

W_9_Galatians.mp3

[00:00:01] When we were looking at the epistle to the Hebrews. We noticed the opens with the words God hath spoken. First chapter. Second chapter. The word spoken by angels. 12th chapter. He who once spoke on a spoken from heaven. 13th chapter. They that have spoken unto you the Word of God. We also remember that when Paul would lift out one item. To demonstrate the superiority of Israel to all the nations chiefly to them were entrusted the oracles of God. Don't let us undervalue that blessed fact that God has broken silence. And he astute to the limitations of human language. And he has spoken. Then you remember Hebrews went on to say he hath spoken in Son. Strange English, but not strange to those to whom he wrote. For you can find the same figure in the Old Testament that God spake in El Shaddai. In other words, he no longer sent another prophet, but in some mysterious way, he came himself. Now, what I want to do this evening is to take it a stage further. Those of you who have read the Book of Job, you remember that there were three men. And they were wise men. I doubt whether you could meet three men in any meeting. You could compare with them. And yet, when it was all over, God said they hadn't spoken. Right? They brought all the wisdom that they had to bear upon Jobe's case and failed. You've heard of the Patience of Job.

[00:01:48] You watch out and see the impatience of Job sometimes when he said I could nod my head like you do if I were in your position. And then, Eli, you had waited and he stepped forward. He said, Now I am in. According to your wish, I am in God's stead. And the first thing that he said to that man when he gave him his testimony, if there be a messenger with him, an interpreter, one among a thousand. Now, that's the point. God could and did speak without the intervention of a messenger. He spoke to Adam. He spoke to Noah. He spoke to Abraham. As far as I know, he may speak to someone today, but you and I have got suspicious of the dreams and the visions of these people who assure you that this has come direct. I'd rather have it through the mediation of the written word just now. But I do know this, that the epistle to the Romans declares with no uncertain sound or asked the question. How shall they believe on him, of whom they have not heard? What do you say? God can speak to them, but he says. And how shall they hear without a preacher? As God himself says that? And how shall they preach? Except they have been sent. So don't worry about some of the

preachers. They've never been sent. As he said, I sent them not. They speak a vision of their own heart.

[00:03:14] So it immediately brings us back to the Berean spirit to search and see whether what is told is so. So my subject this evening is going to revolve around very much the question of the messenger. Do you remember perhaps the word spoken in one of the minor prophets? Thus saith the Lord's messenger in the Lord's message. Before ever you take any part of the Bible to yourself, make sure it was addressed to you. You won't find your name and address there, but you'll find your characteristics enough to be sure whether Moses is speaking to you. Matthew is speaking to you or whether Paul is speaking to you. And that will be a most important subdivision. Now, I'm happy to be in the presence of those who already agree. But we must. We must not fail to stress things because we already know them. Sometimes we have to have them repeated again and again so that they may get a firm hold on our mind. Well, now. I'm going to turn particularly at the opening of this meeting, to the epistle, to the Galatians. I don't know how you feel about that epistle, and it doesn't really matter whether we agree or not over this, but after putting together all the archaeological evidence that have been discovered in Asia minor. I am fairly well convinced myself that the epistle to the Galatians is the entry of Paul into his written ministry.

[00:04:45] The first epistle that he ever wrote. Whether you agree with that or not, you'll discover that he opens this epistle with a challenge. There's no other epistle that starts like this. There's something that's got to be settled and settled at once Now, before we open the book. There's another thing to remember. There have been a tremendous controversy. And it's recorded in the Acts of the Apostles, a controversy that involved the very gospel that Paul preached involve the great basic teaching of justification by faith without works. And here he springs into the arena with this epistle to the Galatians. But this is the point to watch. You read right through chapter one and you get well through chapter two before he touches the question that was in you. God inspired that man to occupy nearly two chapters in defending himself. Now, if that were merely out of his own heart, it would be dreadfully wrong. But it's most important that we put in its right perspective. This messenger, which the Risen Christ chose to represent himself on Earth. We are not worshiping Paul. We are acknowledging the sovereignty of our Lord in choosing that earthen vessel. And if we, in any measure turn aside from that, it will be to our detriment. So we'll open the book now. Galatians Chapter one and see the way in

which he tackles this question, which is so vital to us all as to whether salvation can be received by a Gentile like ourselves without the addition of any ceremony or any obedience to the law of Moses to make that salvation secure.

