



Can We Be Friends Now?

The Word of Truth

Barbara Brown, MSE (BB): Father, I just thank You for another day above ground to bring honor and glory to You. I thank You for Your word with Your heart to just unlock Your secrets, those treasures in Your word, and shine the light on what You would have us see and know and walk today, we pray.

Dr. Tom Taylor (TT): Well, when we ended yesterday, I said that there's one more big lesson from the first chapter of Acts that I wanted to get to, and we find it in Acts 1 after Yeshua has ascended and the disciples are back in Jerusalem, which was what Yeshua told them to do in verse four: ***“To be remaining about for the promise of the Father, ‘which you hear of Me.’”***

So let's pick up the story in verse 12:

12 Then they return into Jerusalem from the mount called Olivet (that's the Mount of Olives), which is near Jerusalem, a sabbath's journey. 13 And when they entered it, they went up into the upper chamber where they were residing -- both Peter and John and James and Andrew, Phillip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon the Zealot, and Judas of James. 14 These all were persevering with one accord in prayer, together with the women and Miriam, the mother of Jesus, and His brothers.

15 And in these days Peter, rising in the midst of the brethren (besides there was also a throng in the same place of about a hundred and twenty names) 16 said, “Men! Brethren! Fulfilled must be the scripture in which the holy spirit said before through the mouth of David, concerning Judas, who becomes the guide of those apprehending Jesus, 17 seeing that he was numbered among us, and chanced upon the allotment of this dispensation.”

Do you see that in verse 17? “Chanced”? He “chanced”? Judas Iscariot was neither a beneficiary nor a victim of chance here. Yeshua chose him to become one of the 12 and even entrusted him with the moneybag. The Father had chosen Judas to be the one who betrayed Yeshua, and

Yeshua knew perfectly well what Judas' job would be when the time came. None of this was by chance, Peter! Brother, what are you thinking?

Well, forgive me here, but I'm going to say some things that you're probably never going to hear in a church. Peter is NOT being led by the Spirit. He has not been directed to go where he's about to go.

So let's pick it up in verse 20:

20 "For it is written in the scroll of the Psalms (we don't have quotes in the scripture here, but this is the quote), Let his domicile become desolate, And let no one be dwelling in it, and 'Let his supervision be taken by another.'

There are two separate quotes and that last one, **"let his supervision be taken by another,"** Peter is about to make a leap of authority which neither Yeshua nor the Father gave him. Peter had no instructions for what he's about to do.

So let's continue now in verse 21:

21 "Then, of the men coming together with us, and in all time in which the Lord Yeshua came in and out to us, 22 beginning from the baptism of John until the day on which He was taken up from us--of these one is to become a witness of His resurrection together with us."

I'm going to give you my opinion now, but it looks to me like the fact that the number of Yeshua's closest disciples had dwindled to 11 just bugged Peter no end, so he took it upon himself to replace Judas with someone else using the *Psalms* as his back up. As we'll soon see, Yeshua, Who DID have the authority, had someone different in mind to become the genuine 12th Apostle. Again, this is how it looks to me; it's my opinion, so take it for what it's worth.

Meanwhile, let's go to verse 23:

23 And they nominate two, Joseph called Bar-Sabbas, who was surnamed Justus, and Matthias. 24 And praying (Wait a minute! NOW they're praying? What happened to praying before you even start down this road, Peter?), they say, "Thou, Lord, Knower of all hearts, indicate one whom Thou chooseth, 25 out of these two to take the place of this dispensation and apostleship, from which Judas transgressed, to be gone into his own place." (Here's the worst part) 26 And they give lots for them, and the lot falls on Matthias, and he is enumerated with the eleven apostles.

Doesn't this strike you as a foolish and futile thing to do? THEY chose two guys, and then they asked the Lord to choose between those two. The presumption is a bit hard for me to stomach:

“Here, Lord, here are the two guys **we’ve** picked **FOR** You, (not by Your direction, mind you). So which one is the one You would choose between **OUR** two choices? Come on now, give us a hand.” Man! Talk about chutzpah!

