

## W\_12\_Acts\_13\_Or\_Acts\_28.mp3

[00:00:02] It's hard to do, I've found has been vexing some of God's people. And it is the question of Acts 13 or Acts 28. So if you'll permit me to just make a little sketch, it will help me Presently, if the perspective is a bit wrong, it's because I'm very close to the I hope you've seen what's coming. This is a shield. Hanging outside a baronial castle in England. And in those days when knights were bold and had more brawn than brain. Two knights were riding together, dressed up in armour. And one said, Now I have to borrow from the historical novels because I don't exactly know what they said. But one says, Gadzooks, what a lovely golden shield. And the other said, by my hand, It's a silver one. Well, that was the end of it. They went from one another hammer and tongs or whatever ironmongery they had. And then when they nearly knocked themselves out, they sat down in a bank and one said, Will I never It was silver one side and gold the other. Now, that's what I've discovered. There are men of intelligence and Christian understanding that are just like those two knights. Writing articles and exposing things. And all the time there's a truth in both sides. There certainly was a beginning in Acts 13. It was the separation of the apostle Paul from the work that lay ahead of him. But he had a marked time and he had to wait to see what Israel were going to do.

[00:01:40] But he was laying a great foundation. And when the moment came for Israel to pass out into their present blindness, there was the great doctrinal foundation already for the superstructure to go up. What a pity that they adopt the middle aged practice and write long articles and call one another names when they could see if they would only sit down for a moment or two quietly, that there was a little element of truth on both sides. Well, now I'm not going to argue the point about the relationship of Acts 13 and Acts 28, because I don't think it's necessary here. I don't know whether many of you are persistently saying no. The church began at Acts 13 because I could say, Oh, the church began at the Cross of Christ, for that comes into it. Somebody else says, No, it began in the mind of God before time began. So what's the good of arguing about those things, as far as I understand, dispensed national truth. The dispensation does not begin till the dispenser the steward is told to go. That's as far as we can do it. When that time comes for that steward to make known that truth, that's when it begins. Although, of course, it begins in the mind of God, or it begins when Christ made it possible through his cross or whatnot.

[00:02:54] So instead of arguing about the two sides of the shield, I want to clean the board and concentrate our attention on what AX 13 does say. Not use it as a bit of controversy, but open the book and see if we can learn some lessons that will be of use to us in the pursuit of this wonderful study. So please forget all about the gadzooks and the although, of course, the trouble is it's on that term of this game round there to be used in evidence against me. But as my people in London, there have been so used to me for so long that I'm unpredictable that they are quite forgive, I'm sure. Well, now we'll look at this 13th chapter of the Acts of the Apostles. And as my custom is, when I turn you to Acts 13, I say we'll commence reading at another chapter altogether, Acts three and four. The reason for that is that there is no passage which is isolated, no passage which without some relation to another. There was somebody said to me, I won't say who he was. He said to me, That little child is all mine. I said, What about his mother? No man can say a child's all his candy. See everything's related. Even children must have two parents, not one. So, first of all, I'm going to ask you to notice this. For the next three and four, we have Peter commencing his ministry in Acts 13.

[00:04:33] We have Paul commencing his ministry and in both cases there is a miracle wrought and that miracle has a typical value. It was sort of summing up in itself. The ministry that was now to be developed. Now, the first ministry performed by Peter. At the gate of the temple was the healing of a man that was lame from his birth. It's rather suggestive. When he looked at him, he expected to receive an alms. Then Peter said, Silver and gold have I none. These little characteristics that come in the scriptures, there is no underlining, no footnote saying See our true. I am. But you notice Peter in his epistle, We are not redeemed by corruptible things as silver and gold. I suppose the poor man never had much and so he didn't bother much about it. You notice when Philip is reported in the gospel, according to John. He says. 200 penny worth of Brady's not sufficient. Next time he speaks. Show us the father and it's sufficient. There's his little bird coming out, you see? Just. Just properly recording a fact. Well, that's only just in passing. This man is healed. He leaps, he walks, he enters the temple, and then the people are astonished. One. In the fourth chapter, the Apostles are called upon to give an account of themselves for this miracle that has been wrought. And verse eight says, Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel.