[00:06:34] To have allowed that to pass would have jeopardized the whole of Paul's ministry. And so he sprang into the breach. Here we have the opening words Galatians Paul and apostle. Not of men. Neither by man but by Jesus Christ. Now, you wouldn't write a letter like that to anybody unless there was some challenge necessary. I'm going to ask you to notice that this first chapter is divided into three parts by the repetition of the word, not neither. And but I'm doing it for two reasons. One is that if you've got that particular element in the structure, you've got the scope of the chapter and you're independent of anybody else's opinions, mine or yours, for that's there. And secondly, it may appeal to some of you that there is a reason why these structures are useful. It's not merely because we like dotting down on our page a, C, CBA and all that business. It's because it's a vital part that if you once can discover the structure of an epistle or a passage, you'll independent of a good many of human opinions. But of course this is where the snag comes in. If you've got a fairly fertile mind and you're up against a problem, well, you can invent a nice little heading and get out of it. Now I'm speaking very sympathetically.

[00:08:00] I personally worked with Dr. Bullinger. And I love the man. But I've set aside most of the structures he put. Because I realized that he was a pioneer in this direction. And when he was in a little bit of a difficulty, he could easily surmount it. And so I added to my labors and my sorrows in some measure, first by resolutely making up my mind that when I saw a structure, it would be based upon the actual words that were used and not nice little alliterative headings. Now, if he were alive and new, he'd pat me on the back and say, That's a spirit. But I remember once saying, I follow Dr. Bullinger most when I disagree with him because the spirit of the man was a pioneer, and that one thing you are sure about a pioneer will do is to make mistakes. Well, now, so far. Let us put down then these three little words. You won't mind me using my little letter, will you? And will have not neither. And. But. And we discover that this is Paul's independent. Apostleship Now I'll just leave that like that. Polls, independent apostleship. You know how that is pursued in one way and another, right through his writings. I am not the least of the apostles. And yet he says I'm not worthy to be called one. I'm not one whit behind

the chiefest of the apostles. And yet who am I? He said, I do not magnify myself, but I magnify my office.

[00:09:39] I speak the truth in Christ and I lie not a teacher of the Gentiles. Is he right through to the end of his ministry. This was being challenged. And so here, Paul and Apostle. An apostle, you know, is a Greek word simply lifted out and put into the English. We use it. But it's it's good to know the meaning of a word. It simply means one sent from another with some representative power. As I said at another meeting, once speaking to a friend, I said to him, Who do you think is the cheapest of the apostles? And he looked me up and down, you know, with a little twinkle. And he said, I know who you're going to say, Paul. I said, No, What? He said, You astound me. I didn't think you'd say Peter was. I said, I didn't. Is that so? I said, Look at Hebrews three. Consider him the apostle and high priest of our profession. He's the only one who gives Paul or Peter or anybody else his commission and his power. They are merely representing him. I beseech you in Christ's stead, said the apostle. So here's an ending that we have to listen to, not because we are poor lights, not because we agree with him, not because we like the look of his face. You might not have been a very pleasant man after the things he went through.

