

## *Apostles Converted?*

Luke 18:31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And ***they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.***

John 6:15 When Jesus therefore perceived that they would come and ***take him by force, to make him (John 18:36) a king***, he departed again into a mountain himself alone. DA 378.1-4;379.2-390.1;697.2. Luke 24:21.

John 11:48 If we let him thus alone, all men will believe on him: and ***the Romans shall come and take away both our place and nation.*** 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and ***that the whole nation perish not.*** John 18:33-37.

Note: The Apostles certainly didn't believe the OT of Christ's real purpose, they wanted a temporal King and kingdom *Mark 9:34*, to be relieved of the roman yoke, not the bondage of sin. They were not converted.

Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and ***when thou art converted***, strengthen thy brethren.

James the paternal younger brother of Jesus. 2:19 Thou believest that there is one God; thou doest well: ***the devils also believe***, and tremble.

Note: Is it enough to believe in Jesus! The devils knew who He was.

Luke 20:14 "that the inheritance may be ours" Matt. 11:12 . . . the kingdom of heaven suffereth violence, and ***the violent take it by force.***

James 4:1 From ***whence come wars*** and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and ***desire to have, and cannot obtain***: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, ***that ye may consume it upon your lusts.*** 4 Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Note: So it is illustrated with the unconverted. Matt. 24:49-51. They practice the same after hearing of Christ as before, instead of obeying from the heart. “He (Satan) proposes to lead them against the camp of the saints and to take possession of the City of God.” GC 663.1

### ***Still Not Converted.***

Apostles and Paul—Acts. 10:10-17;11:1-18; (*Gal. 2:11 Peter in open rebellion Of Christ’s command*), 15:7-29; 21:15-28, 18, 21\*,28-32 (the Apostles in open rebellion of Christ’s command see 1John 3:15 No less violation of the 6th and 9th Commandments than David and Uriah 2Sam 11:14,15). For Jesus taught them Dan. 9:27 he shall cause the sacrifice and the oblation to cease, Hosea 2:11 etc. Matt. 28:19 go to all Gentiles. But why did not the Apostles take responsibility for directing Paul to cleanse himself and for their advice to bring Greeks into the Temple. *They well knew as did Peter* what the reaction of the Jews would be, Acts 11:2,3;15:7. Why did not they appear at his trials before Agrippa and Caesar. “Works meet for repentance.”

“ . . . I believe that God has given them a work to do, but ***if they are not fully consecrated*** to God at all times, ***they will weave self*** and their peculiar traits of character ***into*** what they are doing, and will put their ***mold*** upon the work, and ***fashion men in religious experience after their own pattern.*** . . .” *Review and Herald, March 25, 1890.* {CW 34.1}

***The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer.*** {LP 213.2}

Not Christ’s Directive.

Gal. 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who

seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; ***that we should go unto the heathen, and they unto the circumcision.***

Note: Is here to be found the reason for Paul's revelation of Jesus on the way to Damascus? For the disciples would not go to the gentiles. They refused to believe their house was desolate, they refused to leave Jerusalem and their envy of Paul all culminated in Acts 21. But why is it they were quiet for so long? Peter 30 plus years and John some 60.

Phil. 1:15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 The one preach Christ of contention, not sincerely, ***supposing to add affliction to my bonds:*** 17 But the other of love, knowing that I am set for the defense of the gospel.

Col. 2:18-23.