[00:06:15] If we this day be examined of the good deed. I like this bit. He standing up before them and he reminds them it's a good deed that they're investigating. To the impotent man by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth. Now that name is not repeated outside the Acts of the Apostles. Paul doesn't call him Jesus of Nazareth, but it was particularly a point here because that's the element of rejection about it. He's going to remind them by the name of the one that you've rejected, whom ye crucified, whom God raised from the dead, even by him. Do this man stand here before you whole. Then he refers to the rejection again. This is the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other. Now that text has been used by God all down the age, all down the period gospel period over and over again. It's been used as a basis for preaching. And it's true, isn't it? But when Peter spoke those words, he was looking at that healed man, because the word salvation here is just the word healing, and it has the article in front of it, this particular one that I'm pointing to.

[00:07:33] He said, You see that man, that one man, he's healed by the name of the Christ you've rejected, and neither is there. The healing. The whole national healing in any other, for there is none other name under heaven whereby you may be saved. So he says, You see, the acts of the apostles. Is that miracle wrought by Peter was demonstrating in that way the peculiar character of his ministry. If his ministry was going to be successful, Israel would be healed. But you know, they were not. Lest I should heal them. Isaiah six. They went out into their blindness. Their healing is yet future. When we come to Acts 13 and we consider the miracle that is wrought in that. Chapter where Paul is separated. It's notice the way in which it begins. 13th chapter. Now, there were in the church that was at Antioch. Certain prophets and teachers. As Barnabas. A whole list of names and Saul Saul's thrown in at the end. That's very often the case you'll discover Samuel goes down and says, Are these all your sons? Oh, Jesse said, Yes, except young David, who's looking after the flock. Bring him in. That was the one. The one you least expect. Though God is a God of grace. And so. And there's no minister to the Lord and fasted the Holy Ghost said, Separate me, Barnabas and Saul for the work went unto I've called it.

[00:09:07] And then they sent them away and they commenced their missionary journey by travelling to Cyprus. They go through the length of the island until they come to the

other end, the extreme end. And there at Paphos they found a false prophet, a Jew. A false prophet, a Jew. But there was also in that country. Sergius Paulus. The ruler. The governor, a deputy. And he was desiring to hear the word of God. Now, wouldn't you expect that any Jew, if he had any sense, would say, oh, how good, how lovely. At last, the Gentiles are going to seek the true God and learn the way of His will, his salvation, his righteousness, whatever it may be. But instead of that, all through the acts of the Apostles, the Jew was withholding the preaching of the Gospel to the Gentiles.

Consistently. I'd like you to turn, if you will, to 1 or 2 passages to make sure we see this. First of all, the first epistle to the Thessalonians to see what the apostle himself said about it after he'd endured a little of it. One Thessalonians Chapter two, verse 14. One Thessalonians Chapter two, verse 14. For ye brethren became followers of the Churches of God, which in Judea are in Christ Jesus. For ye also have suffered the things of your own countrymen, even as they have of the Jews who both killed the Lord Jesus and their own prophets have persecuted us.

[00:10:53] They please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved to fill up their sins alway, for the wrath is come upon them to the uttermost. He even says that they killed the Lord Jesus, but he didn't bring wrath to the uttermost upon them. But when they persisted in forbidding the preaching of the Gospel to the Gentiles, it sealed their doom for the time being. It came down upon them. Now you notice that word forbidding, forbidding us to speak. Well, now we go back to the Acts of the apostles. The last chapter. And the 28th chapter reads verse 31. Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence and forbidden. Same word. The Jew who was doing the forbidding all the way through is now gone. His voice is silenced. He's dismissed and forbidden. But now look at the close, near the close of Peter's ministry. In the 10th chapter. He is sent to Cornelius. He takes a long time before he's sure of himself. And when Cornelius does arrive, he said to him in verse 28, Ye know how it is an unlawful thing for the man that is a Jew to keep company or come unto one of another nation. However, is it possible to teach that Peter opened the door of the church to the Gentiles in Acts two and in X ten? He says he's still a Jew and wouldn't touch Cornelius with a barge pole.