[00:11:00] In fact, did they not say once his bodily presence was mean and his speech contemptible and apostolic in some things, friends. Because, you know, I'm evidently come from London. I can't disguise that fact, can I? And when I've been into the land of the book in Scotland in my early days, one lady who spoke very broad Scots, she said she would never attend a meeting with a man who had a tongue like I had for I couldn't possibly be speaking the truth. So if I'm not apostolic in anything else, we can line up there, you see. I won't say a word about his bodily presence being mean. I'll leave that for you. You're looking, and I can't see quite what you see. Well, anyhow, here he is, the apostle. Now, we mustn't dally about like that. You pull me up if I go away too many times now. Chapter one, verse 11 and 12. Because is the next step. Even an apostle qualified as he was, both by natural gifts and by spiritual power. If he hadn't got a message, he's no use to us. But he had a message. So the next thing is his gospel. And so I put again letter A, not neither. And but if you see two neither's there, that's a bit thrown in, so don't worry. And here we have independent gospel. That his message verses 11 and 12. But I certify you, brethren, that the gospel which was preached of me is not after man.

[00:12:36] Just earlier, he said, though we or an angel from Heaven preach any other gospel. Now, I could say that quite easily, because angels have nothing much to do with me. Before I was a Christian, when I was a little child, I was told that there were four angels round my bed and what they were doing there, I didn't quite know. But when I became a Christian, I realised that angels had nothing to do with my calling. If I'd been a Hebrew, if I'd been one of the Israelites, I should know that angels kept step with Abraham, Isaac, Jacob right through the Old Testament, into the Gospels, into the acts of the Apostles. And not till I get to my epistles, the Ephesians, the Philippians and the Colossians. Do angels pass out of the scene? I'm associated with the aristocracy of glory, principalities and powers. But this man had been brought up all his life to realize that angelic ministry was a very special thing in connection with his own people. And yet he so knew the gospel that was entrusted to him that he dare to say, though an angel from heaven should preach any other gospel, let him be anathema. Wouldn't it be a lovely thing if the preachers, even in this city or any other city, knew the gospel that was entrusted to them, that they could take that stand? Surely we are dying for the want of a certain sound.

[00:13:58] Well, here it is. I certify you, brethren, that the gospel which was preached of me is not after man. But neither received it of man. Neither was I taught it. What? How did you get it then, Paul? I received it by revelation. The revelation of Jesus Christ. That's the claim. It can't be proved. You can't show any evidences except the testimony itself. That is it. I will give you a little idea of how you can consider this claim. He says, you know what sort of person I was. Was a traditionalist. I was a Hebrew. I was a zealot for all the things to do with my father's religion. And I also persecuted this very people. Now, is it humanly reasonable to expect that I should suddenly develop out of my own heart the Gospel of the grace of God to the poor Outcast. Gentile? And so he said those words. Well, now there's one more time. When this not neither and but comes. That is his independent commission. Let me put that now. Not neither. That independent commission. And that you will find in verses 15 to 17. But when it pleased God who separated me from my mother's womb and called me by his grace to reveal his son in me. Now, we are told just now that he revealed his really revealed his gospel. But of course it's the same thing, isn't it? And he repeats himself in Romans when he says that the gospel was concerning his son.

[00:15:48] Or when he said he preached Christ. So you can go all around the gospel and never preach it unless the Son of God is central. There again is the weakness that we have. If there's one thing that needs to be stressed more than any other in this dispensation, it is that which the apostle wrote to Timothy when he said there is one God and one mediator between God and men himself. Man Christ Jesus. Anyone who bypasses Christ is luring men unto destruction, not to salvation. There's but one way. I am the way. I am the true and living way. No man cometh unto the Father. But by me, said he. So he said. To reveal his son in me that I might preach him not about him among the heathen. And we are the heathen of this scripture which translated heathen. It's translated. Nation. It's translated gentile. But it means you and me. Immediately I conferred not with flesh and blood. You will find a good many parallels between the actions of Paul and the actions of Peter. You remember when the savior put the question to Peter and he answered, He said, Flesh and blood hath not revealed this unto you. Peter Well said, Paul. So with me. I conferred not with flesh and blood. Neither went out to Jerusalem, to them that were apostles before me.

