

translated Master, but in this usage Master is used in recognition of His authority rather than His instruction as the Master Teacher. Luke is the only one in scripture to use this Greek word.

Let's read a few verses in LUKE 5 to point out the differences between a Master Teacher, and a Master of authority. And what we are about to read is one of the stories peculiar to Luke. So when we finish reading these verses I think it will be evident who the eyewitness was that told Luke this story. LUKE 5:1 *And it came to pass, that, as the people pressed upon him to hear the word of God, (Imagine hearing the word of God taught by The Word of God Himself, the Master Teacher!!!), he stood by the lake of Gennesaret, 2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (Jesus was the Master Teacher instructing the things of the word of God unto the people here.) 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, (this word Master is epistates number 1988 in The Strong's Greek Concordance, here used in recognition of His authority), we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. (Simon here is Peter, who, if you will notice, didn't really follow Jesus' instructions. Jesus instructed Peter to ...let down your nets... meaning more than one net. Simon halfway complaining answered Jesus saying ...we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. A net is not the same as nets is it?) 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake. 7 And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. (In EPHESIANS 3:20 we read of ...him that is able to do exceeding abundantly above all that we ask or think,... and here Peter, James and John experienced this first hand.) 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (The Greek word for "sinful" is hamartolos {ham-ar-to-los'}, number 268 in The Strong's Greek Concordance; a word found forty-seven times in New Testament scripture most commonly translated as "sinners." The Apostle Paul wrote in 1 TIMOTHY 1:15 *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; (hamartolos) of whom I am chief.* Luke was guided of the Holy Ghost to use this word hamartolos eighteen times in his gospel of LUKE, and eighteen is the number of BONDAGE. When Peter confessed ...I am a sinful man, O Lord... he was saying that he was under the bondage of sin. ROMANS 6:23 tells us: *For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.* Luke used the Greek word hamartolos {ham-ar-to-los'} more than any other writer of scripture.) 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, (called "the sons of thunder" in MARK 3:17), which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him.*

Who do you suppose told Luke this story? It had to be Simon Peter himself, and he told Luke that he said to Jesus: ...*Depart from me; for I am a sinful man, O Lord.* This was when Peter confessed his sins to the Lord. We all remember the day we got saved. Here is where Peter gives his testimony to Luke of when he got saved, and Luke wrote it down. Furthermore notice here we find that Peter had listened to the Master Teacher's lesson taught from Peter's own ship by the Lord Jesus Christ. When Peter confessed ...*I am a sinful man, O Lord...* he acknowledged that Jesus was the Lord, the Supreme in Authority. Later in LUKE 9 we read the following: LUKE 9:18 *And it came to pass, as he (Jesus) was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?* (Brother Hawkins in his study book of LUKE notes that more than the other Gospel writers, Luke records Jesus' times of prayer, because the gospel of LUKE pictures Christ as a man. We highlight this point as it also gives us a glimpse into the character of Luke. Recall some prayers, and prayer times that Luke previously recorded in his Gospel According to St. LUKE. In LUKE 1:8-11 that it was at the time of incense when all the people were praying that the angel

Gabriel appeared unto Zacharias the father of yet to be conceived John the Baptist. Later in LUKE 1:46-56 we read of the prayer of Mary the mother of Jesus who magnified the Lord with rejoicing. In LUKE 2 Simeon, that just and devout man who was revealed by the Holy Ghost that Jesus was the Messiah, lifted up his voice in praise as thanks God for being able to see Jesus in LUKE 2:28-32. And as we progress with our thoughts about the character of Luke, we too will notice the many times he makes mention of a particular prayer. Brother Hawkins found Luke mentioning the prayers of Jesus more than any of the other Gospel writer, but Luke also noted the times of prayer, and certain other prayers of those he wrote about both in LUKE, and in ACTS. Simply put we must note as Luke followed Paul, he also very closely followed Christ, and became himself a prayer warrior like he was taught by our beloved Apostle Paul. This was part of what it was to be a “fellowlabourer” with Paul as is recorded of Luke in PHILEMON 1:24. Stated another way, there is no way Luke could have penned his Gospel of LUKE, and the book of ACTS without much prayer. Thus we note Luke himself was a prayer warrior.) LUKE 9:18 *And it came to pass, as he (Jesus) was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said,* (the “they answering” were Jesus disciples with the following answers:), *John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them? But whom say ye that I am? Peter answering said, The Christ of God.* (Note here that it was Peter alone who answered this question of Jesus. Now for a moment turn to JOHN 6, where we read starting in JOHN 6:67 *Then said Jesus unto the twelve, Will ye also go away. 68 Then Simon Peter answered him,* (again notice that Jesus asked the twelve this question, but it was Peter alone who answered:) *Lord, to whom shall we go? thou hast the words of eternal life, 69 And we believe and are sure that thou art that Christ, the Son of the living God.* Peter became the spokesman for the twelve.

The point of reading these verses is to show that Peter acknowledged Jesus to be a Master of Authority, and a Master Teacher, and Christ the Son of the living God. In return The Master Jesus made Peter a fisher of men, but it took the power of the Holy Ghost to bring Peter to this place. And it was Luke who documented how, and when this happened in the book of ACTS. Remember what we read in LUKE 5:10 *And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

We will look at some verses in ACTS to see how Peter became a fisher of men, and in so doing we will point out several sermons documented by Luke. I am still doing the research on this, but a very large portion of what Luke wrote in both LUKE and ACTS were sermons, or parts of sermons. We must point out that Luke took good notes on the Holy Ghost sermons he heard, or was told about. It was from these notes that Luke took from “eyewitness” accounts, and from those who were “ministers of the word” written about in LUKE 1:2 that Luke could later “write in order” (LUKE 1:3) the events recorded in both LUKE and ACTS. With these thoughts in mind then it must have been “minister of the word” Peter who told Luke about the sermon the Holy Ghost inspired him to preach on the day of Pentecost in ACTS 2:14-36. The end result of this sermon is recorded in ACTS 2:41 *Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.* Marveling at this result, the word of Jesus we just read in LUKE 5:10 must have then loudly echoed in Peters ears: *...And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.*