[00:12:36] Had God not given him that threefold vision? It doesn't seem consistent, does it? Well, he preaches, but he doesn't preach directly to Cornelius. He stands there and

tells Cornelius what happened in the land of the Jews and how the Lord went about there and so on. And at last, the Spirit of God descended on Cornelius and stopped Peter. Well, then he says, verse 47, Can any man forbid, could any man forbid? He is his very word. He's manifesting that up till then, he would have had serious objections. Could any man forbid? And in the next chapter, verse 17, the same word forbid forasmuch then, as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I should forbid? Our word says withstand. What was I that I should forbid God? Isn't it extraordinary? It looks as though he is telling you, well, unless that had happened, I would have still forbidden the preaching to the Gentile. Now on this, the whole thing is all so inconsistent that he doesn't matter. It shows you that the preaching of the Gentile was never a part of the ministry entrusted to Peter. He was given this one opportunity and it cleared the way at the great Conference in Acts 15 that after he said, You know how through this man's ministry, Peter, the first Gentile gave was given the way of salvation.

[00:14:05] They listened then more attentively to what Paul and Barnabas had to say. Well, now we're back again in the 13th chapter. This Jew is forbidding the preaching of the gospel to a Gentile. Now, the name of the Gentile is Paulus. It's a great pity that we sometimes say the word in the Greek spelling and sometimes in the English. The same man was called timotheus in one part of the New Testament and is called Timothy in the other. It's merely an ending. So this man, Paulus, his real name, is so far as we are concerned. If we were speaking. His name is Paul. Now to that moment nobody ever knew, so far as the New Testament is concerned, that the apostle's name that we were going to remember him by was Paul. He was always called Saul, but. Verse nine says, Then Saul, who also is called Paul. He wasn't called Paul by God at this time for the first time. This was the ordinary custom among the Jews. Here was a man who lived in the city of Tarsus in Asia Minor, a Gentile university city. A Hebrew of the Hebrews, yet mingling all day long with Gentiles. And so he had a proper Hebrew name indoors Saul And he had a Gentile name outdoors.

[00:15:31] Paul And if you know any Jewish quarter, even today, you'll discover that somebody who is named Isaac Moses indoors is Jim or Jack or something outdoors because he might be business. Yes, I know. But I don't think it was in Saul's case. In fact, one of the papers, I believe it was Punch some years ago had got a woman leading out of a window in an East London Quarter and a lot of little boys playing down

the end, she says, are key. And I say, Bill, your mother wants you to names for the same person. Not adopted at the moment, but always there. Now, why is it that Saul comes in? He's always called Saul. Saul separately, Barnabas and Saul. You never know his other name till it leads him with the first Gentile converts. Surely that's a testimony. Well, now you begin to see Peter's ministry was the healing of the nation. If they only believed that rejected Christ Jesus of Nazareth. Paul's ministry was hinging upon the blinding of the nation and the consequent conversion of the Gentile. Or it must have wrung his heart to think that he got a ministry that meant his own people. My heart's desire and prayer to God for Israel is that they might be saved. He wasn't happy over that, but it was the Lord's will. And here the very first thing that happens in this opening chapter of his career, the.

[00:16:59] The Jew is blinded. Look. Then Saul, who also is called Paul, filled with the Holy Ghost, set his eyes on him and said, Oh, full of all subtlety and all mischief. Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him and inner darkness. And he went about seeking some utterly d by the hand. There's Israel. Chapter 13 One Jew Blinded. Chapter 13 one Gentile Saved. Chapter 28. All Israel Blinded. Chapter 28. All the Gentiles. Now the recipient, if they will, of this salvation. The one foreshadowing the other. The deputy believed whenever the next thing is to come to another feature. Verse 38. Be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things from which he could not be justified by the law of Moses. There's the first statement in the New Testament concerning justification by faith without the works of law. Paul's Opening Ministry. So it's perfectly true that X13 13 is a beginning. But not the beginning of the dispensation of the mystery. It was the beginning of Paul's ministry which was preparing the way if Israel still remained adamant.

[00:18:35] No, no human being could say whether they would or would not. Our savior reminded them, It's not for you to know the times and the seasons. You go on preaching and leave that to him. Whenever we come back a little bit to the earlier part of the chapter where Paul enters into the synagogue in verse 14. He enters into the synagogue on the Sabbath day and sat down. He didn't stand up. He didn't push

himself forward. There's no need to do that if you're serving the Lord. If the door is going to be opened, you'll see it. He sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto him, saying, He, men and brethren, if ye have any word of exhortation to the people, say on. So now he sees the opportunity and you notice that. He starts giving a little resumé of the history of Israel. The god of this people, Israel. He starts with a choosing of our fathers and so on. But before we pursue anything further with regard to Paul's resume of Israel's history, go back to the same to the man who was so used of God to upset the conscience of this Saul of Tarsus. Stephen. By the time the Lord met him on the road to Damascus, he was rebelling. He'd already moved, and the words of Stephen were used by God to that.