And then they cast lots to find the Lord's supposed choice! Where is the precedence for a gambling tradition in the midst of the Lord's only instruction, which was **“to be remaining about for the promise of the Father, ‘which you hear of Me.’”** That's it; that's all you're supposed to do. Can you get a sense of the temerity that Peter showed here? No direction, no guidance from above, not even prayer before running headlong after Peter's own idea about how things should be.

And we know none of this was authorized by Yeshua, because we never hear anything from or about the man to whom the lot fell. He disappears into obscurity, and well he should, because, as I said earlier, Yeshua already had someone else in mind, whom the original disciples would never have believed possible. In fact, the Apostle-to-be whom none of them knew about yet may have already been in Jerusalem, one of the hierarchy who wanted the disciples either taken away, or at least to shut up about this renegade Yeshua, Whose blood was on their hands (not the disciples' hands, the Jews' hands).

I want to stop here and just say, before we're finished today, you're going to read something from whom I believe is the genuine 12th apostle, and there's an instruction he gives to his protégé Timothy in his last letter that is one of the...it is THE foundation of the whole *Light Up The Scriptures* study (LightUpTheScriptures.com). It's the foundation of everything I study and when I bring it to you, it's the foundation I'm using because here's what I've learned.

God help me! Because I went to Google to find out about the *Psalms* that Peter was using, and what I discovered was such convoluted attempts to justify it. Why? Because it appears in a book we call the Bible, therefore Peter must have been right in what he did. And these guys went to such lengths to justify this. One guy even used one of Paul's quotations in *Romans* to justify Peter's use of the *Psalms*, use of the Old Testament. And Paul's quotation bore no resemblance to, it wasn't comparable in any way other than it was a reference to a principle, not a prophecy in the Old Testament. Those are two different animals. So let me stop my ranting and go on from where I left off.

You'll remember the day that Yeshua was brought before Pontius Pilate, who was the governor of Judea at the time, who got nowhere with the Jews who were determined to have Yeshua crucified. He washed his hands in front of everybody and that's what we're going to pick up here in *Matthew 27* (starting in verse 22):

22 Pilate is saying to them, “What, then, shall I be doing with Yeshua, Who is termed Christ?” They are all saying, “Let Him be crucified!”

23 Yet the governor averred, "What evil does He?" ("What in the world has this guy done?") Yet they (the Jews) cried exceedingly, saying, "Let Him be crucified!"
24 Now Pilate, perceiving that it is benefiting nothing, but rather a tumult is occurring, (he's about to have a riot on his hands) getting water, washes off his hands in front of the throng, saying, "Innocent am I of the blood of this just Man. (He knew that Yeshua was just; they were not, but he couldn't risk this riot. And then he said,) You will be seeing to it!" (Meaning: "You're bearing witness to what I'm doing right now, and I'm declaring myself innocent and you're going to see to the fact that I am.")
25 "And, answering, the entire people said, 'His blood be on us and on our children!'"
(And so it is to this day.)

To me, Peter was acting just as foolishly in taking it upon himself, on the authority of David's supposedly prophetic word in the *Psalms*. Now I'm going to read part of *Psalms 69* and *109*, in which you'll recognize Peter's quotations. And I'm going to share with you this is how you gain the entire context of any Scripture you read: Read above it and below it to discover its value for today, if there be any.

First, the Scripture that Peter quoted from *Psalms 69:25* – **"Let their domicile become desolate."**

So let's look at this Scripture now, in its entire context, beginning in verse 19 of *Psalms 69*:

**19 You Yourself know my reproach and my shame and my mortification;
In front of You are all my foes.**

David's theme here is, **"all my foes."** This is one of his, "Help me, God! They're going to kill me!" *Psalms* so, keep that in mind as we finish reading *Psalms 69*. Let me just say an aside here, I love David. I love his *Psalms*. I love his story and I love his *Psalms*, so there is no disrespect here on my part for David. And, bear with me here, because I promise there's a hugely important principle in all of this, so hang on with me here.