In ACTS 3:1-11 we are told the story of a certain lame man who was healed at the temple in Jerusalem. ACTS 3:6-8 summarizes it this way: *6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.* This miracle healing attracted a crowd, and Peter, full of the Holy Ghost, preached them another impromptu Holy Ghost inspired sermon, which Luke recorded in ACTS 3:12-26. Luke wasn’t there to hear this sermon, so Peter, or some “eyewitness” who was there later told Luke what Peter had preached. The end result of this sermon is recorded in ACTS 4:4 *Howbeit many of them which heard the word believed; and the number of the men was about five thousand.* Again

we see Peter highlighted as a fisher of men, just like Jesus told him in LUKE 5:10. In the mean time members of the Sanhedrin arrested Peter and John. The next day Peter and John were given a chance to defend themselves, and we read what happened next starting in ACTS 4:7.

ACTS 4:7 *And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard.*

Who told Luke this story? When Luke was in Jerusalem during the time frame when Paul was in prison in Caesarea, it had to be Peter who told Luke this account. Luke, a Gentile, didn't interview members of the non-believing Jewish Sanhedrin. So let's finish reading some of what Luke recorded in ACTS 4. ACTS 4:21 *So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed. 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, 28 For to do whatsoever thy hand and thy counsel determined before to be done. 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Here again we read of one of the many prayers Luke recorded in scripture, and the result here was ...the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. This was the spiritual equivalent to what we read in LUKE 5:6 ... *And when they had this done, they inclosed a great multitude of fishes: and their net brake.**

When Jesus said to Peter in LUKE 5:10 ...*Simon, Fear not; from henceforth thou shalt catch men,*... and also to the disciples in ACTS 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you,*... there is no way Peter could have even imagined what we are told of next in ACTS 5, starting in verse 12, which was an answer to the prayer we just read in ACTS 4:30. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of*

men and women.) 15 *Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.* 16 *There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.* Certainly Peter was one of perhaps many eyewitnesses to these events, which Luke interviewed to give this account. And another important point is found here that Luke makes mention of more than all the other writers of scripture, and that has to do with healing. We will look into that a little later in this study on Luke.

Next in ACTS 5:17-28 Peter and the other Apostles were arrested by the Sanhedrin. By night the angel of the Lord set them free giving them the instruction found in ACTS 5:20 *Go, stand and speak in the temple to the people all the words of this life,...* which they did. When the Sanhedrin again caught them they said in ACTS 5:28 *...Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.* Who do you suppose told Luke what happened next? Eyewitness and minister of the word Peter had to be the guy who told Luke what is recorded in ACTS 5:29-32. ACTS 5:29 *Then Peter and the other apostles answered and said, We ought to obey God rather than men.* 30 *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.* 31 *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.* 32 *And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.* This was a short sermon, and a testimony both.

It was no doubt Peter who told Luke about going to the house of Cornelius in ACTS 10, where Peter for the first time preached a sermon unto Gentiles. When Jesus told Peter in LUKE 5:10 *...Fear not; from henceforth thou shalt catch men...* He didn't say thou shalt catch only Jewish men did He? So important was this event of preaching to the Gentiles at the house of Cornelius in ACTS 10, that it was told twice, once in ACTS 10, and the second time in ACTS 11:1-18. Luke recorded this sermon in ACTS 10:34-44. ACTS 10:34 *Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:* 35 *But in every nation he that feareth him, and worketh righteousness, is accepted with him.* 36 *The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)* 37 *That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;* 38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* 39 *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:* 40 *Him God raised up the third day, and shewed him openly;* 41 *Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.* 42 *And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.* 43 *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*

I mentioned previously that Luke seemed to document as many sermons as he could, word for word if he could. We just referenced six sermons of Peter that Luke recorded. And we began this discussion after noting that Jesus was the Master Teacher, the Master Authority, and as the Master Teacher, Jesus told Peter in LUKE 5:10 *...Simon, Fear not; from henceforth thou shalt catch men.* And after the day of Pentecost when the Holy Ghost was sent from heaven, Peter was then equipped to catch men, as we have just reviewed. And Luke recorded more than these six sermons of Peter, which, Lord willing, we will discuss a little later in this study.

Now for a few moments let's return to LUKE 5:10 and look a little further into this statement that Jesus the Master Teacher, and the Master Authority spoke unto Simon Peter: *...Simon, Fear not; from henceforth thou shalt catch men.* We just reviewed how this came to pass that after being filled with the Holy Ghost on the day of Pentecost that Peter was empowered from the Master Authority to catch men, which he did by the thousands as we have pointed out. Additionally untold other thousands were healed every one as we just read in ACTS 5:12-16. ACTS 5:12 *And by the hands of the apostles were many signs and wonders wrought among the people;... 15 Insomuch that they*

brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. When we first looked into this unique story Luke told in LUKE 5:1-11 we noted that it had to be Peter who told Luke this account. And also found in this portion was Peter's confession that he was *...a sinful man...* and that he acknowledged Jesus to be the Lord, which indeed meant that he accepted Jesus as his personal Saviour at that time. And Peter and James and his brother John we read in LUKE 5:11 *...they forsook all, and followed...* Jesus. In return they caught multitudes of men for the Lord!

