of the Kingdom but His Disciples never understood anything He said until He spoke in parables and even then they asked questions that revealed how slow of heart they were to perceive.

Peter had fully believed that Jesus was the Messiah but tried to keep Him alive to reign on earth not knowing that Christ must die in order for the Kingdom to come. Paul never had this ignorance of Christ because he never knew Christ before the Resurrection.

Everyone who knew Christ in the flesh on earth before He arose with a spiritual body to reign in His kingdom were devastated by His death because they all thought that He would reign in the flesh.

Jesus had tried in vain to explain to them that His Kingdom was not in the flesh therefore would not come until after His resurrection.

After grieving for three days over the death of their Messiah they were joyful over His resurrection and He taught them for forty days about the things of His Kingdom and their Apostleship.

He explained that the Holy Ghost would teach them how to search the Scriptures to learn and to teach those

things pertaining to Himself as a Prophet, Priest and King.

Since everyone in the Kingdom were Jewish heirs and all the Apostles were sent to Jewish heirs with the Resurrection message all that they needed to know was that Jesus was The Christ.

This is why they spoke of the work of Christ in the flesh by signs and wonders which the Prophets had said He would do, but the people had rejected and killed Him just as the Prophets had said that they would do. But God had raised Him up which proves beyond a shadow of doubt that He indeed was The Christ.

Preaching that Jesus was The Christ was in no way good news to Gentiles but it was to the Jew and this is why they were sent as Apostles to the circumcised.

The first commission of the Church was to the Heirs of the Davidic Kingdom with the good news that Jesus was The Christ promised by God to their Fathers. The second commission of the Church was good news to the uncircumcised that they were heirs to this same promise.

The First Commission was given to Peter and the Apostles by Jesus before He left earth. The Second Commission was given to Paul by Jesus after He had ascended to His Throne to reign.

The Gospel's Glad Tidings in the First Commission was that Jesus, the Prophet from Nazareth, was indeed The Christ. The Gospel in the Second Commission was that Jesus is the Savior of the world. One commission was to a nation with hope from God's Word; the other was to the world which had no hope, being without God and His Word.

The Church was first sent to the nation that had talked to God face to face and who vowed to be good stewards of His physical kingdom on earth. However, that nation rejected the Church just as they did Jesus and the Prophets whom God had sent prior to the Church Commission. The Church suffered great persecution and loss of life in this commission with the last call to repentance before judgment fell.

The Church and the Kingdom had been in existence for many years before a door was opened for the Gentiles to come in. The Church had spoken only of Christ's earthly work and His resurrection from the dead. They had never spoken of anything that He did in

His death because they had only seen the work of Pilate at the cross. They did not know what God had done at the cross and neither did they know that Jesus had done a Priestly work in the Regeneration.

Jesus had spoken of being the Savior of the world by giving His life to ransom man from the fall but they understood the world to be the world of the Jewish Nation with salvation being from the fall of Israel and therefore for the Jew only.

Paul is given knowledge from the risen Jesus that he could not have received from the Jewish Apostles because they did not know about it.

Paul knew as much and more about the Jewish Bible as any of the Apostles but he had not seen and touched the suffering Messiah nor witnessed His death, burial and resurrection. He had only seen the risen King in all of His Glory.

Paul's knowledge of Christ related to the Church and Christ's Kingdom and things pertaining to God's work in and through Christ, not Jesus's earthly work..

Jesus revealed Himself to Paul on the Damascus Road which proved to Paul that He was indeed the Christ, but He also commissioned Paul with a ministry to the world and with power and knowledge to do the work.

Paul now knows who Jesus is but further revelation will reveal the work of Christ on the cross - in shedding His Blood and the work of Christ in His Resurrection in the sprinkling of His blood.

These things had not been made known to the Prophets when they had spoken of the coming of the Messiah and the things which He would do on earth. Neither had they been made known to the Jewish Apostles who were sent to the Lost Sheep of Israel. But now, they are being revealed to the Gentile Apostle sent to the world.

Knowing about this work of Christ which is unseen to the carnal eye meant that Paul knew something no one else had ever known, and since it is not subject to carnal observation like His work on earth it can only be known by revelation., This is why Paul said that his brief time with those who witnessed his carnal work had nothing to do with his knowledge which could only come by revelation.

Paul could have boasted in his knowledge of the Scripture or his righteousness or his circumcision, but others likewise could boast of such things. Therefore

he boasted only in the cross, something no one else could do because no one else knew what God had accomplished there.

When Paul received his revelation from Jesus The King speaking from Heaven he was the only one who could boast, but as others believed Paul's Gospel he becomes the First among many to glory in the Cross.