So now we're moving to verse 20:

**20 Reproach, it has broken my heart, and I do feel my mortality;
I expect one to sympathize, and there is no one.
And look for comforters, yet I find not one.**

**21 They give me poison in my repast,
And for my thirst, they caused me to drink vinegar.**

**22 Let their table become a trap before them,
And a repayment and a snare.**

23 Let their eyes be darkened, kept from seeing,

And let their waist totter continually. (Isn't that a great phrase? "Let their waist totter continually." Weebles wobble, but they won't fall down.)

***24 Pour out Your indignation upon them,
And let Your hot anger overtake them.***

25 Let their domicile become desolate;

Let no one be dwelling in their tents. (There's the quote that Peter was using.)

***26 For You -- they persecute those whom You have smitten,
And they are recounting the pain of those wounded by You.***

***27 Do bestow depravity on their depravity,
And let them not come into Your righteousness.***

***28 Let them be wiped out from the scroll of life,
And let them not be written with the righteous.*** (Kind of like: I really don't like these people, Father, and here's what I'd like You to do.)

Now let's look at *Psalm 109:8* is the quotation – ***"May his supervision be taken by another,"*** but let's put that in context too:

1 O Elohim of my praise, do not be silent,

***2 For a mouth of wickedness and a mouth of deceit they have opened against me;
They have spoken against me with a tongue of falsehood;***

***3 With words of hatred, they have surrounded me,
And they fight against me gratuitously (for no good reason).***

***4 In return for my love they are my adversaries,
Even while I was in prayer.***

***5 They bring evil up on me in return for good,
And hatred in return for my love.***

***6 Post a wicked person over him,
And let an adversary stand at his right hand.***

***7 When he is judged, let him go forth condemned,
And let his prayer be seen as sin.***

8 May his days come to be few;

May his supervision be taken by another.

***9 May his sons become orphans,
And his wife a widow.***

***10 May his sons rove, yea rove so that they must beg,
And may they be driven out from their deserted homes.***

***11 May the creditor confiscate all that he has,
And may aliens plunder the fruit of his labor.***

12 There must not be anyone being indulgent with kindness to him,

And there must not be anyone showing grace to his orphans.

13 May his posterity be cut off.

In the generation following, may his name be wiped out.

When I was reading that, I thought, “You know, why couldn't this be somehow prophetic concerning Judas?” Well, maybe it was, but when you read the whole thing, it doesn't sound like it. David's just railing against his enemies; he's just had it, so the only reason I thought, “Well, yeah, this really sounds like it could have applied to Judas,” the only reason I would ever think that is because Peter brought it up and I've heard it all my life.

BB: So, the only Scripture you're speaking of, you're referring to, in all that is verse 8: ***“May his supervision be taken by another”?***

TT: Well, that's the only one Peter referred to.

BB: OK.

TT: Yeah, that's the only one out of that whole *Psalms* that Peter referred to. So, if it were a real prophecy concerning Judas, why doesn't he go the rest of the way down? Why doesn't he quote the rest of it?

But Peter, well-intentioned I'm sure, he grabbed two verses from the *Psalms* and offered them as a justification for replacing Judas, the betrayer, with someone else. “What's wrong with that,” you might ask? And it's a good question. Well, as I said before, first of all Peter had no direction for this -- He only assumed authority. Do you think if the Lord would have wanted this to happen, do you think He wouldn't have told Peter and/or the others that this was His wish? And #2, maybe the quotations from *Psalms* are prophetic and maybe they aren't; that's what I was just talking about. They look to me like so many of David's cries to God for help for whatever trouble he was in, and then his pleas for the utter destruction of his enemies. He doesn't leave you wondering how he feels.