As a little aside, let's look for a moment at how many fish Peter, and his partners were able to catch on their own. Keep in mind that they were professional fishermen, and made their living catching fish, before forsaking all and following Jesus. We read in our story told by Luke in LUKE 5:5 *And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing...* . Turn to JOHN 21 for a moment, and this was after Jesus death and resurrection, but before the day of Pentecost in ACTS 2. JOHN 21:2 *There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.* The fact is we never read anywhere in scripture of these professional fishermen led by Peter ever catching anything on their own without the aid and guidance of the Master! The only times we ever read of Peter and the boys catching anything was after following the Master Authority's instructions. In LUKE 5:6 we read: *And when they had this done, they inclosed a great multitude of fishes: and their net brake.* In JOHN 21:6 we read: *And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.* One important lesson highlighted here in JOHN 21 also is the one they heard a few days earlier when Jesus was on the way to the garden after the last supper found in JOHN 15. In JOHN 15:1-14 Jesus gives the lesson on the vine and the branches. Jesus says in JOHN 15:5 *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.* Without Jesus these professional fishermen caught nothing, and by following Jesus instruction they caught multitudes. This lesson, now learned in JOHN 21, equipped them to catch the multitudes of men for the Lord that we read about earlier in ACTS.

Again we read this in LUKE 5:11 *...they forsook all, and followed...* Jesus. Now let's read the last words Jesus, the Master Teacher, spoken to Peter in JOHN 21. We will start reading in the last part of JOHN 21:19 *...And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.*

Now back to LUKE 5:10 where Jesus said unto Peter: *...Simon, Fear not; from henceforth thou shalt catch men.* The phrase "from henceforth" is found fourteen times in scripture, and again fourteen is the number pointing to DELIVERANCE or SALVATION. Thus we find on the day that Peter was saved that the Lord told him of his path forward: *...from henceforth thou shalt catch men.* Next in this statement: *...Simon, Fear not; from henceforth thou shalt catch men...* let's focus upon the words "fear not" for a few minutes. The phrase "fear not" is found sixty-two times in scripture; eight times in the Gospel of LUKE. Luke himself didn't realize that he wrote "fear not" eight times in his gospel, but the Holy Ghost guided him to write this phrase eight times. Among other meanings, eight is a number that points to the Bride of Christ. Do you suppose "fear not" is a quality found in the Bride of Christ? Simply answered, "fear not" is a quality found in all full overcomers. The phrase "fear not" is associated with many of the Old Testament icons of faith, such as Abraham, Isaac, Jacob, Joseph, Moses, Joshua, Gideon, Ruth, Samuel, David, Elijah, Isaiah, Daniel, Jeremiah,

and Zechariah just to mention a few. The words “fear not” are totally interchangeable with the phrase “be not afraid.” Most often the words “fear not,” and “be not afraid” are heavenly words of encouragement spoken to those who would become overcomers! The words “fear not,” and “be not afraid” are the backbone of faith. These words “fear not,” and “be not afraid” urge the hearer to move forward by faith, and become a full overcomer! Abraham before he was called Abraham was the first one recorded in scripture to hear the words “fear not,” and it was the Lord who spoke these words to Abram in GENESIS 15:1. GENESIS 15:1 *After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.* Abraham is noted to be the father of those who also walk in the steps of faith as is noted in ROMANS 4:12. ROMANS 4:12 *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.* Abraham grasped the concept of “fear not” by faith, and went on to be highlighted more than another other individual in HEBREWS 11 where we have the record of the Old Testament worthies of faith. In HEBREWS 11 Moses is the next most worthy of faith highlighted, and we read in HEBREWS 11:23 *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.*

Let's read a few more of these “fear not” statements in scripture to refresh our memories on what an important heavenly encouragement of faith these words are. Recall that the book of DEUTERONOMY is a record of Moses last speech he gave unto Israel. With that in mind let's read some verses from DEUTERONOMY. DEUTERONOMY 1:21 *Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.* DEUTERONOMY 20:3 *And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them; 4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.* DEUTERONOMY 31:6 *Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. 7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.* A couple pages later in your Bible the Lord said the following unto Joshua: JOSHUA 1:5 *There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. 6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them. 7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.* Later in JOSHUA 8:2 we read: *And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.* One more verse then we will return to LUKE. JOSHUA 10:25 *And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.*

We mentioned above that Luke wrote the phrase “fear not” eight times in his gospel record of LUKE. We have now looked at half of them in our previous studies on Luke. Recall it was the angel Gabriel who said to John the Baptist's father in LUKE 1:13 *...Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.* Again in

LUKE 1:30 it was the angel Gabriel who said unto Mary the mother of Jesus ...*Fear not, Mary: for thou hast found favour with God.* It was the angel of the Lord who said unto the shepherds in LUKE 2:10 ...*Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.* The last five “fear not” statements found in LUKE are the gracious words of Jesus Himself during the three plus years of His ministry. LUKE 5:10 ...*And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.* Let’s read a few verses on this next one to get the complete story starting in LUKE 8:48. LUKE 8:48 *And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.* 49 *While he yet spake, there cometh one from the ruler of the synagogue’s house, saying to him, Thy daughter is dead; trouble not the Master.* 50 *But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole.* 51 *And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.* 52 *And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.* 53 *And they laughed him to scorn, knowing that she was dead.* 54 *And he put them all out, and took her by the hand, and called, saying, Maid, arise.* 55 *And her spirit came again, and she arose straightway: and he commanded to give her meat.* 56 *And her parents were astonished: but he charged them that they should tell no man what was done.* The next two “fear not” statements that Jesus made are found in LUKE 12. LUKE 12:7 *But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.* LUKE 12:32 *Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.*

This last “fear not” statement is given in the context of a parable, which we will read in a moment. According to some research my mom helped with, in the gospel records there are twenty-nine parables of our Lord and Saviour Jesus Christ. Thirteen of these parables are exclusive to LUKE. In total the gospel of LUKE records eighteen parables. Interestingly there are no parables recorded in JOHN. MARK only records three; one exclusively. MATTHEW contains sixteen parables, and eleven are exclusive to MATTHEW. So basically we find two more parables in LUKE than in MATTHEW. This last “fear not” statement is given in the context of a parable, which is found only in LUKE. The words of this parable are applicable to the day and age we are living in where few really fear God, and every man does that which seems right in his own eyes. We will read the whole parable. LUKE 18:1 *And he spake a parable unto them to this end, that men ought always to pray, and not to faint;* 2 *Saying, There was in a city a judge, which feared not God, neither regarded man:* 3 *And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.* 4 *And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;* 5 *Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.* 6 *And the Lord said, Hear what the unjust judge saith.* 7 *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?* 8 *I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

