

The Evolution of the American Gospel Part 4

The Separation of the Testaments and Its Impact Part 1

Cultures, Customs, and Languages Divide People.

When YeHoVaH confused the languages, He made it difficult for men to communicate. Amongst people who speak the same language is the immersing of customs, culture, and traditions.

Today these customs, cultures, languages, and traditions manifest among people of different races and geographies, nationally and internationally.

As missionaries, we encounter these various customs, culture, and traditions amongst the various groups we minister to.

Customs, culture, and traditions developed among people of different languages create pride, rivalries, and wars. World wars, civil wars, and tribal wars are the results of the pride of one people who see themselves superior to others.

As the followers of Yeshua came together in the 1st Century, there were two groups of followers within the fellowship.

1. *Grecians*. Hellenists--those born in lands other than Palestine who spoke the Greek language and were more Grecian than Hebraic in their attitudes and outlook.
2. *Hebrews*. Those who spoke the Aramaic and/or Hebrew languages of Palestine and preserved Jewish culture and customs.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Grecians – 1675 Ἑλληνιστής Hellenistes {hel-lay-nis-tace'}

Meaning: 1) a Hellenist 1a) one who imitates the manners and customs or the worship of the Greeks, and use the Greek tongue 1b) used in the NT of Jews born in foreign lands and speaking Greek

Usage: AV - Grecians 3; 3

Hebrews – 1445 Ἑβραῖος Hebraios {heb-rah'-yos}

Meaning: 1) Hebrew 1a) any one of the Jewish or Israelitish nations 2) in a narrower sense, those who live in Palestine and use the language of the country 3) all Jewish Christians, whether they spoke Aramaic or Greek

Usage: AV - Hebrew 5; 5

Act 6:2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

³ Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

⁴ But we will give ourselves continually to prayer, and to the ministry of the word.

⁵ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

⁶ Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

⁷ And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (Act 6:1-7 KJV)

During the time of Yeshua's Ministry, before His death, burial, and after His resurrection, there was only one Testament. During the time of the Apostles' Ministries, the Book of Acts, the early church, and the first 200 years of Ministry, **there was only one Bible Testament - the Old Testament.**

The New Testament did not exist during the time of the Apostles' Ministries. Peter preached from the Old Testament. The Apostle Paul preached from the Old Testament, teaching what the Torah and the Prophets taught concerning Yeshua.

Peter's first sermon was from the Psalms in the Old Testament.

Ac 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Ac 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Yeshua.

Ac 1:17 For he was numbered with us, and had obtained part of this ministry.

Ac 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Ac 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Ac 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

Peter was quoting from the Psalms.

Ps 69:25 Let their habitation be desolate; *and* let none dwell in their tents.

Ps 109:8 Let his days be few; *and* let another take his office.

Peter's second sermon was from the Prophet Joel and the Psalmist/Prophet David.

Ac 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Ac 2:15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

Ac 2:16 But this is that which was spoken by the prophet Joel;

Ac 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

Ac 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

Ac 2:31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

After the Resurrection, the Apostles continued to go to the Temple for prayer.

Ac 3:1 Now Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

Please NOTE: They continued to go to the Temple even after the veil of the Temple, separating the Holy place from the Holy of Holies, had been ripped.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; (Matthew 27:51 KJV)

According to the Mishnah (*Middot* iii. 6), the "Foundation Stone" stood where the Ark used to be, and the High Priest put his censer on it on Yom Kippur. The Foundation Stone ("Rock") is the name of the rock at the center of the Dome of the Rock in Jerusalem.

As the message of the Gospel has evolved from its Original Presenter, the power that accompanies the message has been diminished. The signs and wonders that used to follow the Believers no longer follow them.

The presenters of the gospel have become more intellectual and powerless, just as the gospel has become more about knowledge without power.

The Apostle Paul seems to have issued a subtle warning when he stated that, "my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:"

1Co 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

1Co 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

1Co 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

1Co 2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

The dry, dead intellectual message of the American gospel has produced dry, dead intellectual messengers.

Before there was a New Testament, there was the Old Testament known as the Tanakh.

According to the Talmud, much of the Tanakh was compiled by the men of the Great Assembly, a task completed in 450 BCE, and it has remained unchanged ever since.

The Tanakh consists of twenty-four books. Counted as **one Book each** are:

1 & 2 Samuel

1 & 2 Kings

1 & 2 Chronicles

Ezra & Nehemiah

The Twelve Minor Prophets

Rabbinic Judaism recognizes the 24 books of the Masoretic Text, commonly called the Old Testament, the Tanakh, or Hebrew Bible, as authoritative.

Modern scholarship suggests that the most recently written are the Books of Jonah, Lamentations, and Daniel, all of which may have been composed as late as the 2nd Century BCE.

The Old Testament contains 39 (Protestant) or 46 (Catholic) or more (Orthodox and other) Books. They are divided, very broadly, into the Pentateuch (Torah), the Historical Books, the "Wisdom" Books, and the Prophets.