Well, here's the big principle to remember from what Paul wrote to his protégé Timothy in 2 *Timothy 2:15* that I alluded to in the beginning. Here it is:

Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.

It's actually, ***“the word of the truth.”*** Some versions say, ***“rightly dividing”*** or ***“accurately handling.”*** What this Scripture that Paul wrote *doesn't* say, is that the opposite is equally true: You can present yourself to God, unqualified an ashamed worker, incorrectly cutting the word of the truth. And I'm using Peter's example to demonstrate that failing to correctly cut the word of the truth may end, at best -- as Peter's attempt did -- in futility! Matthias amounted to

nothing. There was no purpose for this; there was no reason to do this. Eleven is an odd number, deal with it!

I love Peter; don't misunderstand; but he was always putting his foot in his mouth and getting busted for saying something he shouldn't have or something that didn't need to be said. This is the same Peter. The Spirit hasn't fallen yet.

If you study the Scriptures, take care, don't over-reach in some kind of attempt, a vain attempt no less, to support an idea you have or a position you've taken. That's exactly what I found in the opinions I read while searching for Peter's references in *Psalms*. Authors were bending over backwards to justify Peter, and at least one example they used from Paul's writings had nothing to do with prophecy. So, write this down somewhere; write it in the margin of your Bible; write it on the inside of the front cover:

Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of the truth. (2 Timothy 2:15)

Paul, in his last letter to Timothy, was admonishing him: *"Take care how you treat the word of the truth, deal with it properly. Look at what it says, apply it properly, don't overreach, don't misinterpret, and for heaven's sake, don't misapply it! Just stick to it. Learn how to 'correctly cut the word of the truth' and you'll stay out of trouble."*

Now I'll give you a heads up that tomorrow we're going to give Peter not just some grace, but some serious respect because man, when the Spirit fell, that guy came out in authority. He and John together, big time, came out in authority. But we're going to read Peter's words once the Spirit has fallen, 'cause he is right on the mark this time.

And I apologize if it is hurtful to you in any way for me to speak ill of Peter; I do the same thing with James because the book of *James* wasn't written by the original Apostle, it was written by one of Yeshua's half-brothers. And just because they're Apostles doesn't make them right. I'm going to say that one more time: Just because they are Apostles doesn't make them right.

There is, I'll say again, the most important singular difference between the 11 and Paul, is how Paul was chosen and how he was trained and what he came out with that was never seen before, completely unprecedented, and that the others, at least Peter, said that, *"Paul writes things hard to understand."* Not really, but if you're kind of stuck in your Judaism, yeah, they might be.

So I promise, my Father knows and my Lord Yeshua knows, I never disrespect the Scriptures, but the Scriptures, they are populated by people. People aren't always right in what they say or do. This is one of the examples to me of someone, I know he loved Yeshua and I know Yeshua loved him, I get all of that, but it's still Peter and he's still doing stuff he doesn't need to be

doing. And this is an area where, again, in my opinion, you believe whatever you want, in my opinion he didn't need to do this. And I'll say again, one of the big reasons you know He didn't, Yeshua never told him or any of the others to do this, and the guy that was chosen (*by casting lots...please!*) never shows up again. [We] never hear from him again; he disappears. I guarantee you Paul did not disappear, quite the opposite.

So, thank you for your patience going through that, but I couldn't let it stand because, look, if you're going to go free all the way and walk out of the prison that God set you free from, it would be well to read the Scriptures and know, as Paul said, how to ***“correctly cut the word of the truth.”***

And that's what that whole [Light Up The Scriptures](#) for three and a half years was all about: ***“Correctly cutting the word of the truth,”*** and man, did we uncover some things!

So I'll end it here today and if we part from here because of what I said, well, God bless you.

But until next time:

***May YaHoVeH bless you and keep you;
May YaHoVeH light up His face toward you
and be gracious to you;
May YaHoVeH lift His face to you
and appoint peace for you.***

AMEN.