#### Pauls Temptation.

Note: Like Jesus' temptation in the wilderness, He was offered the whole world "all these" "will I give thee." Which Christ had come to obtain, so to Paul's work was to unite Jew and Gentile in Christ. It must be noted he was commissioned by the Apostles to preach exactly what he had. Acts 15:2,19-22. Eph. 2:15; Rom. 11:11-25. Jew and Gentile were to unite but not this way, those that keep the ceremonial law (feast day today) and those that do not. None were to keep them for these pointed to Christ:—

Heb. 7:12 "For the priesthood ***being changed,***" from man to Christ, "there is made of necessity a ***change also of the***" (ceremonial/sacrificial/feastday) "***law.*** . . . 19 For the law" (ceremonial/sacrificial) "made nothing perfect, ***but the bringing in of a better hope did;*** by the which we draw nigh unto God. . . . 10:1 For the law having a ***shadow*** of good things to come, and not the very image" (Col. 2:16,17) "of the things, ***can never*** with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers ***once purged*** should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but ***a body*** hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book" (the book of Moses) "it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering

for sin thou wouldest not, neither hadst pleasure therein; which are offered by the” (ceremonial/sacrificial) “law; 9 Then said he, Lo, I come to do thy will, O God. He ***taketh away the first, that he may establish the second.*** 10 By the which will we are sanctified through the offering ***of the body of Jesus Christ once*** for all. . . 14 For by one offering ***he hath perfected for ever*** them that are sanctified. . . 26 For if we sin wilfully after that we have received the knowledge of the truth, ***there remaineth no more sacrifice for sins,*** 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, **who hath trodden under foot the Son of God,** and ***hath counted the blood*** of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? . . . 12:4 Ye have not yet resisted unto blood, striving against sin.

Note: Who's blood have we not resisted unto against sin, If we Love Him?

Acts. 21:21 “And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to ***forsake***” (1Cor. 7:18,19.) “***Moses***” (Acts 15:21), “saying that they ought not to circumcise their children, neither to walk after the customs.” (Acts.15:10;Heb.7:12,19;10:9;2Cor. 3:13;Gal.5:11;Phil. 3:1-10). 22 “What is it therefore? ***the multitude must needs come together:*** for they will hear that thou art come. 23 ***Do therefore this that we say to thee:*** We have four men which have a vow on them;”

Note: Let us throw Paul out to gain our countrymen to Christ! Was Paul expendable (Acts 24:13,14) in Christ's eyes? James was the first, then Stephen Acts 6:13,14. Not Only did the Disciples pursue this course but forced Paul to compromise Christ's teaching sending him to the temple to observe the things Jesus removed. EGW Said of their direction “the advice given was not consistent with that decision” (Acts 15) “which **had also been sanctioned** by the Holy Spirit. The Spirit of God ***did not prompt this advice.*** It was the fruit of ***cowardice.***” and of Paul that “he was not ***authorized*** of God to ***concede*** so much ***as they had asked.*** This concession was ***not in harmony with his teachings,*** nor with the firm integrity of his character.” {LP 212.1; 213.2} What was the result? “But ***instead*** of accomplishing the desired object, ***these efforts for conciliation*** only precipitated the crisis, ***hastened*** the predicted sufferings of Paul, ***separated*** him from his brethren in his labors, ***deprived*** the church of one of its strongest pillars, and ***brought sorrow to Christian hearts in every land.***” {LP 214.1} I've heard from an elder “the apostles were saved” in spite of and during their mis-treatment of Paul. Really, then why did they repent of that treatment? Almost all the Apostles forsook Paul ***2Tim 4:9-11,16\****; Rom. 11:3; Gal 4:16; Acts 20:26.

Note: No appreciation for Pauls' effort and gifts from the churches he raised of the Apostles.

1Thess. 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered *like things of your own countrymen*, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 *Forbidding us to speak* to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Gal. 2:18 For *if I build again* the things which I *destroyed*, *I make myself a transgressor.* 5:11

“. . . But *instead of accomplishing* the desired object, *these efforts* for conciliation only *precipitated* the crisis, *hastened* the predicted sufferings of Paul, *separated* him from his brethren in his labors, *deprived* the church of one of its strongest pillars, and *brought sorrow* to Christian hearts in every land.” { LP 214.1 }

Note: “these efforts for conciliation” Acts 21:22 “the multitude must needs come together,” *by who?* the Apostles! They “*precipitated* the crisis” otherwise his sufferings would've come at some other time and by some other way and not by his own brethren. The Apostles did not come to the Aid of Jesus, nor Paul during their trials.