[00:20:02] Bring that about. Now, you notice in chapter seven, he said in verse two, Men, brethren and fathers hearken. The God of glory appeared unto our father, Abraham. He starts in the same way. We will not go through all the story. I'd like you to notice that he got a point. I hope I don't lose myself. But you know, you can listen to some preachers and when it's all over, you say, I wonder what they were trying to tell me. Well, there's one thing about Stephen. He got it all the time. Oh, I keep in my mind those words that are sometimes quoted with a smile of the old Negro preacher. They said, What was his method of preaching? I daresay you know it better than I do. He had three points in every sermon. He said, First of all, I tells them what I'm going to tell them. Then he says, I tells him, and then he says, I tells him what I told him. Well, goodness me, if all if all preachers did that, you go away with some idea, wouldn't you? Well, now, Stephen says, I'm running through the history of you people. But notice where I'm going. I'm coming to Joseph. He was sold for 20 pieces of silver, and he was sold by a man named Judas. If he pronounced his name in Greek. And he was lost to them.

[00:21:20] And while he was lost to them, he was sitting on the throne of Egypt and Egypt was benefiting. And he married a Gentile wife. And then afterwards, what does he say? Verse 13. And at the second time, Joseph was made known to his brethren. The second time. Now, he says. I didn't say this, but it may be that he thought of it. Somebody says you always run to the door if there's a double knock, so I'll give you A11. He picks up the story again about Moses, and he says Moses was moved by God when he was 40 years of age to go down to his own people. Or there's a tremendous move on the part of Moses and then living at the court. Had the option of being adopted by Pharaoh's daughter becoming in the line of the reigning house, and he went down to

that horde of slaves. And we are told here that he expected that they would recognize that he had been sent as a deliverer. And they turned round on him and he was lost to them for 40 years. And he married a Gentile woman. And then what does it say in verse 35? This Moses whom they refused, saying who made their ruler and a judge the same Did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush? That's twice these people are saying this is rather a pointed sermon.

[00:22:44] We're getting twice. Our forefathers have done this. They've rejected the one that God sent. And now the application ye stiff necked and uncircumcised in heart and ears. Verse 51, Ye do always resist the Holy Ghost as your fathers did. So do ye. And instead of repenting instead of in the early chapter, they were pricked in their hearts. These were cut to the heart. They stuffed their ears. They sprang upon him. They stoned him. And now Saul of Tarsus remembers. I believe that that man went through the history and he picked up the same story. And don't forget, in this very same itinerary, chapter 13 and 14, he was stoned. He didn't get away with it. Not the Apostle Paul. I'm very thankful I'm not in that line because I'm not anticipating that on this journey. But in those days, Witness for Christ. Was witness. Indeed. You know the word witness, don't you? Is a translation of the word martyr. M a r t y. R is the ordinary word for witness, that's all. It's not a man who is burned at the stake. It's a man who will hold that testimony even though you do burn him. But he may die in his bed quite happily. But God knows the heart. The witness. The witness. The witness. The martyr. When we come back to AX 13, where we stop for a moment and listen to the apostle Paul.

[00:24:15] The god of this. People of Israel chose our fathers. And exalted the people when they dwelt as strangers in the land of Egypt. And with a high arm brought he them out of it. That's a nice little trap for a man who was born in London because you generally get with an eye. Home brought them. You get all sorts of ages in the wrong place. But I managed it very nicely. And about the time of 40 years suffered he their manners in the wilderness. Now I've got a reason for putting this these numbers on the board. 40. 40 years and the dateline will put a line across the top to show that we are dealing with a dateline. The coming out of Egypt 40 years. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto them judges about the space of 450 years. 450 years. Satan, we are told about. Soul is anarchiesz, and he reigned for a space of 40 years. Now he speaks about David, but he ceases to give any figures. But, you know, in the book of Samuel,

you're told that David reigned over Israel for 40 years. Have you put that down? Now, I'm the sort of person that can add up a column of figures and make it different. Every time I put down put down their money to get me a ticket at Houston.