The whole point of looking at these eight “fear not” statements found in LUKE was to point out that “fear not” is a quality of faith that is found in all full overcomers, and certainly the Bride of Christ will be composed of a full overcoming company from this church age who, by faith, knew what it was to trust in the Lord, and “fear not.” We are all being tested with this right now with so many fearing this pandemic. Like the Lord encourages here in LUKE 18:1 ...*men ought always to pray, and not to faint...* . The full overcomers will be found to have the faith to “fear not.” So let’s close this thought out by reading once again a very familiar portion of scripture found in HEBREWS 13, which covers the very same points we read about in DEUTERONOMY earlier. HEBREWS 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.* 6 *So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.* 7 *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.* 8 *Jesus Christ the same yesterday, and to day, and for ever.*

We have spent several pages of notes pointing out that the Apostle Peter was one of the people that Luke got to interview while in Jerusalem. And it was eyewitness, and minister of the word Peter, who told Luke many of these stories that are recorded both in the Gospel of LUKE, and the book of ACTS. Recall again as we study about this writer of scripture, Luke, that he was a Gentile, and a follower of the Apostle Paul. Luke was from Antioch, Syria where they were first called Christians in ACTS 11:26. One of the prominent men of Antioch, Syria was a man we know very little about named Theophilus. Both books that Luke wrote were addressed to Theophilus in an effort to put into chronological order the events from the birth of Jesus, to the life of Jesus, and His death and resurrection, and the appearances of Jesus after His death and resurrection to his disciples, even unto Saul of Tarsus some years later. In the book of ACTS Luke highlights two main characters; Peter in chapters 1-12, and the Apostle Paul in chapters 13 through 28. One of the purposes of Luke writing these epistles back to his home church in Antioch, Syria was to not only tell about what he had learned from eyewitness accounts about Jesus Christ, but to tell what had happened unto the Apostle Paul after he left Antioch, Syria on his third missionary journey. The assembly at Antioch, Syria where they had first been called Christians had become the Apostle Paul's home church, where he spent more time over the years than any other place. The church at Antioch, Syria had sponsored all of Paul's missionary journeys. It was the Apostle Paul's intention to return to Antioch, Syria after his third missionary journey as is indicated in ACTS 20:3, and ACTS 21:3. But Paul's arrest in Jerusalem in ACTS 21, and his subsequent being transferred to Caesarea in ACTS 23 left him a prisoner in the custody of the Roman Empire. And according to ACTS 24:27 Paul was held prisoner at Caesarea for two years. By the time frame of ACTS 21 Luke was accompanying Paul as he concluded his third missionary journey, and Luke continues to give first hand accounts of the Apostle Paul all the way up to the end of ACTS where Paul was imprisoned at Rome. The Apostle Paul never got the opportunity to return to the assembly at Antioch, Syria, who had sponsored all of his missionary journeys, so in part this is why Luke wrote his two letters to Theophilus, to explain what had happened to Paul. We must also note that Theophilus must have highly regarded Luke, knowing full well his character. And of course Theophilus also gave the utmost respect to the Apostle Paul also. So while Paul was two years held prisoner in Caesarea, Luke was free to come and go between Jerusalem and Caesarea, and it was at this time that Luke connected with those, who from the beginning who were eyewitnesses, and ministers of the word, as he wrote in LUKE 1:1-4. *LUKE 1:1-4 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.*

As we mentioned previously Mary the mother of Jesus was still alive at this time, and living in Jerusalem where Luke had the opportunity to interview her. The end result is what is recorded in LUKE chapters 1 & 2, which are pretty much exclusive stories not recorded in the other gospel records. Some of the things Luke recorded after LUKE 2 are things he learned from the Apostle Peter, including the exclusive story of the miraculous catch of fish that we just finished reading about in LUKE 5:1-11. This led us to discuss a little about the Apostle Peter, and some of the other things Luke recorded from his eyewitness interviews with the Apostle Peter during the two years Paul was imprisoned in Caesarea. And as we review some of the things we previously discussed about Luke, recall that Luke remained with Paul until the end of Paul's life, which was probably in the year 68 A.D. according to Conybeare and Howson's time line. We know Luke was with Paul at the end of Paul's life because Paul wrote in 2 TIMOTHY 4:11 ...*only Luke is with me...* . What a faithful friend Luke was to the Apostle Paul, and the Apostle Paul in his letter to PHILEMON noted Luke to be a fellowlabourer. Furthermore we have documented in this study how Luke was a diligent writer of the facts, which he knew to be true. And many of the things recorded in ACTS were from first hand experiences of Luke traveling with Paul. The Apostle Paul no doubt encouraged Luke to write these

things down, which we know Luke did, and he sent his two letters, probably at different times, to Theophilus in Antioch, Syria so the assembly there where they were first called Christians would know what happened to the Apostle Paul.

