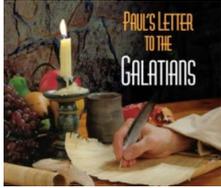


THEN 14 YEARS AFTER



The careful student of the Scriptures will give very close attention when he reads, in God's Book, the word "**years.**" Frequently there is very valuable information where "years" are recorded. For instance, we read concerning Abraham, **"75 years old."**

Genesis 12:4;
"99 years old."

Genesis 17:24;
"100 years old."

Genesis 21:5.
"175 years old."

Genesis 25:7. In Galatians, the word
"years"

occurs several times:
"after 3 years."

Galatians 1:18;
"430 years after."

Galatians 3:17. We shall refer to the 430 years in studying the third chapter.

Now we will quote together, Galatians 1:18 and Galatians 2:1, **"Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days"**

, and

"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."

There may be some doubt concerning the date from which the Apostle Paul measures the three years; that is, whether it was from the time of his first visit to Jerusalem from Arabia or from the date of his conversion. Likewise, the question is whether the

"14 years"

in Galatians 2:1 dated from Paul's conversion or from his visit to Jerusalem mentioned in Galatians 1:18.

The Apostle Paul went up to Jerusalem by direct revelation from the Risen Christ. He communicated unto those there that were in authority, and those of reputation, the Gospel that he preached among the Gentiles. Titus went with him. Titus was a Greek Gentile. In Acts 16:3 we read that Paul circumcised Timothy

BECAUSE of the Jews.

Timothy was a mixture of Jew and Greek. We note in Acts 16:4 that false brethren were able, in some way, to get in to the conference at Jerusalem. They were brethren of the same kind that had bewitched the Galatians by preaching Judaism to them. Undoubtedly they did not give Titus a cordial greeting because he was uncircumcised. They tried to force his circumcision; but the futility of their endeavors is explained in Acts 16:5. Now let us compare Galatians 1:17 and Galatians 2:6, which we quote,

“Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus”,

and

“But of those 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.”

Here we have the information that **the Apostle Paul did not need instructions from the twelve apostles to give him either his Gospel message, or Divine authority to proclaim that message.**

We observed in Galatians 1:23 that Paul at first preached the Faith which once he destroyed. The Faith which once Paul destroyed was the message which Peter and the Eleven were proclaiming in the first seven chapters of the Book of Acts. NOT ONE of them had proclaimed the very same Gospel program which the Apostle Paul preached among the Gentiles, and which HE communicated TO the Apostles at Jerusalem, ***“14 years after”***

. Therefore, we know that Paul was NOT preaching during the first years of his ministry the Gospel to which he refers in Galatians 2:7.

...BUT CONTRARIWISE

We would emphasize the words ***“but contrariwise.”*** This suggests the very opposite of what might be expected. The twelve apostles were chosen and commissioned some time before the Apostle Paul was sent by the Risen Christ. But instead of Paul receiving his authority and his Gospel message from the Twelve,

the Twelve learned from him

, for the first time, just what was the

“Gospel of the Un-circumcision”

Many Children of God have derived benefit and deliverance from some religious entanglement by the careful study of Galatians 2:7-9. These verses contain very valuable, instructive and corrective truth. In these three verses alone we have sufficient Divine truth to show the fallacy of the teaching of the Roman Catholic Organization concerning apostolic succession. **The Apostle Paul, in no way, received truth concerning the Church, which is Christ's Body, the Body of Christ, from the Apostle Peter.**

The Apostle Paul received his instructions from the Risen Christ in heaven.

It was Peter who learned from Paul truth concerning the Body of Christ.

We quote 2 Peter 3:16,

“As also in all his Epistles, speaking in them of these things; in which are some things hard to understand, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.”

Undoubtedly Peter with the Jerusalem pillars (James, Peter, and John) reached the conclusion, mentioned in Galatians 2:9, about the same time that the Council was held in Jerusalem. The account of this conference is given us in Acts 15. It is rather a perplexing problem for us to reconcile Acts 15:7 and Acts 15:14 with Galatians 2:9. So, we quote these three verses...

Acts 15:7 and Acts 15:14, ***“And when there had been MUCH disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe”***, and, ***“Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.”***

Galatians 2:9, ***“And when James, Peter, 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.”***

You will observe that after Peter had preached to Cornelius he declared that God was visiting the Gentiles. Those who teach that Acts 15:14 is God's program for today accept the burden of explaining Galatians 2:9...wherein it is agreed that Peter and his associates will confine themselves to the evangelization of the circumci-sion (The Jews). It was God's will that they should visit the Gentiles; then why did they limit their ministry to the circumcision?

Although we may desire to dodge the problem we must meet it. We must recognize two Gospel programs: **“the Gospel of the Un-circumcision”** committed to the Apostle Paul, AND **“the Gospel of the Circumcision”** committed unto the Apostle Peter. Undoubtedly, the reference here is more specifically to the Gospel program than to salvation by the shed blood of Christ; for no sinner in ANY dispensation was ever saved on any other grounds. More on this to come in Chapter 2, part 2

“Believe on the LORD Jesus Christ, and thou shalt be saved” Acts 16:31, while there is still time!

So There You Have it!

Spread this message to everyone you know, far and wide. **The time is short**

Grace be to you and peace, from God: our Father, and The LORD Jesus Christ.

In The LORD Jesus Christ,
[The Lion and Lamb Ministry](#)

Pastor David Picos, D.D.
Minister and Ambassador for Christ in the Ministry of Reconciliation (2 Cor. 5:18-20)

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