[00:25:54] And by the time I've got to Glasgow, I've conceded they gave me the right change. You see that time? But I think I can manage it. I know that that comes to order. What do you like about seven? Is that right? All right, we'll keep that like that. We're now going to put this some of you know what's happening all the time. I want you now to come to the first Book of Kings, chapter six, because I think we're going to discover a principle. That has a bearing upon x 28. The First Kings Chapter six. And again, we all notice the dating that is given here. And it came to pass in the 480th year after the children of Israel were come out of the land of Egypt in the fourth year of Solomon's reign over Israel in the month Ziph, which is the second month that he began to build the house of the Lord. So now from that dateline, same date from that time when they came out of the land of Egypt to beyond. David Because this ends with David, doesn't it? We get here to Solomon. Now. It was the fourth year, but it was only in the second month of the fourth year. Well, they never reckoned the odd month. Even the Septuagint was done by 72 people, but the Septuagint mean 70. I don't bother about the odd numbers.

[00:27:23] So the complete years from the coming out of Egypt. To the complete year with another three, wasn't it? If it was the fourth year and the two months, we don't count, so we'll put three there to bring it level 573. Well, now if I take away 480, I've got 93 left haven't I. There's 93 years discrepancy. If you're a higher critic you say there you are and trustworthy. If you're a person who's not quite sure, you say, well, I don't know whether we ought to be so particular. Does it matter? And then you begin to say to yourself, you know, this book is so wonderfully written that we dare not pass by anything and say it doesn't matter. Well, now, you know as well as I do that this 93 years can be accounted for, but I want to demonstrate it for those who may not have seen it. Judges is the book to which we go and we shall discover that there is no discrepancy. The days of the judges were rather a terrible time. Every now and again, God raised up a judge and while he lived, Israel more or less were decent. And as soon as he died they went back into their idolatry and they had to punish them. And we'll find it took place quite a number of times in this record of the Book of Judges. Now the third chapter gives us the first occasion.

[00:28:56] Verse seven, chapter three. And the children of Israel did evil in the sight of the Lord and forgot the Lord their God and served baalim and the groves. Therefore, the anger of the Lord was hot against Israel. And he sold them. Sold them? Well, in that capacity, they ceased temporarily to be manifestly the people of God. They were sold to the rule of a heathen king. He sold them into the hand of Cushan Rishathaim, King of Mesopotamia and the children of Israel served Cushan Rishathaim. I was going to say that same thing, but I've said it twice. Eight years. So we'll put down the number of years that they were sold. Now the next occurrence is in the same chapter. Chapter, chapter three. Verse 12 and the children of Israel did evil again in the sight of the Lord and the Lord strengthened Eglon King of Moab against Israel because they had done evil in the sight of the Lord. Verse 14. And so the children of Israel served Eglon King of Moab. 18 years. 18 years. Another period of time lost. Now we turn the page. Chapter four. Verse one. And the children of Israel again did evil in the sight of the Lord. When he had was dead. At the end of verse three, he mightily oppressed the children of Israel for 20 years. You notice I didn't say 20. I haven't got so far as that yet.

[00:30:31] 20 years. But I don't say it. I'll say 20. Otherwise, I shall get into severe trouble when I get back. 20 years. He mightily oppressed the children of Israel. Then we have in chapter six. Verse one and the children of Israel did evil in the sight of the Lord. And the Lord delivered them into the hand of Midian. Seven years. All these years are telling us so much waste time, so much something not reckoned on the calendar of God. And the last occurrence of this selling of Israel is in the days associated with Samson. Chapter 13. And the children of Israel did evil again in the sight of the Lord and the Lord delivered them into the hand of the Philistines. 40 years. 40 years. There's your 93. So you see, if you reckon, according to the reckoning of the world from that point to that point is 573 years. But if you reckon, according to God's reckoning, all the little gaps that have to be left because of unfaithfulness, it's 480 years. 93 years of waste. I believe there's a little word for us too. We can never be lost. That we can suffer loss. We can never forfeit our salvation. It's secured by Christ. But we might be building on that one foundation, that which will go up in smoke or, as the hymn puts it, nothing but leaves, nothing but leaves mercifully blotted out.