As such a close follower of the Apostle Paul, we know Luke also knew Paul's gospel message, and probably Luke knew it better than most everyone else. So the question many of you have asked me in recent weeks is how would I describe Luke? Was he an Apostle, or an evangelist, or what? Note what the Apostle Paul wrote in EPHESIANS 4. *EPHESIANS 4:7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:...* So what category do we find Luke? Luke was a documentator, and as such he was a teacher, a revealer of truth. He taught us by what he wrote down. What Luke wrote down was strongly influenced by Paul's gospel, and much of what he wrote in ACTS 13-28 was Paul's gospel! No doubt Luke could have taught in churches, or other assemblies if he was asked. Perhaps that was what he did in Philippi between ACTS 17 and 20. We know Luke wasn't a boaster, (he mentions himself as "I" one time in ACTS 1:1, and refers to himself as "me" once in LUKE 1:3), so he very well could have been the main guy who further expounded unto the Saints at Philippi Paul's gospel. This is the kind of thing a fellowlabourer would do. When Paul later wrote PHILIPPIANS, we know that there were no further doctrines to expound, nor no errors to refute in that assembly. In other words they were taught well, first by the Apostle Paul, and then by Timothy, and perhaps last of all by Luke himself for several years.

Certainly Luke wrote us much to think about, and study. And as we look a little at what Luke wrote both in The Gospel According to LUKE, and in the book of ACTS we find many sub themes as he highlights the life of Christ, and the workings of the Holy Ghost in both books. I mentioned previously that Luke seemed to document as many sermons as he could, word for word if he could. We earlier in this study referenced six sermons of Peter that Luke recorded, and it had to have been Peter who told Luke these Holy Ghost inspired messages. ACTS 7 records the sermon that Stephen preached. ACTS chapter 7 is the record of the only sermon we know Stephen preached, and it was Stephen's sermon that pricked the heart of Saul of Tarsus, who later became our Apostle Paul. Stephen's sermon stuck with Paul like a song that sometimes gets stuck in our head, and we hear it over, and over again. To my way of thinking it may have been during the time when Paul was prisoner at Caesarea that Luke and Philip the evangelist may have visited Paul in prison at the same time. And the topic of Stephen came up with Philip telling what he remembered of his full of the Holy Ghost partner Stephen. Then Paul recalled Stephen's Holy Ghost inspired sermon word-for-word, and Luke wrote it down. Paul would have been the only one who could have given Luke this information, for Stephen preached his sermon of ACTS 7 before the Jewish Sanhedrin, and at that time Saul of Tarsus was a party to this group.

If you take the time to compare Stephen's sermon with the sermon Paul preached in Antioch in Pisidia in ACTS 13:14-41, you will notice a lot of similarities. This was one of several sermons of Paul's that Luke also recorded. And when we did our study on the life of the Apostle Paul we made note that the sermon Paul preached in Antioch in Pisidia was like a pattern sermon that Paul first preached in all of the synagogues he visited. The sermon Paul preached from Mars' hill in Athens, Greece found in ACTS 17:22-31 was different in that it wasn't preached to a Jewish audience in a synagogue. The sermon on Mars' hill was preached to a bunch of Gentile heathens, and included the same point that Paul made known in his synagogue sermons, which was the fact that Christ Jesus was raised from the dead. The fact that Jesus Christ was raised from the dead was a major point of emphasis in all of Paul's sermons. Let's read some excerpts from these two sermons that show

Paul's emphasis. ACTS 13:28 *And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*

*34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Next in ACTS 17:18 we read: Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. In the next few verses came the sermon Paul preached from Mars hill, and we read in ACTS 17:31 *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.* So we see that a reoccurring point of emphasis in all of Paul's preaching was Jesus, and the resurrection. Paul wrote a whole chapter on the resurrection in 1 CORINTHIANS 15 where he explains many things including the fact that resurrected Jesus Christ personally appeared unto him also "...as of one born out of due time..." 1 CORINTHIANS 15:8.*

And while we are discussing the sermons that Luke recorded in scripture, and have just mentioned two of Paul's sermons that Luke wrote down, let's note two more that Luke must have also heard Paul preach. We will go to ACTS 20 where we read Paul speaking unto the Ephesian elders. As we get to this portion of scripture found in ACTS 20:17-38 recall that Paul was traveling with the seven mentioned in ACTS 20:4 along with Luke, who writes in the first person starting in ACTS 20:5. Recall also that Paul spent the better part of three years preaching at Ephesus prior to what we are about to read in ACTS 20:17-38. All of this was written as Paul concluded his third missionary journey, and he was in a hurry now to try and get back to Jerusalem before the day of Pentecost, a kind of holiday for the Jews, where Jews from all over Paul's world would be in attendance, and he hoped for the opportunity to get to speak to them there if the Lord opened the door of opportunity, which He did, though probably not as Paul would have imagined it. With that background in mind, let's read what Paul said unto the Ephesian elders in ACTS 20 starting with verse 16. ACTS 20:16 *For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost. 17 And from Miletus he sent to Ephesus, and called the elders of the church. 18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, 19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: 20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26*

Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. 33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

This sermon if we can call it a sermon, was more than a sermon. It was also a testimony, and a prophecy, an edification, an instruction, an encouragement, and an exhortation, a pouring out of sound doctrine all wrapped up in one Holy Ghost inspired speech. Paul gave his testimony again in ACTS 22 before the multitude in Jerusalem, and in ACTS 26 before King Agrippa, which testimonies Luke also wrote down most likely hearing them first hand. These testimonies may also be called sermons if you wish. The next sermon that Luke heard Paul preach was in ACTS 28 after Paul had finally arrived in Rome. Let's read from ACTS 28:23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken, and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

We have spent some time now taking note of several of the sermons that Luke documented in scripture; sermons of Peter, Stephen and the Apostle Paul. And we will also look at a sermon or two that Jesus preached, which Luke also recorded in his gospel of LUKE. Before we look at Jesus sermons that Luke recorded in his gospel of LUKE there are a couple of points that we should highlight concerning Luke, because this gives us great insight into Luke's character. The first point is one we discussed previously, and that being Luke emphasized more than all of the other authors of scriptures combined the Holy Ghost. We noted that of the ninety times in scripture where we read the words "Holy Ghost," Luke wrote it fifty-three times. Luke referenced the Holy Ghost eleven times in LUKE, and forty-two times in ACTS.