[00:17:17] But I went into Arabia. I wonder why I went into Arabia. Well, we can guess, can't we? He went away to get away from all else but God. And in that vicinity somewhere. We don't know how near the law of Moses at Mount Sinai had been given. And he was there. Going to learn in that solitude what it means to be free from that law forever afterwards. Then he said, after three years. So three years elapsed. I went up to Jerusalem to see Peter. Now that word see just means a fortnight's holiday. He had 15 days and most people left 15 days when they have a fortnight's holiday. Of course it'll creep to 16, 17 and 18 presently, but that's the way of things. But he got 15 days and the most natural thing for one apostle to do was to go to the man who had been on the spot all the time. But he said, If you interpret that as me going up to Peter and asking him to put his hands upon my head or give me any commission, you're making a terrible mistake. Well, now you say, Well, that's enough of that. Now let's get on with the truth. Not so, says Paul. Not so. I'm going all over the ground again. Well, I'm not going to quarrel with him. We are going over the ground again, friends. It looks as though it must be. So I'm going to clean the board and we'll see what he does in chapter two.

[00:18:46] Now we do notice the way in which this opens in chapter two. Then 14 years after I went up again to Jerusalem with Barnabas and took Titus with me also, and I went up by revelation here, revelation coming again. This man's movements are by

revelation as well, not merely his message and communicated unto them that gospel which I preach among the Gentiles. Well, that means to say that he was telling them something they didn't know. If he goes up there by revelation to communicate unto them that gospel which he preached among the Gentiles, It is obvious that Peter, James and John didn't preach exactly the same thing. Of course you're asking for trouble now if you say there's more than one gospel. But that's simply because people haven't examined the meaning of the term. More than one gospel was a number of them. There's a gospel of the grace of God in which we rejoice. There's the Gospel of the glory of Christ, which you don't hear quite so much as you should. There's the Gospel of the kingdom with signs following, which are supposed to be being preached even today. And there's even the everlasting gospel mentioned in the book of the Revelation, which has no reference either to Christ, his finished work or faith. So you see, it's no good saying there's only one gospel. So he said he preached.

[00:20:05] He laid that before those of reputation. Lest by any means I should run or had run in vain. But neither Titus, who was with me being a Greek, was compelled to be circumcised. Now I'm going to leave that first bit and look down the page a little. Verse 11. But when Peter was come to Antioch, I withstood him to the face because he was to be blamed. For before that certain came from James. He did eat with the Gentiles. When they were come, he withdrew and separated himself, fearing them, which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with his dissimulation. Let's get this down, shall we? First of all, Paul. Goes to Jerusalem. For the gospel. You'll understand these abbreviations. Barnabas. State. Down here, Peter. Comes to Antioch, overthrows the gospel. As you will see. And here's the sad bit. Barnabas goes over to. If you can't understand the writing, it doesn't matter. But he is a tragedy. Friends. Barnabas was a lovely character. We owe much to Barnabas at the beginning and the way in which he introduced Paul. But O'Hare said. Sustained strong with a strong man. And then they go over with a weak man. Does your faith rest in somebody else's teaching? Are you a follower of whoever he might be? No names, no pack drill, you know. I include myself in there. Well, friends, you're asking for trouble.

[00:22:18] The only safe course is Iberian spirit from beginning to end. Received with readiness. Whatever may be put to you. If it's honestly opened up. In a word, then as before God, search and see if it is so. Barnabas Stuart. Barnabas fell. There are too

much second hand armor being worn by people. And if you can only think what a fright. David must have looked dressed up with Saul's armor, a stripling with one, and the armor of a man head and shoulders above the people. You get a little idea of what we all must look when we are quoting, quoting, quoting somebody else's writings. Oh, I've been it's been it's been also it's been nauseating because they're giving me proofs and they're simply quoting like a parrot. What I've already read in the pages of somebody else. And you've only got to get them off that just one bit. And they're floundering. They're on their way to Barnabas was the second reference, not Barnabas the first. Well, it's come again Titus is mentioned. Titus was a Gentile. And Titus went up there and he says in verse three, But neither Titus, who was with me being a Greek, was compelled to be circumcised. He said, I took Titus there. Titus. And he was not compelled. Well, I'm going to put down here the word compelled again. Only a question. Oh, it's coming out. Friends, I'm not inventing this. I'm only putting down the words.