[00:32:19] But that's all you get in the case of Abraham. He built an altar. Then he went down to Egypt. Then he came right back and built another altar all over again, as

though that part was wasted. So it was. I daresay there's a good deal of waste in my life. There may be some in yours. And you remember Hebrews as you go on unto the full. The perfection. Or you may draw back to our words as petition we found that was translated waste. Liberty. So now we've got another thing. There may come a time, then, in God's dealings with. His people. There may come a time. When they will not merely be a few years, they may come a time when there there's a whole gap in the calendar. And that is more or less how we have to demonstrate the position that we find obtaining after the acts of the Apostles. We may say that the purpose of the ages goes on from the call of Abraham right to the time when Israel were given their final opportunity and then were dismissed. Well, then we live in a brackets, a parenthesis. I don't know much about mathematics, but I used to get into awful bother because I got muddled over these brackets and if I didn't put them right. Oh, dear, Oh, dear. Well, that's what people are doing now. They're trying to put into this period what belongs to this or to that.

[00:33:54] We're living in a parenthesis. And when this is over, I don't know when it's going to be on no profit. I see the signs of the times enough to warn me. It may not be far. Then it goes on again. This closes up. And the gas. Just about here. The prophetic clock stopped. There's the pendulum. And just about there, the pathetic clock goes again. And I do remember one instance when I was in Scotland once, whatever was the matter with the clock or with me, I don't know. But I was dealing with some aspect of prophecy. And I said and the clock stopped. What are we doing for about 20 minutes. And I looked, I thought, well, that's funny. I didn't know I'd got so much more time and the clock had stopped. Now, whether I mean to say you do read about is that the face that launched a thousand ships? Well, mine evidently was one that stopped the clock. But anyhow, it impressed the people. The clock had stopped. God's clock has stopped ringing. We are not living in prophetic times. Wars and rumors of wars and all that. What have been going on since Man's been here? That belongs to one particular war and rumor of war. And if you only look at the quotation in Matthew 24, you may turn back to the right chapter in Isaiah and get your eye on Egypt instead of all over the world.

[00:35:21] Do you remember that the prophetic Earth is a very small place? The company where it begins is mainly around the Mediterranean and many things which we make worldwide belong to that period. That's another story. Well, now that brings us then, to the last chapter of the Acts of the Apostles. Acts 13 is a beginning. When Israel

repent. That's a question. The question is answered for the time being in the closing chapter of the Acts of the Apostles. Now just a little resumé, not very long, and we must bring this investigation to a close. Chapter 27. First nurse, and when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners until one named Julius, a centurion of Augustus, banged. And then the shipwreck takes place. The whole expedition is wrecked. And in the first verse of 28 and when they were escaped, they knew that the island was called Melita. There are some who believe that is a little island up the Adriatic. There are others who believe that it is the island we call Malta. Now, if you think I'm going to cause a denominational split and one are going to be called the Meltons and the other the Malters, you can take your choice. It wasn't an island in the Mediterranean, and there's every likelihood it was Malta. And I like this bit too. You and the barbarous people showed us no little kindness.

[00:36:57] Isn't that nice? The barbarous people did the kindness. For they kindled a fire and received us every one because of the present rain and because of the cold. Now is a strange thing. There were prisoners. There were soldiers. There were sailors. And it was Paul who gathered a bundle of sticks. I don't know whether Paul knew the hymn, but he could. He could have agreed with it. A heart at leisure from itself to soothe and sympathize the enemy. They were all inches a dither that the only man who got ordinary common sense to go and get a bundle of sticks was the mighty Apostle Paul. But he was following in the footsteps of another one who was mightier than he. Jesus, knowing that he came from God and went to God. When the supper was ended, he took a towel and girded himself and began to wash his disciples feet. All Saints has a need for us to remember. It was the condescending condescension of the Lord that was his greatness. On one occasion I had to deal with the idea. So you met them. And a good type of person almost on the edge, you know, like this. And the great thing that was he was out for him was utter, complete consecration. And I thought to myself, yes, I know where you're going to get presently. Oh, what could he do to be utterly consecrated? Asking.