**Precipitate:** Verb. cause (an event or situation, typically one that is bad or undesirable) to happen suddenly, unexpectedly or prematurely.

NOTE: The Apostles knew full well what the Jews had done to put Jesus, James and Stephen to death. How would you, could you, conciliate with these that had *NOT repented*. This is happening today with SDA's and sunday churches. As tried by Luther with Rome that killed dissenters—Sabbath Keepers.

Note: Now we are fully prepared to appreciate the warnings of God for Paul's trip to Jerusalem, and of those who Begged him not to go. Acts 20:23,25;21:11-14.

Pauls History. Acts 9:23-2Cor. 11:26,32;Gal.2:4;

Note: All this brought on at the Disciples hands! Had they truly given up their plans for a temporal kingdom. Why were they still in Jerusalem Acts 21 for in Acts 1:4,8 they were to depart. Was this to gain influence and position among the Pharisees? The Apostles cut Pauls' ministry short, were working against Christ. The Romans had no reason to arrest Paul. *Acts 26:32*. It was a matter of

convenience to charge Christians through Paul for burning of Rome by Nero. “If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.” {6MR 206.1}

*2Tim. 4:9 Do thy diligence to come shortly unto me: 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. . . 16 At my first answer (Acts 9:22; Rom. 11:13) no man stood with me, but **all men** (Acts 9:26) **forsook me: I pray God that it may not be laid to their charge.** 17 Notwithstanding **the Lord stood with me, and strengthened me; that by me the preaching might be fully** (Col. 2:14-17; Eph. 2:15 **not** Acts 21:22) **known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.** 18 **And the Lord shall deliver me from every evil** (Rom. 7:21) **work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.** See Luke 6:22 Blessed are ye, when men shall **hate you**, and when they **shall separate you** from their company, and **shall reproach** you, and **cast out your name as evil**, for the Son of man's sake. Written approximately., A.D. 66 just before Pauls death 66-68.*

Note: One Need only look to the Old Testament to see this principle play out over and over in the history it chronicles of compromise between the Jews and the nations they were brought in contact with. Here is the reason why most of the Jews failed to return to Jerusalem in Ezra's day, why they chose an earthly King in Samuel's day, why they chose false prophets and alternatives forms of worship. It is why we're seeing this very principle play out today.

The English Reformers, while **renouncing** the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. ***It was claimed that these things were not matters of conscience; that though they were not commanded in Scripture, and hence were nonessential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.*** { GC 289.1}

Note: “It is worthy of notice that at least one of the reformers of considerable prominence—**Carlstadt**—**was a Sabbatarian**. It is impossible to read the records of the Reformation without the conviction that Carlstadt was desirous of a more thorough work of reformation than was Luther. And that while **Luther was disposed to tolerate certain abuses** lest the Reformation should be endangered, Carlstadt was at all hazards for a **complete return to the Holy Scriptures**. {1873

JNA, HSFD 449.1}

As the Protestant churches have been seeking the favor of the world, *false charity* has blinded their eyes. They do not see but that it is right to believe good of all evil, and as the inevitable result they will finally believe evil of all good. . . { GC 571.4}

***Finally Apostles Converted.  
And Repented!***

2Peter 3:15 And account that the longsuffering of our Lord (ceremonial law) is salvation; even as *our beloved brother Paul* also according to the wisdom given unto him hath written unto you; 16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable *wrest, as they do also the other scriptures, unto their own destruction.* Written approximately., A.D. 66.

Wrest: to distort the meaning or interpretation by force.

1John 3:15 Whosoever *hateth his brother is a murderer:* and ye know that no murderer hath eternal life abiding in him. . . 4:20 If a man say, I love God, and hateth his brother, *he is a liar:* for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? John 8:31 Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples* indeed; 15:14 Ye are my friends, *if ye do whatsoever I command you.* Written approximately., A.D. 90 some 22 years after Pauls death.