The second point that draws our attention about the character of Luke is that he wrote the phrase "the kingdom of God" more than any writer of scripture. We find the phrase "the kingdom of God" seventy times (RULERSHIP) in scripture. Luke wrote forty of these "the kingdom of God" statements, thirty-three in LUKE, and seven in ACTS. The Apostle Paul wrote eight "the kingdom of

God” statements! Again eight is a number that among other things is associated with the BRIDE of Christ. She will reign with Christ in the kingdom of God. Perhaps you noticed in the scriptures we just read from Paul’s sermons how he preached about “the kingdom of God.” To the Ephesian elders in ACTS 20:25 Paul said: *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.* Then again in ACTS 28:30 & 31 we just read: *And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* Just prior to this Luke wrote about the day the Jews of Rome came to the Apostle Paul’s dwelling where he was held prisoner, and Luke wrote in ACTS 28:23 *And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.* Back in ACTS 19:8 when Paul returned to Ephesus early on in his third missionary journey we read this statement in ACTS 19:8 *And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.* One more reference takes us back to the closing days of Paul and Barnabas first missionary journey, where they returned to the cities they had previously preached, and ACTS 14:22 records their encouragement. ACTS 14:22 *Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.*

These five references in ACTS concerning Paul, which Luke wrote, shows us that the Apostle Paul preached about things concerning the kingdom of God. Recently on a Friday night I filled in for Scott when he was out of town, and our subject that night was about the Apostles and what they preached. We ran out of time that night, so we weren’t able to finish our thoughts. So to sum up what we were discussing, we noted the difference between the Kingdom Apostles, and the Church Apostles. In HEBREWS 3:1 we are informed that Christ Jesus was also the Apostle and High Priest of Paul’s profession, and it was the Apostle Christ Jesus whom all of the Apostles followed. **The Kingdom Apostles were sent unto the Jews to preach the kingdom of God during the time Jesus as LUKE 9:1 & 2 informs us. LUKE 9:1 *Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.* MATTHEW 10:2 also calls these twelve disciples, Apostles, whom we know as Kingdom Apostles. MATTHEW 10:5 & 6 further informs us to whom these twelve Kingdom Apostles were sent. MATTHEW 10:5 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel.* So **the Kingdom Apostles were sent unto the Jews to preach the kingdom of God.****

Jesus Himself was a Kingdom Apostle, and He preached the gospel of the kingdom, and He preached to the Jews as the following scriptures plainly state. MATTHEW 4:23 *And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.* MATTHEW 9:35 *And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.* MARK 1:14 *Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.* LUKE 8:1 *And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him.* The Jews understood Jesus message concerning “the kingdom of God,” but their view was from an earthly perspective, primarily because this is what they had been taught from Old Testament scriptures. Brother Copley noted in a tract called “The Gospel of the Kingdom or The Gospel of the Glory” that the Jews line of thinking were along the lines of “the kingdom of God on earth, (Christ’s reign with Israel over the nations).”

The Davidic Covenant also expresses this, and is summarized in 1 CHRONICLES 17. 1 CHRONICLES 17:7 *Now therefore thus shalt thou say unto my servant David, Thus saith the LORD*

of hosts, I took thee from the shepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: 8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. 11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will stablish his throne for ever. 13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore. 15 According to all these words, and according to all this vision, so did Nathan speak unto David.

The Old Testament prophets too taught about Jesus, the Messiah. ISAIAH 9:6 & 7 -- *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.* Another verse found in DANIEL 2 tells of a time in the not to distant future. DANIEL 2:44 *And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.* This also is a reference to “the kingdom of God,” and speaks of the time when the Gentile rulers, which have ruled since 606 B.C. will be replaced by the rulership of Christ. With these scriptures ingrained in their teaching, it is easy to see how the Jews view “the kingdom of God” from their earthly perspective.

Add to this a couple of accounts from MATTHEW. MATTHEW 19:27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* Judging the twelve tribes of Israel where? In heaven, or upon the earth? Again we see an earthly perspective. MATTHEW 20:20 *Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.* She too made this request looking for the day when Christ would reign as King of Kings with Israel over the nations, which will occur during the Millennial Age, (study 1 CORINTHIANS 15:24 - 28).

Again in this discussion we are talking about the difference between the Kingdom Apostles, which were sent unto the children of Israel, and the Church Apostles, Paul himself being chief, who were sent unto the Gentiles. The majority of Christians do not discern the difference between the two groups of Apostles, the Kingdom Apostles, and the Church Apostles, which is why we are having this discussion concerning “the kingdom of God” that we are in the middle of looking at from two perspectives; one the Jewish point of view, and the other the Gentile view point. Luke was familiar with both points of view being a follower of the Apostle Paul. And again Luke wrote more about “the kingdom of God” than any other writer of scripture. This will all come together in the following thoughts.

This takes us back to ACTS 1 where we continue with Jesus and His disciples, some of whom were His Kingdom Apostles that were sent by Jesus unto the Jews. ACTS 1:3 *To whom also he (Jesus) shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:* 4 *And, being assembled together*