[00:38:27] What about gathering a bundle of sticks? Oh, what an awful let down. Well, I said, you know, you're getting perilously near the condition that some people say you're so heavenly minded, you're no earthly good. And you know, that's that person. Oh, my. If there's a bit of work to be done, a whole part of washing up, he must have his quiet time. And he's listening all the time to see whether there's a bit more to be done. That's no use in the in the Kingdom of God or anywhere else. You see this man, this mighty

preacher, this Paul the apostle. He gathered the bundle of sticks, all frames. Frames. Remember, that's a lesson for us all. Not may not be high doctrine, but it's very glorious and wonderful practice. We'll never go on. He laid them on the fire and there came a viper out of the heat and fastened on his hand. Now in England we have no snakes. So that if a person does come across, think about that link. Which is as harmless as a worm. Oh, the things that he remembers with advantage about that snake. But in this country, at least in some parts, when we were in Arizona, there were 1 or 2 crossed the road. Snakes. Oh, my. Then I saw a few and they turned out to be discarded bands that have fallen off motor cars. I thought they were snakes as well.

[00:39:49] But the scripture here says there was no doubt about this, that these people knew what they were talking about. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, no doubt this man is a murderer. Whom though we have escaped the sea yet. Vengeance Suffereth not to live friends. On two occasions in the acts of the Apostles, a miracle was wrought in the presence of heathen without any reference to Israel. And in both occasions it made them idolatrous. They worshipped a man as though he were God. And the great church today that's got its miracles is the idolatrous church till the people of Israel and the people of sign and wonder, they give the key to it. Now he shook off the beast into the fire and felt no harm. Howbeit they looked when he should have swollen or fallen down dead. Suddenly they knew what was going to happen when this viper fastened on a person's arm. And when nothing came to him, they changed their minds and said he is a God. Now, friends, Mark, 16, says, Unless we're going to eliminate the verses altogether, these signs shall follow them that believe not may follow, shall follow. They shall take up serpents. They shall drink a deadly things. It shall not harm them. They shall lay their hands on the sick and they shall recover. Well, these folks are pretty clever at laying their hands on the sick.

[00:41:17] But whether they recover or not, you have to wait and see. But they would drink deadly poison if necessary. They would take up these vipers if necessary. And you may point me to some that have done it. Well, in this present day, that may not prove it was from God. It may prove it was the detection of the evil one to get you. But in this moment, it was still obtaining. Here is the Apostle Paul manifesting that what obtained and began in Acts two was coming right through to the end of the Acts of the Apostles. How these people are going to start the church and the mystery that was never made

known and quite independent of Abraham, Isaac and Jacob and Covenants and fathers and Old Testament. When this is still in the last chapter, I don't know. Then when that was brought about, the healings took place in verse eight. The father of Publius lay sick of a fever and a bloody flux. Greek word is a bit more respectable, only to listen to the word dysentery. Here was a disease. Dysentery and it was healed immediately. Well, now they reached Rome. And although the apostle had longed to speak to the church at Rome, the first thing he did was to ask to see the elders of Israel. Verse 17. And it came to pass. After three days, Paul called the chief of the Jews together.

[00:42:41] And when they were come together, he said unto them, men and brethren. So he doesn't go to the church still the Jew. And they appointed him a day, and he took the opportunity. Verse 23, And will you notice the way in which this patterns out? Now, in verse 23 and in the last verse we have, they appoint a day. And we'll read the verse so that we can just put it down with a few notes. And when they had appointed him a day, there came many to 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. And in the bottom he dwelt two years. This was his lodging. This was his hired house. And I have been speaking to a friend who said this was proof that this wasn't because he had a lodging there, but he had to hide how easy it would be for me. I think you have to hire lodging, don't you? That's a that's a distinction without a difference, I think. And then he went through the scriptures. Moses. And the prophets concerning Jesus. Here he still testifies the Kingdom of God. There's the Kingdom of God that changes not different aspects of the same great sovereignty. But this time it's the Lord Jesus Christ. No reference to the Scriptures.

[00:44:18] Let's see that verse 30 and 31. And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence. No man forbidding him. He no longer referred to the Old Testament scriptures, not because he didn't believe them, but because by revelation he had now received. The new ministry. The new calling, which was a hidden God. Never a subject of Old Testament prophecy, revealed to him as the prisoner of Jesus Christ for US Gentiles. Well, now, if you go back to the Prophet Hosea, you'll remember that there was a significance in the name of one of the children that were born. Lo Ami, not my people. But it is more than that. So many times we stop low army. God says You should not be my people. But he also

said, And I will not be your God. Well, if x 28 is the moment when Israel became lo ami. He is a point. We've reached a moment. When God ceases to be temporarily recognisably the God of Israel. If that's the case, it's no use me going to him and saying, O thou God of Abraham, Isaac and Jacob. I shall get the same answer as the poor syrophoenician woman who came and said, Jesus, thou son of David. The title means something. Now, have I lost anything? The last word I want to leave with you is in Ephesians chapter one.