The other Apostles had heard Jesus speak on earth, and since Pentecost the Holy Ghost had corrected their misunderstanding of his words as well as teaching them many things about the Kingdom, but Paul had been taken to Heaven and taught things (unspeakable) never spoken before.

God had come to earth to give Moses the Revelation of the Kingdom of God on earth, but God brought Paul to Heaven to give him the Revelation of the Kingdom of Heaven.

Paul spoke of his knowledge in Christ as a mystery, because others were ignorant of it. The mystery not only made it possible for him to know of the Ransom paid in full on the Cross but why it had to be paid before the Kingdom could come; and knowing what had been paid, it would reveal for whom it was paid. The mystery therefore involved what happened when Christ died and why He died and for whom He died.

Once you see life given (blood shed) as a ransom price for the sin of the world you know the mystery, because you know all the world are heirs (not just Jews) and that salvation is not by forgiveness of sins (or repentance or water baptism) for such salvation existed before Christ and without a ransom payment.

The ransom is necessary for the salvation of the world but not necessary to save sinners from their sins, only necessary to take away the sin that caused the world to perish. Sins had been forgiven by God for individuals and nations. But the ransom in Christ took away the sin of the world.

We see from the scriptures the Divine activity between God and man where sins are being forgiven. But we have never seen or heard of anything like that which Paul preaches (I Cor. 2:9).

God had never done anything about the sin of the world in Adam, he only dealt with the sinning of fallen man.

A fallen man may be forgiven, cleansed, purged, consecrated, sanctified, or have any or all atonement.

But he is still fallen, only redemption can save and restore a fallen man.

We see Jesus himself as a prophet before He became a Priest offering forgiveness to individuals and to the Nation of Israel but nothing was offered to the world until there was Eternal Life.

Whatever you may understand that Jesus is offering the people during His day in the flesh, He does not give to the world. He restricts His Apostles to the chosen nation even after His resurrection.

The mystery revealed to Paul brought in the whole human race as beneficiaries to the life of Christ laid down at the Cross. Paul did not say that God had revealed the Son to him but that God had revealed His son in him.

This we see when Christ was revealed to him on the Damascus Road in the flesh and then when the Mystery was given in his Commission by words spoken from Heaven when Paul was in the Spirit.

When the Son was revealed to him on earth, this was his Testimony to the Jews. When the Son was revealed in him (or when the Knowledge of Christ is given) then the mystery becomes his Testimony of God concerning Christ as Savior of the world.

The Gospel that Paul preached to the circumcised was no different than the Gospel that Peter and the others had preached but the Gospel that Paul preached to the Gentiles was different than the Gospel that Peter had preached to the Gentiles.

There is no Mystery in the Gospel of Christ as preached to the unbelieving Jewish Nation in the first century because it does not contain any knowledge that the Cross is the source of Redemption and that Redemption is for everyone who believes (Jew first then Gentiles).

The Mystery does not come into the Gospel Message until Paul. The Mystery is not in the Commission given by Jesus on earth to His Disciples, neither is it found in the Commission given by Jesus after His Resurrection to His Apostles as He sent them only to the Jews. It is not revealed to Peter when he was sent to a Gentile believer (a just man). The Mystery was first revealed in the Apostolic Commission given for the Gentiles and Paul was first to have this commission.

Preaching the Mystery to an unbelieving Jew would not result in the offense that resulted from preaching the

Resurrection because the Mystery does not implicate the Jew as a murderer and the cause of the Cross, rather an heir to its benefits.

But Paul said that when he preached the Mystery to the Jewish believers in the Church that it did produce offense. This is because the Mystery equally provides the benefits of the Cross to everyone and the inheritance is Life as well as forgiveness. There is no difference in the Children of God whether circumcised or not..

This would naturally offend those Jews who sought to keep their Jewish identity within the Church and thus making a difference.

The charter members of the Body of Christ saw themselves as different from other Jews - not by circumcision but by their faith in Christ; and they saw themselves as different from the Gentiles by circumcision and Faith. When the Gentiles came to faith in Christ, however, they kept the difference of circumcision. So when the Holy Ghost forbid circumcision for the Children of God, the difference continued and dissension and offense arose over the matter of circumcision.

The knowledge of just what is the inheritance of the Church in the Kingdom of Christ would show how irrelevant Circumcision really is.

The inheritance is Life Itself, not a new way of life.- Not the continuation of your previous life. If so, then Gentiles would continue in the life of their Uncircumcision and Jews would continue in the life of their circumcision.

The Mystery reveals that Christ tasted death for all on the Cross (not just the Jew) and that He died for all so that they might have life as a gift from God.