There is no scholarly consensus as to when the Hebrew Bible canon was fixed: some scholars argue that it was fixed by the Hasmonean Dynasty (140–40 BCE), while others argue it was not fixed until the 2nd Century CE or even later.

The Catholic Pontifical Biblical Commission says that "the more restricted Hebrew canon is later than the formation of the New Testament".

The New Testament is the name given to the second and final portion of the Christian Bible. Jesus is its central figure.

The term "New Testament" came into use in the 2nd Century during a controversy among Christians over whether or not the Hebrew Bible should be included with the Christian writings as Sacred Scripture.

The New Testament, as we know it today, is a collection of 27 Books of 4 different genres of Christian Literature:

- Gospels
- Acts of the Apostles (One Book)
- Epistles
- Apocalypse

The first compilation of the New Testament letters or writings only contained a few writings.

Marcion of Sinope was the first to develop what we know today as a New Testament.

According to The New World Encyclopedia, Marcion of Sinope (ca. 110-160 C.E.) was a Christian theologian who was excommunicated by the early church at Rome as a heretic; Marcion was deemed a heretic for his rejection of the whole Hebrew Bible and other Christian Books that were eventually incorporated into the canonical New Testament. He declared that Christianity was distinct from, and in opposition to, Judaism.

Moreover, he regarded the God of the Hebrew Bible as a lesser *demiurge*, who had created the earth, but was actually the source of evil. For these reasons, his teachings were rejected by the mainstream.

Marcion travelled to Rome about 142–143. He arrived in Rome circa 140, soon after Bar Kokhba's revolt. In the next few years, he developed his theological system and attracted a large following. He was a consecrated bishop and was probably an assistant or suffragan of his father at Sinope.

When conflicts with the bishops of Rome arose, Marcion began to organize his followers into a separate community.

He was excommunicated by the Church of Rome around 144 and had a large donation of 200,000 sesterces returned to him. Marcion used his personal wealth, (particularly a donation returned to him by the Church of Rome after he was excommunicated), to fund an ecclesiastical organization that he founded.

After his excommunication, he returned to Asia Minor where he continued to spread his message. He created a strong ecclesiastical organization resembling the Church of Rome and put himself as bishop.

According to The Development of the Canon of the New Testament, Marcion therefore, rejected the entire Old Testament.

Marcion believed the 12 Apostles misunderstood the teaching of the Messiah, and, holding Him to be the Messiah of the Jewish God, falsified His words from that standpoint.

Passages that Marcion could regard only as Judaizing interpolations, that had been smuggled into the text by biased editors, had to be removed so the authentic text of Gospel and Apostle could once again be available.

After these changes, the Gospel according to Luke became the Evangelicon, and the 10 Pauline letters, the Apostolikon.

Marcion and the Pauline Epistles

Marcion was convinced that among the early Apostolic leaders, only Paul understood the significance of Jesus Christ as the Messenger of the Supreme God. Marcion, therefore, rejected the entire Old Testament. He accepted the following writings in this order:

Gospel according to Luke
Galatians
I Corinthians
II Corinthians
Romans
I Thessalonians
II Thessalonians
Ephesians (which Marcion called Laodiceans)
Colossians
Philemon
Philippians

Symbol	Opinion of Authority
✓	accepted; true; scriptural; or quoted from very approvingly
✓	possible approving quotation or allusion
✗	acceptable, but only with changes
?	dubious; disputed; or useful for inspiration
✗	spurious (in the classification of Eusebius)
✗	false; heretical; heterodox; quoted from very disapprovingly
.	not mentioned or quoted from; opinion unknown

	<u>Ig</u>	<u>Po</u>	<u>M</u>	<u>Va</u>	<u>JM</u>	<u>Ir</u>	<u>C</u>	<u>T</u>	<u>MC</u>	<u>O</u>	<u>E</u>	<u>CS</u>	<u>A</u>	<u>D</u>	<u>P</u>	<u>V</u>
Gospel according to Matthew	✓	✓	×	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to Mark	-	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to Luke	✓	✓	✗	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Gospel according to John	-	-	×	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Acts	✓	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Romans	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Corinthians	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Corinthians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Galatians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Ephesians	✓	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philippians	-	✓	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Colossians	✓	-	✗	✓	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Thessalonians	✓	✓	✗	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Thessalonians	-	✓	✗	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
I Timothy	-	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
II Timothy	-	✓	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Titus	-	-	×	-	-	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
Philemon	-	-	✗	-	-	-	-	✓	✓	✓	✓	✓	✓	-	✓	✓

Marcion called the writings he approved as *Apostolikon*. These became for him the source, the guarantee, and the norm of true doctrine.

But Marcion removed whatever he judged were interpolations - that is, anything that did not agree with his understanding of what Paul should have written.

Although Marcion was excommunicated and his writings rejected, his teachings were influential during the 2nd Century, and a few Centuries after that, thus forming a counter-point to emerging orthodoxy.

Marcion played a significant role in the development of textual Christianity by forcing the various churches to debate the nature of the Biblical Canon and to delineate its contents.