[00:24:03] Verse 14. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew, live after the manner of the Gentiles and not as do the Jews, why compel us now, the Gentiles to judaize? Which absolutely on the spot. Look at the power of this message. He said, look, I took that man right into the stronghold of the circumcision and he came out as he went. Now what are you doing, men? But there's another bit. I hope you've spotted this. I hope you say I wonder whether he's going to put down the truth of the gospel. We will. The truth of the Gospel. And here we'll put it the truth. Of the gospel are you reading? Read the two passages. Verse five. To whom we gave place by subjection. No, not for an hour. That the truth of the gospel might continue right through to you. Right through. Not merely continue. Now then, verse 14, but when I saw that they walked not uprightly according to the truth of the gospel. Well, that's hammered down property, isn't it? The truth of the gospel. I wonder what we owe unto God speaking humanly to that one hour. To whom we yielded subjection. No, not for an hour. Of course, God could have set aside Paul and raised up another or been independent. But speaking humanly, that little man standing there with all the somebodies and somewhat against him yielded subjection.

[00:25:43] No, not for an hour. I wonder whether the day is coming when some of us don't know whether I'm going to be alive, but I don't know what. But some of you will have to remember that verse. No, not for an hour. God give you grace that when the

pressure comes, you don't yield and there's any amount of pressure. Comes from all quarters. I remember one old Jewish rabbi very honestly said what a good many people wouldn't admit. He had a very wealthy congregation in the West End, and somebody said to this, Rabbi, you don't seem to preach against the evils of moneylending. Well, you said I have seven reasons. Did I look like a Jew? Then I've been pelted in the open air for being, like one. So it's all right. He said, I have seven reasons. Seven reasons are the wife and six children. Now, that was honest, but I've had people bring bits out of the scripture to defend their Truckling far better be honest before God and say, Oh, I see the truth, but I've apparently healed them. So friends remember these words. Not for an hour. Not for an hour. And may God give us grace to have that well before us. Well, now, the rest of it is simple. There were those who seemed. To be somewhat. That's rather disrespectful way of speaking of apostles, isn't it? And of all the men in the New Testament, Paul was the courteous one.

[00:27:21] But when he comes to the truth of God. Peter and James and John, he doesn't matter who they are for the moment. Are somebodies and somewhat God hath accepted no man's person. And then at the bottom, he said, those who seemed to be pillars. Then in the middle he puts the gospel and the apostleship of both. Let's read it. Verse six. But of these who seem to be somewhat whatsoever, they were make it no matter to me. God accepted no man's person. For they who seemed to be somewhat in confidence, added nothing to be. But contrariwise, when they saw that the gospel of the Uncircumcision was committed unto thee as the gospel of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision. The same was mighty in thee toward the Gentiles. And would you believe it? One friend said, Oh, but you notice he wrought effectually in Peter, but he was mighty in Paul. He was going to make a difference about those things. That doesn't seem to be very much of a distinction, does it? And when James Keith asked, he doesn't even call him Peter here. And by the way, don't call him CFS. Doesn't matter. But it's always a hard see. It should be. And when James Keith at and John who seemed to be pillars perceived the grace that was given unto me.

[00:28:56] They gave to me and Barnabas the right hands of fellowship that we should go unto the heathen and they unto the circumcision for that several friends there, that's finished. There's only one apostle to the Uncircumcision. There's only one apostle in the New Testament to the Gentiles. And that is not Peter. That is Paul, and that is by divine

warrant. The last little bit only they would that we should remember the poor the same which I also was forward to do if we worked out the complete elaborate structure that is in answer to the words for they who seem to be somewhat in conference, added nothing to me except they said Remember the poor. If I give you that, make what you like out of that. It was only too ready to agree to that. But now you see he is defended once and forever. His independent apostleship gospel and commission. And even if Peter crossed his path, even if an angel from heaven spoke any other gospel. You couldn't deflect this man all by the mercy of God. Maybe have some of that resilient, glorious spirit. Well, that's so far. Now, with regard to this man's ministry. Taking another view. It falls into two great parts. I won't go over all the details in the acts of the apostles, but you know so well how he was converted. Partly at the preaching of Stephen, ultimately at the personal presence of the Lord on the road to Damascus.