There is no difference in the race or the promises of God to those who have this life. They are all of one blood and new creatures of the same race and heirs to the same promises of God.

The circumcised Christian thought that he had promises that the uncircumcised did not have, therefore he would naturally want to hold on to any inheritance that he had because of his circumcision into the first Covenant.

Paul would declare all within the Church are heirs in Christ to the new Covenant and that no one can possess an inheritance from both Moses and Christ. While it is true that the uncircumcised Gentile has

nothing in Moses it is also true that the circumcised Jew has nothing in Moses.

The Jew cannot bring anything of his former life into the Kingdom any more than a Gentile. The Jew cannot bring in his Jewish birthright, for all in Christ are born again. The Jew loses everything related to his flesh birth just as does the Gentile. There is no difference.

The Redemption from death in Adam has a picture or shadow in the Redemption from bondage in Egypt. All the Redeemed were saved alike by the Blood of the Passover Lamb and they all came out of Egypt and all were under the same cloud and all ate the same manna and all drank from the same smitten rock. We can find no difference in those circumcised or those uncircumcised. They are one in the Church in the wilderness.

Now there were those who were already circumcised when the Passover Lamb died and there were those in the wilderness who were not circumcised at the time of Redemption and there were those born in the wilderness which were not circumcised until they crossed Jordan.

Since circumcision apparently has nothing to do with Redemption, the Redeemed of the Church in the wilderness circumcised no one, but did those who were circumcised prior to Redemption have any greater claim to the benefits than those who were still uncircumcised? Since circumcision availed nothing in the wilderness Church then those who were circumcised must count themselves as uncircumcised but the uncircumcised are not to reckon themselves as circumcised. Whether circumcised or uncircumcised they were all heirs to the same promise.

Paul had to explain to the Jewish believers that they were heirs of the promise which God had made to Abraham in Uncircumcision and this inheritance was by Faith, not by the circumcision which made them heirs to the promise that God made to Abraham in circumcision. Now both Jew and Gentiles are fellow heirs of the same promise which was made to the uncircumcised, not to the circumcised.

A Jew who was circumcised before Christ built the Church must see that circumcision plays no part whatever in Redemption. Just as there is one God, one Body and one Father there is only one Hope, because there is only one Faith in the same Promise.

It is not that the circumcised are heirs to one promise while the uncircumcised are heirs to another, rather that they are fellow-heirs of the same promise in Christ (Ephesians 3:6) which was made to Abraham before he was circumcised (Romans 4:11).

If you bring both promises into the Church then the Church will be divided by circumcision for it is the sign of inheritance in the First Covenant. If the Church had only one promise then naturally all are heirs to this one promise and since it is the promise made to the uncircumcised about the New Covenant in Christ, those with the promises made to circumcision about the First Covenant in Moses must of necessity count their circumcision to be uncircumcision.

The bottom line with Paul is that there is but one inheritance for the Children of God, not one for the Jew and one for the Gentile but one for both because both have now become one in Christ.

The question in the First Church Council was about these two promises but the Church at that time did not have the Gentile Commission and the Mystery. It still operated on the circumcision Commission to the Jewish Nation and therefore they saw only One Promise for the Church and that was the promise to the circumcision. They did not know that there was even a promise to the uncircumcised. Therefore they sought to make the Gentiles fellow-heirs with them in the First Covenant Promise. This would of course be the right thing to do if you were ignorant of any other promise.

Since the Holy Ghost had opened the door to the Church and given Gentiles the Holy Ghost just like the Jews then apparently they are heirs with us in the Mosaic Covenant and must be circumcised.

The Church in its First Council believed in only one promise for the Christian but it was the promise made to the Jew and the Holy Ghost who had opened the door and brought in the Gentile forbid them from giving them the promise of circumcision. Paul explains in his Galatian Epistle why this happened.

There is indeed only one promise for the Church but it is the one made to uncircumcision rather than the one made to the Jews. In other words, the one promise which the Church has is that which God made to the world not the one God made to the Nation. The Christian Jew who is circumcised must reckon himself uncircumcised and become an heir of the world (Rom. 4:13) with the Gentiles.

This world of which Paul says is an inheritance is the new world which is given to those in Christ. Since

all that the Church possesses is in Christ then why continue to circumcise your children to claim a promise made to Israel in Moses?

For many years the Christian Church was 100% circumcised and married to Moses in the First Covenant which meant that all were heirs to the same promise. In those days when there was only one promise to the Church heirs it was the promise that God had made to the circumcised. Naturally the Gentile would have to be circumcised if they are to be heirs with Israel.