[00:46:10] The 17. The God of our Lord Jesus Christ. Now, if I were in some meetings, I should have to protect this. I should have to go out of my way to say most definitely that I do not merely believe the divinity of Jesus Christ. I believe the deity, that He was God manifest in the flesh. But I haven't got to waste time doing that with you, have I? Right. Why is this peculiar title here? Why? Because, friends, I've got no other God. Now I've got no other God. That's no good. Near port outside Gentile saying. Oh, thou God of Abraham, Isaac and Jacob. Not a word. Silence. But if I lost anything. I'm sure I haven't. This one takes the place. Christ, the head. It doesn't matter whether his head of the body or head of the church or heading up all things in himself. He involves in himself every office that the Old Testament has already had and in him. I've got all I need to bring me into relationship with God. Some people think that because they cannot take all the promises made to Abraham, Isaac and Jacob, they're suffering loss. But didn't the epistle to the Hebrews bring it forward? Didn't he anticipate that? He said, though it's all passing away, thou remain ist, Jesus Christ the same. And while it was true of Hebrews, it's also true for you and me.

[00:47:36] So. X 13 and x 28. They are a pair. We need an oppose the one against the other. We needn't say that. I believe with. What's the man's name? Ike Sidebottom. I hope to see him. So I'm not telling anything out of school. I'm hoping to see him yet. And there's a possibility we're going to have a pitch battle. I don't know. But anyhow, it will be almost the last day I'm in the States. So. That'll be the end over there, he said. He's going to meet me over there. But now that poor man is laboring away to prove that x 13 is the beginning of the church of the one body or the beginning of the Church of the present mystery or whatever title you give it. But you see, it can't be. Not until you get to the people going out into their blindness and the revelation of the mystery given to this. The apostle in the capacity is the prisoner of Jesus Christ for you Gentiles. Do you get to the point when the mystery begins? Well, I'm hoping there won't be a battle. I'm

hoping we'll be able to say Gadzooks and Halliday, more of it is on either side of the shield that silver and gold and realize that there's a truth in both aspects. So as long as we keep it in its right place.

[00:48:52] Well, now, as far as I can see. I want this evening to go back on our story. Cover the whole scriptures and end up with a few. Separated items. Individual divisions. As I'll get nearer to the last meeting, my troubles begin. When the last meeting is here. There's so many things that have been left out that's impossible to put in. I feel sympathized with me. But after all said and done, what are we. We're such a mighty book. To think within the compass of a few evenings we can do anything except almost skim the surface. And that's intended. All, I am grateful to you, friends, for giving me a consciousness. That I haven't spent my years in vain. You don't know what it means for me to be able to go back home and say it was worth it all. I've looked at my children growing up and they haven't had the education and they haven't had the upbringing they should have done because other people were getting a benefit of my work for which I wasn't getting paid. I'm not begging for you, friends. The last thing in the world I do is that, in fact, there's one lady who recently has helped our work. I said to her, I can't be nice to anybody. That was a rough way of speaking to a lady, wasn't it? But she knew what I meant. At last I could crawl round nobody and you wouldn't want me to.

[00:50:19] But if you knew what price has been paid in the early days. To reach this point, you'd see how dear it is to me. And I'm thankful that I'm going back with a consciousness that all unknown to me have been ever so many more who have been blessing God for some of the works that He gave me to do. Although for many, many years I had to go by faith and not by sight. Well, now I finish that so far this afternoon, pick it up again this evening, and then my part is over. Your part begins. You take whatever hints I've been able to give you that only hints after all. And you search the scriptures, you weigh every feature. You see that all that you believe is planted square upon the Word of God. And until you do. Rather wait suspend judgment, particularly if you're teaching others that you can't call it back again. You can't go fetch all those people back and tell them you made an error. Just wait a bit. God's got all the time there is. He won't alter his program because you said it this way or that. Leave it with him, rather. But as you see the truth, or remember this, that as any amount of seeing the truth. But they will not acknowledge. And when they do not acknowledge, they put a

barrier up. They become hardened. They become insensible. And finally they take no interest. But those things may come out a little bit more this evening.