with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Note here that Jesus spent forty days “...speaking of the things pertaining to the kingdom of God...” ACTS 1:3. Was Jesus expounding heavenly things, or earthly things? Obviously Jesus was explaining unto them heavenly things, which they couldn’t yet understand without having received the enlightening power of the Holy Ghost. Jesus was speaking here unto His followers, His disciples, who already knew what Jesus had twice spoken unto Nicodemus in JOHN 3:3 & 5:*Except a man be born again, he cannot see the kingdom of God.* However Jesus disciples were focused like most all men are, that being on what they can see, earthly things. They also knew the very same Old Testament doctrines we referenced above how that the kingdom of David would be established forever, and that Christ the Messiah would be their King of Kings, and Lord of Lords. They couldn’t yet understand exactly what Jesus was teaching them concerning “the kingdom of God,” and so they asked Him in verse 6 ...*Lord, wilt thou at this time restore again the kingdom to Israel?* Their focus was upon earthly things, which they could see, not on heavenly things, which they could not see. In the yet to come Kingdom Age, the Millennium, Christ will reign with Israel over the nations. This is why His disciples asked Him in ACTS 1:6 ...*Lord, wilt thou at this time restore again the kingdom to Israel?* Recall also what Jesus had told his disciples back in JOHN 16:12 & 13 -- *I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:...* . Here in ACTS 1 Jesus was reminding them the importance of receiving the Holy Ghost, for it would be the Holy Ghost who would help them better understand His answers to their questions. And as Brother Copley noted in his summation concerning “the gospel of the kingdom:” after “the Holy Spirit was poured out, and a new age was introduced. Apparently it was the millennial age, which it would have been if Israel had received Jesus then as Messiah, ...but the Jewish nation rejected Christ; therefore, He had to postpone His coming to reign.” {End of quoting Brother Copley, for now.} Meanwhile kingdom blessing were displayed for a period of time. Many were saved starting on the day of Pentecost after hearing Peter preach his first Holy Ghost inspired impromptu sermon. Peter referenced King David, and said in his sermon: *For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ...* ACTS 2:34-36.

In the days and months following Pentecost, by the hands of the Apostles were many signs and wonders wrought among the people, including the healing of all manner of sickness and diseases among the people. By the time frame of ACTS 6 the number of believers had multiplied so much that the Kingdom Apostles sought help, and seven honest men full of the Holy Ghost were chosen to help in this ministry. Among them was Stephen, and Philip. Stephen in ACTS 7 preaches a sermon to the very same Sanhedrin council that brought Jesus before Pilate. Stephen too referenced King David, and made it known unto the Sanhedrin council that they were the betrayers and murderers of Jesus, their Messiah. They then stoned Stephen to death as they rejected Jesus Christ once again. Had they accepted Christ at that time it would have ushered in the Millennium, the Kingdom Age, where Israel will be the head of all nations, and Christ would reign as King of Kings, and Lord of lords. However since Israel had now rejected Christ as their Messiah, He had to postpone His coming to reign, and another age was introduced, the Church Age, also called the Grace Age, which has now been going on some two-thousand years. Brother Copley, and Brother Hill taught that this yet present Church Age we are still living in is like a vast parenthesis between the Age of the Law, and the Kingdom Age. The whole purpose of this Church Age is to take out a Bride for Christ. This

was in essence the message that was given unto Paul to preach, that Jesus Christ will have a joint-heir [sugkleronomos, {number 4789 in The Strong's Greek Concordance}], bride to reign with Him in the Millennium, the Kingdom Age. This is how Paul wrote it in ROMANS 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and (sugkleronomos) joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

The Apostle Paul became the very first Church Apostle, and Jesus sent him unto the Gentiles in ACTS 26:17. We read in ROMANS 11:13 this statement that should be highlighted in your Bible: *For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.* The Apostle Paul becomes the first Church Apostle, and to him was given dispensation to preach not only of the kingdom of God, but also of the grace of God, and the high calling of God in Christ Jesus, the heavenly calling, the holy calling, and that the Gentiles should be fellowheirs {sugkleronomos, number 4789 in The Strong's Greek Concordance} with Christ. The Kingdom Apostles were not given the same message to preach as the Apostle Paul was. Let's read about some of the gospel message Paul was given to preach. EPHESIANS 3:1 *For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, {sugkleronomos 4789} and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord.* In Paul's fourteen epistles he further expounds his gospel message, which was given him to preach during this yet present church age. The Apostle Paul ...expounded and testified the kingdom of God,... ...Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence,... as ACTS 28:23 and 31 plainly tell us. But Paul's gospel message went way beyond preaching the kingdom of God on earth, for Paul also preached the of His heavenly kingdom in 2 TIMOTHY 4:18, and to ...the high calling of God in Christ Jesus... in PHILIPPIANS 3:14, and he preached about the gospel of His glory in 2 CORINTHIANS 4:4, and 1 TIMOTHY 1:11. Paul preached about meeting the Lord in the air in 1 THESSALONIANS 4:17, and reigning with Him in 2 TIMOTHY 2:12. The Kingdom Apostles were not given this message to preach, but the Church Apostles were given Paul's gospel message to preach. There were seven other Church Apostles found in scripture that were sent unto the Gentiles early on in this church age to preach Paul's gospel message. Their names: Barnabas (ACTS 14:14 and 1 CORINTHIANS 9:1-6), Silas (Silvanus) (1 THESSALONIANS 2:6 then 1:1), Timothy (Timotheus) (1 THESSALONIANS 2:6 then 1:1), Apollos (1 CORINTHIANS 1:10-12 then 3:1-6 and 4:1, 6 & 9), Erastus (2 CORINTHIANS 8:23 with ACTS 19:22), Titus (2 CORINTHIANS 8:16-23 plus TITUS 1:5 & 6), and Epaphroditus (PHILIPPIANS 2:25).

We most recently found the phrase "the grace of God" three times in the above referenced scriptures: ACTS 20:24, and EPHESIANS 3:2 and 7. The phrase "the grace of God" is found in twenty verses of scripture, all of which were written by either Luke or Paul. Twenty is the number that points to REDEMPTION, and certainly the phrase "the grace of God" speaks to REDEMPTION, for our Apostle Paul wrote to Apostle Titus in TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men*,... . The phrase "the grace of God" is Pauline teaching, and of course Luke being a follower of the Apostle Paul was quick to adopt this phrase having witnessed in

his own life every day “the grace of God,” as we all also should acknowledge, and appreciate every day in our own lives. Let’s read the whole sentence Paul wrote to Titus, which further amplifies Paul’s gospel message that he preached, that differed from the teaching of the Kingdom Apostles. **TITUS 2:11** *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* Concerning REDEMPTION please note that *...the grace of God that bringeth salvation hath appeared to all men,... ...that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* The word “glorious” found in verse 13 was only used in the New Testament by Paul and Luke. Paul, speaking of the Bride of Christ, writes in **EPHESIANS 5:27** *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.* Such glorious bridal teaching was taught by all of the Church Apostles, which were the Apostles that taught Paul’s gospel message. The Kingdom Apostles did not teach Paul’s gospel message because they were sent unto the children of Israel; those of the circumcision, the Jews, and the Kingdom Apostles didn’t really even understand Paul’s gospel message, *...which from the beginning of the world hath been hid in God...* **EPHESIANS 3:9**. The Church Apostles were sent unto the Gentiles.