[00:30:30] Equipped. And then halfway through the story in Acts 20, you're told of a change that's imminent. I want to pick it up there. The Acts of the Apostles Chapter 20. There's one little verse in this verse 13 that appeals very much to me. I haven't had to use it yet in Los Angeles, but I have used it sometimes. It says in verse 13 of Acts 20 and we went before to ship and sailed unto Assos there intended to take in Paul for So had he appointed minding himself to go afoot. If he look on the map, you'll find there's a little projection at the edge of Asia minor, something like that. And Paul walks across that bit and they go round by boat. Then he goes on. It's a lovely little human bit that he got to such a pitch. He got so many problems and so many questions put to him that he said, If I don't have a few minutes to myself, even I. Paul may say something I wish I hadn't. But he was a man of like, infirmity to ourselves. So he walked that bit and then he got on the boat again. So once, once or twice in meetings like this, I've said, Well, I'm going out and suddenly said, Oh, I'll come with you. I said, You won't. You look at Acts 20, verse 13 and I'll leave it.

[00:32:00] And then he understands. Well, now the verse 17, and from Miletus he sent to Ephesus and called the elders of the church. 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, serving the Lord with all humility of mind, isn't it a blessed thing that a man could say he was humble without knowing it? He served the Lord with all humility of my next genuine, isn't he? The false man would have never said that he was humble or he'd have so piled it on. O Uriah Heep. He says, I'm very humble

to me. Father was humble and grandfather was humble. Would you shake that man's hand? He goes, wobbling up and down. You know the person, don't you? But he is the genuine thing. He is the genuine thing just the same as Moses. I don't know whether he wrote it, but I think he did. Moses was the meekest man in all the earth. When you need to be a very meek man to put that down without any swelled head following, don't you? So he said, But look, this is what I'm getting at. If you heard the minister of your church or whatever you go. Tomorrow morning in the pulpit, I will be loving friends. I came to this church ten years ago, and I call upon you to be a witness that he said, You know what's going to happen, don't you? He's going somewhere else.

[00:33:21] Well, in this case, it was genuine. In that other case, you may have your suspicions. He says, And how I kept back nothing. And this man, I believe, learned all the time he was teaching others. This is a term that's borrowed from shipping. He'd been listening to the shipping. I reefed up nothing. That was profitable. Adieu. And so on verse 22, and now behold, I go bound in the spirit. He had no fetters on his wrists. He was a prisoner of the Lord long before he was the prisoner of Rome. I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. Save that the Holy Ghost witnesses in every city saying that bonds and afflictions are awaiting me. So he knew he was in for a new ministry associated with bonds and afflictions. But none of these things move me. I can't help telling you this, friends. We moved into London in 1943 against the advice of all our friends because it had to be for the Lord's sake. I knew I was taking a tremendous risk. I had no doubts. I had no idea that God would protect me. And then one morning he came downstairs and the whole place was as true. My room had got it. A desk and the books smothered with all this awful stuff that comes from a thieving.

[00:34:43] But there was one small piece of paper sticking out which had some writing on it. And you know what was written on it. None of these things move me. So I waved over to Hitler, who said, Carry on. Amen. Well, there it was. Well, now, that's the spirit. I think we've got to meet most of these things. But none of these things move. Me neither. Count all my life dear unto myself so that I might finish my course with joy. Two. Timothy four says, I have finished my course. What he wanted to do, he was permitted to do. That's good, isn't it? Which I have received of the Lord Jesus to testify, the Gospel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the Kingdom of God shall see my face no more. And at that they went.