Note: After all the Apostles did to stop/hinder Pauls ministry, Christ's Gospel, these two quotes show repentance on the part of these Apostles. Peter never commended Paul until now, and John writes from experience of the hatred/envy that existed in his heart. Paul had success with the Gentiles the Apostles had not much with the Jews.

Note: Continue in His word and Do whatsoever He commanded? Prophecy and Principle.

***But when are they and We saved?***

We are *never to rest in* a satisfied condition, and cease to make advancement, saying, "I am saved." When this idea is entertained, the motives for watchfulness, for prayer, for earnest endeavor to press onward to higher attainments, cease to exist. *No sanctified tongue will be found uttering these words till* Christ shall come, and we enter in through the gates into the city of God. *Then,* with the utmost

propriety, we may give glory to God and to the Lamb for eternal deliverance. As long as man is full of weakness—for of himself he cannot save his soul—he should *never dare to say, "I am saved."* {1SM 314}

*It is not he that putteth on the armor that can boast of the victory; for he has the battle to fight and victory to win. It is he that endureth unto the end that shall be saved.* The Lord says, "If any man draw back, my soul shall have no pleasure in him" (Hebrews 10:38). If we do not go forward from victory to victory, the soul will draw back to perdition. We should raise no human standard whereby to measure character. We have seen enough of what men call perfection here below. God's holy law is the only thing by which we can determine whether we are keeping His way or not. If we are disobedient, our characters are out of harmony with God's moral rule of government, and it is stating a falsehood to say, "I am saved." No one is saved who is a transgressor of the law of God, which is the foundation of His government in heaven and in earth. {1SM 315.1}

1 Kings 20:11 And the king of Israel answered and said, Tell him, *Let not him that girdeth on his harness boast himself as he that putteth it off.*

Note: "cease to make advancement" in Character and Christian experience in principle.

Eph. 6:10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 *Put on* the whole armour of God, *that ye may be able to stand* against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore *take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.* 14 Stand therefore, having your loins girt about with *truth*, and having on the breastplate of *righteousness*; 15 And your feet shod with the preparation of the *gospel of peace*; 16 Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of *salvation*, and the sword of the *Spirit*, which is the word of God: 18 *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;*

*Today Pauls writing are still Wrested.*

There are many who try to blend these two systems, *using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.* The distinction between the two systems is broad and clear. The *ceremonial* system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This *ritual* law, with its sacrifices and ordinances,



was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ “took ... out of the way, nailing it to His cross.” Colossians 2:14. But *concerning the law of Ten Commandments* the psalmist declares, “Forever, O Lord, Thy word is settled in heaven.” Psalm 119:89. And Christ Himself says, “Think not that I am come to destroy the law.... Verily I say unto you”—making the assertion as emphatic as possible—“Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. Here He teaches, not merely what the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. { PP 365.1 }

Luke 20:14 “that the inheritance may be ours” Matt. 11:12 . . . the kingdom of heaven suffereth violence, and *the violent take it by force.*

But *today* in the *religious world* there are multitudes who, as *they* believe, *are working for the establishment of the kingdom of Christ as an earthly and temporal dominion. They desire to make our Lord the ruler of the kingdoms of this world, the ruler in its courts and camps, its legislative halls, its palaces and market places. They expect Him to rule through legal enactments, enforced by human authority. They expect Him to rule through legal enactments, enforced by human authority. Since Christ is not now here in person, they themselves will undertake to act in His stead, to execute the laws of His kingdom.* The establishment of such a kingdom is what the Jews desired in the days of Christ. They would have received Jesus, had He been willing to establish a temporal dominion, to enforce what they regarded as the laws of God, and to make them the *expositors* of His will and the agents of His authority. But He said, "My kingdom is not of this world." John 18:36. He would not accept the earthly throne. {DA 509.2} {GC 587.1; 588.3—for a millennium}{5T 712.1; 714-715.1}{GC 603.2} {TM 366.1} {2SP 14.1}