We just read in **TITUS 2:14** about our Lord and Saviour Jesus Christ *...Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* The Greek word translated here “peculiar” is periousios (per-ee-oo'-see-os), number 4041 in The Strong’s Greek Concordance, and is only found here in New Testament scripture. Periousios here speaks to “the joy that was set before Him” of **HEBREWS 12:2**, which we discussed at length in our **HEBREWS 12:1 & 2** study. In that study we made mention of the fact Jesus Christ created all things, in heaven and in earth, visible and invisible, and that He is before all things, and by Him all things consist, as **COLOSSIANS 1:16 & 17** plainly states. The things that were created by Him, and for Him, and for His good pleasure are not *...the joy that was set before him...* . So we marveled that there was a *...joy that was set before him...* who had created all things, and by whom all things consist, a *...joy that was set before him...* that He had not yet experienced. That *...joy that was set before him...* narrows down to His wife, the Bride of Christ, who during this Church Age hath made herself ready as **REVELATION 19:7** tells us. As we noted earlier the whole purpose of this Church Age is to take out a Bride for Christ, for she indeed is the *...joy that was set before him...* as He endured the cross in **HEBREWS 12:2**. This was in essence the message that was given unto Paul to preach, that Jesus Christ will have a joint-heir sugkleronomos, {number 4789 in The Strong’s Greek Concordance}, “peculiar” periousios (per-ee-oo'-see-os) Bride to reign with Him in the Millennium, the Kingdom Age.

In a few minutes we are going to get back to the importance of this *...peculiar (per-ee-oo'-see-os) people...* that Paul wrote to his Gentile son in the faith Titus about. It was Luke who connected the dots for us in **ACTS 15** between the teaching of the Kingdom Apostles, and the Church Apostles. Recall in **ACTS 15** we find discussed that most important conference in Jerusalem, during which the Kingdom Apostles were present, and some of our Church Apostles, such as Paul, and Barnabas, and Titus attended. The whole purpose of that conference was to once and for all settle the fact that the Gentiles were not to be put under the law of Moses, which law was given to the children of Israel, who are often referenced as the circumcision. The Gentiles are frequently called the uncircumcised, or the uncircumcision in scripture, and sometimes are referred to as heathen. It was Luke who recorded what took place at Jerusalem in **ACTS 15**, and it was the Apostle Paul who filled in some of the missing details in **GALATIANS 2** of this same event. Recall that **ACTS 15** was written between the time frame of what we call Paul’s first missionary journey, and Paul’s second missionary journey that began in **ACTS 16**. Paul and Barnabas had returned to Antioch, Syria where they once again

abode a long time with the disciples as ACTS 14:28 tells us. While Paul and Barnabas were in Antioch, Syria after this first missionary journey we read in ACTS 15:1-4 -- *And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 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 unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.* Let's now tie this in with some of what Paul wrote in GALATIANS 2. GALATIANS 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 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. 10 Only they would that we should remember the poor; the same which I also was forward to do.*

Now let's put this together. Luke mentioned in ACTS 15:2 that *...certain other of them, should go up to Jerusalem unto the apostles and elders...*. In GALATIANS 2:1 & 3 we learned that Titus, a Greek Gentile, was one of the *...certain other of them...* that went with Paul and Barnabas up to Jerusalem as exhibit A (if you will). It is also interesting to note that Luke never mentions Titus by name. But Paul writes Titus name some thirteen times in his epistles, and as we also know wrote Titus a three chapter epistle late in life. One of Paul's epistles that mentions Titus was 2 CORINTHIANS, which was written from Macedonia, probably Philippi, after Paul departed Ephesus in the latter stages of his third missionary journey. Paul writes 2 CORINTHIANS 7:6 of Titus coming to him at that time. Again Luke makes no mention of this when he records Paul's third missionary journey. Some over the centuries since that time have speculated that Luke and Titus were brothers. We cannot say this to be a fact because scripture does not so state this to be a fact. Luke and Titus were indeed brothers in the Lord, and no doubt knew each other. And Luke and Titus, if not brothers, must have become acquainted in Antioch, Syria. We certainly know from scripture that both Titus and Luke were close followers of the Apostle Paul, and are both also mentioned in Paul's last written words of 2 TIMOTHY 4.

So what does all of this have to do with the *...peculiar* (per-ee-oo'-see-os) *people...* Paul wrote to his Gentile son in the faith Titus about in TITUS 2:14? Understanding this one event recorded in ACTS 15 and GALATIANS 2 helps explain the different gospel messages that the Kingdom Apostles preached, and what the Church Apostles taught, which we have been explaining for several weeks now. ACTS 15 is the dividing line (if you will) between Kingdom Apostle Peter, and Church Apostle Paul, and defines the different gospel messages they preached. We know the Holy Ghost inspired the Word of God, and the Holy Ghost had Luke to mention Peter for the last time in the book of ACTS in ACTS 15:14 during the time of this conference in Jerusalem which we have been talking about. Thus from this point forward in ACTS the emphasis is placed on Paul and his gospel. The Pastor in charge of this conference was the Pastor of the church at Jerusalem, who at this time was