The Apostle Paul was a man that I have made great friends or great enemies. And if I could have my choice, I'd like to be like that. The half heart is sitting on the fence is neither fish nor good red herring, as we say. And so we have that man now. Chapter 26. We pass over much. He's before Agrippa. He's already exercised his right as a Roman citizen to appeal from all these little upstarts in these distant lands. I often think of the words of Shakespeare.

[00:36:10] And when speaking about these little. Tin gods. You know you met them, have you? He says, poor, puny man dressed up in a little brief authority, cut such antics before high heaven as to make the angels weep. And that's what he had to do. I appealed unto Caesar. And they're all bribing one another and so on. So that was a finish. But Agrippa had a great knowledge of Jewish customs, so he asked him to consider what Paul said. Well, I won't go through the whole story, but this is what he says took place on the road to Damascus, verse 16. And you never read this anywhere else. The time has now come when it can be revealed. Otherwise it would have been anticipating before the time. But rise and stand upon my feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen. And you'll discover that that that is the description of his earlier ministry. You might like to see verse 15 of chapter 22. For thou shalt be his witness unto all men of what thou hast seen and heard. That's his first witness. And that's all it says there. It never says it any more. But now the time has come when he can say the lot. Which thou hast seen. And of those things in which I will appear unto thee. That is future.

[00:37:37] So now he says, I had a double commission first on the road to Damascus to go so far and wait for the next appearing and said, Come. Delivering thee from the people and from the Gentiles. Paul was never delivered from the Gentiles in Acts nine. There were no Gentiles bothering about him. They got him now. Delivering thee from the people and from the Gentiles. Until now, I send thee. And there's been a proper hullabaloo because I never altered the authorized version. And I said, Now I send thee. It might be there that some manuscripts read it. But if you take now out and you've got I send thee. It can only be now. You've got to alter the tense of the verb before you can get it. Anything else. So he says, I've received this commission. So here we have the Apostle Paul having a prison ministry. A prison ministry which was directed to the Gentiles. And it was put into operation when he got to Rome in Acts 28, he was sent here, got his commission, and there he started. Well, that means to say that if we've got

any sense about us, we should say, what are these epistles that were written by him when he was in prison for? They may be a special collection altogether. They may fit the times in which we live. There's no people of Israel here. Now, there were right through the acts of the apostles Israelites who dominated the scene.

[00:39:05] And in the very last chapter of the Acts of the Apostles, it was the hope of Israel, he said, was still in front of him. Then the dismissal came. And the salvation of God was sent unto the Gentiles, he said. And they will hear. So let's just get a little idea of the composition of the epistles that Paul wrote after he became the prisoner of Jesus Christ for you Gentiles. First of all, we have if Egypt's. Secondly, Philipppines. Then we have one precious little epistle all by itself. Fine Eamon. Then we come back again Colossians, and then we have the pastoral epistles, Timothy Titus and second Timothy. Now, first of all, we can put up here these key words mystery dispensation, principality and power. The church, which is his body and so on. That's enough, I think. And every one of those are repeated in Colossians. Every one. There's another one of great importance fulness. We've got now Ephesians and Colossians. Here we have to make a little division in Philipppians. It's addressed to the bishops and deacons. Here we have in Timothy and Titus the ordination of bishops and deacons. Then this speaks, among other things, a crying the things that differ. And this speaks about rightly dividing the word of truth. This one speaks about a prize. Of the high calling. This one says no one is crowned except his tribe lawfully. And here are the two words that so far as I'm concerned, link second Timothy with Philipppians in such a way that you cannot tear them apart.