When the Gentiles were prevented from the inheritance of circumcision it was a mystery as to what was the inheritance of the Gentiles. Since inheritance is by promise and the Gentiles cannot get in on the Jewish promise, then they have no inheritance, but Paul gives them an inheritance in the promise of God concerning Christ that God promised the world before circumcision even existed (Genesis 12:3).

Now the Church in those days was not aware of such a promise. The Jews in the Church only honored the promise to them and of course the Gentile being without the Word of God did not know about either promise.

So the Church continued with the promise to the Nation while the Gentiles Christians are left without a promise. This puts a difference between Jew and Gentile Christians with one being an heir and the other without inheritance. If the Gentile is not an heir with the Nation then what is he an heir to?

Paul explained that the Gentiles were in Christ which meant that they were not without Covenant or without God or without Hope or without Promise or without Inheritance, but being in Christ makes them heirs to the inheritance that God had promised anyone who was In Christ.

Paul explains that the promise of a new world (Romans 4:13) was not to come through the nation rather through Christ, therefore being in Christ makes one an heir, not being in the Nation. This meant that the promise to bless the nation in this world did not annul the promise of a new world. Since the promise to bless the world was to Christ (to one seed not the many) then in order to be an heir one must be in Christ (not in Jacob).

Since all in the Church are in Christ by virtue of Birth (not circumcision) they all are heirs to the same promise that God made to the world (not to the nation). Which means the uncircumcised are heirs with Christ in the Church and it would not change their inheritance if

they were circumcised because the Church inheritance does not come through the nation but through Christ. If they were circumcised it would profit them nothing because there is no promise in the Church of Christ for the circumcision like it was for the Church in the wilderness.

All the promises to the church in the wilderness were to those circumcised in Abraham and baptized in Moses, and related to the Land in the physical kingdom of God on Earth. All the promises to the church of Christ are to those uncircumcised in Abram and baptized in Christ and relate to eternal life in the Kingdom of Heaven. Circumcision was essential for the church in the wilderness to possess their land. For the church in Christ to possess Life, circumcision or uncircumcision did not matter.

This revelation of a promise to the world in Christ will make circumcision to be of none effect in the Kingdom of Christ therefore those in Christ who are circumcised and married under the First Covenant are to count themselves uncircumcised (because one cannot be uncircumcised) and understand that life in Christ means death in the flesh (Circumcision) therefore by death they are free (from the first Covenant) to be remarried in Christ (the second covenant) with the Gentiles. (Rom. 7:4)

Since their circumcision avails nothing in the Church why circumcise your children? They can't get anymore from circumcision than the father.

The only inheritance for those in Christ is that which God promised to the uncircumcised and it comes through faith as did all of Abraham's blessings. None ever came because of circumcision.

When Peter and Paul preached the Resurrection to Jews, it offended them because it made them murderers. But Paul did not preach uncircumcision to unbelievers rather to the Christians that were circumcised and it offended those who were too proud to let it go resulting in persecution for Paul.

God made a promise to restore Life to fallen man when he drove him from the Garden to return to the dust. At this time man did not need a new world only a new life. But when God destroyed the world in Noah's day we see a need both for a new man and a new world.

Both the man and the world would be restored by the seed of the woman, not the seed of the man. Therefore God promised Abraham a daughter who would birth a son for God without the seed of man.

This would be the chosen seed to bless everyone and make all things new.

Then God promised Abraham a son in the womb of Sarah from the seed of man who would be the seed from which one nation would be chosen to represent God among the nations of the world.

The sons of Abraham received a Kingdom from God and Moses was the revelator. The sons of God (Jn 1:12) received a Kingdom (Heb. 12:28) and Paul was the Revelator.

The Pentecostal Church did not have Paul with his revelation and a commission to people in darkness. They had the 12 apostles and a commission to a people blind to their spiritual adultery. This was the same commission given to all of God's servants to the nation since Isaiah, and would result in rejection and stonings.

Had the church continued to go to the Jew only, it would have perished. Jesus had well prepared His Jewish Apostles for the same rejection that He had received. But when Paul was called and sent to those in darkness that had never heard about the God of Abraham, it was predicted that they would hear and believe.

After 70 A.D. and the destruction of the Jewish nation there was scarcely any Jews left to go to and The Church now becomes salt and light to the world.

Such a unique commission requires a unique revelation which was given to Paul for a testimony to the world about the love of God to provide redemption from the Fall.

Paul's gospel was Good News to everyone in Adam because all were dead, and Paul's gospel makes Good News out of the cross because Christ died for all.

The Cross was a mystery known only by God until revealed to Paul to be preached to all the world.

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