[00:41:28] I'll put them here. They will refer to them. Depart and offer. The part. And of. First of all, is Libyans. He says these words speaking in chapter one. He says in verse 22, Christ shall be magnified in my body, whether it be by life or by death. For to me, to live is Christ and to die is gain. But if I live in the flesh, this is the fruit of my labor. Yet what I shall choose I whatnot. We don't use the word what much now. But strictly speaking, that's misleading. Practically every occurrence of the word translated what means to declare or to tell. He didn't say he didn't know. He said, I'm not just telling you, but you can guess what it was. I do not tell you what my choice is, for I am in a strait betwixt two having a desire to depart. Now that would be part gives us our English word analysis. I can't think that the second coming of Christ could ever be called an analysis. And it's a very consistent reference to the original statement of God in Genesis three.

Dust thou art and to dust shalt thou return? People have taken the word return out of the passage in Luke and said That's the second coming while the word analysis. We get is an analysis.

[00:43:21] You're made up of so much sulfur and lime and all the other stuff you remember. And then when the organization ceases to be leaving, goes back to the dust from which it was taken. Analysis. And be with Christ, which is far better. Of course, people sometimes say that he meant that he was going straight away to glory. Well, on one occasion when I was in Canada, not in the United States, I came to the end of a series of meetings there and I said, much as I've enjoyed these meetings, much as I've enjoyed being with you, I would now sooner be absent from Toronto and present in London. But I know full well I've got to go by ship and through the customs and by train and by taxi. Oh yes. And a good many days will be occupied in doing it. So the man said the same thing. That's the word depart. Now, chapter two. Verse 17. Yea. And if I be offered upon the sacrifice and service of your faith, I join rejoice with you all. Offered in the Old Testament. This is to pour out a drink offering. It might. No atonement. It didn't supplement the work of Christ. It only added that little bit of gratitude. You remember David? He said, Oh, that someone would bring me a drink of water from the well at Bethlehem, not thinking that anyone would venture. But they did. And they brought it.

[00:44:43] And he said, Oh, this is men's lives. I cannot take it. And he poured it out before the Lord. And this is an echo of that controversial word in verse seven of Christ. He made himself of no reputation. You know, that means he emptied himself. What Christ did in that magnificent fullness Paul did in his little measure. He was willing to be poured out. Now, those two words come in Philippians and nowhere else in Paul's writings. Now he picks the two of them up in second Timothy Chapter four. First six. Yes. What I am now ready to be offered. There's the first thing he said. Yeah. Even be offered. He said, I'm now ready for it. It's come and the time of my departure is at hand. The time for my analysis has come. This cannot be translated now. The time of his second coming or return. The time of my departure is at hand. Then he finishes, I have fought a good fight. Strictly speaking, this is not a military fight. This is the agonistic word. It meant to do with wrestling or running or a conflict. It's the word agony. I remember when I was in hospital many years ago, as I was coming out of the anaesthetic, I heard the nurse whisper. Agony. And I'll wait. Straight off. Straight off. I

said, you'll find that in two Timothy four. And then I suddenly said, Oh, And then there was not another sound.

[00:46:17] I'd come to. I became conscious. I have fought a good fight. That word is translated races in Hebrews 12. Not a fight. A contest. I have finished my course. That's what he wanted to do. Dramas. The Running of a Horse. Hippodrome. I have finished my course. I kept the faith. Henceforth there is laid up for me a crown of righteousness. In Philippians he was running for a prize. In Timothy, he calls it a crown. And in one Corinthians where he speaks about the Greek sports. He says that they win a crown. Somebody say, Oh, I thought it was a prize. Now it's a crown. You see, a prize is genetic. You might get a goose or a pig or a barrel of cider or a purse of gold, but it all be a prize. Now he says, I know it's a crown of righteousness which the Lord, the righteous judge shall give me at that day. And not to me only, but unto all them also that have loved, not merely love, that have loved right through to the end. His appearing love. Now that's going to take us too far to be able to deal with the way in which that comes out in this second. Timothy But. That's as far as we go again this evening. A sketch of the ministry of this chosen vessel with particular reference to the fact that he was the apostle to the Gentiles and that he had twofold ministry. The second one, the prison ministry, which matters so much to us.