

W121_Hebrews.mp3

[00:00:02] This evening we are recording in the Chapel of the Open Book. That which may be called an appendix to our studies in the Epistle to the Hebrews. Or can be lifted out as an independent study of the relationship of Paul's early epistles with the acts of the Apostles. Now that's a good long title, isn't it? And so we need it to work its own way presently. But we shall be reading together as our custom is Romans the 15th chapter. And those who are listening to this recording, if they care to join us, will you switch off for a moment and read with us this chapter? Romans 15. Strictly speaking. Romans The 15th chapter commences at verse eight. I know that sounds a bit backhanded, but you will notice that it says in verses six and seven that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us to the glory of God. Now that ends the section which begins in chapter 14, verse one with these words Him that is weak in the faith. Receive ye, but not to doubtful disputations. So it starts off by telling you how you are not to receive one another and it ends up by telling you receive one another as Christ received you. And if you are one of those who stand and sing very tremblingly and very piously, just as I am without one plea or don't turn around to your brother and reckon he's got to know an encyclopedia before you're going to receive him.

[00:01:45] The argument is he now. Then after that he starts the new section which commences with a reference to the Ministry of Jesus Christ, which was first of all limited to the circumcision and then balances it by his own ministry in verse 16 that I should be the Minister of Jesus Christ to the Gentiles. And then adds a word in the verse 16 that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost. Now is a tragedy. Here's the difference between God and man. You see, in the accepting of one another, Christ had accepted them, but they were a little bit careful with whether they did or not, you see, because they didn't all toe a certain line. Now, he said, the Ministry of the Gentiles is acceptable to God, and I'm going to take a little contribution from the Gentiles to my people in Jerusalem. And I have my doubts whether they're going to accept it. You see, God will accept the Gentiles offering, but the Jewish believers wouldn't be quite so gracious. Now, don't condemn the Jewish believers of all Got a touch of Jewish believer about as many times. Well, that's so far because I thought it was necessary as we read the passage. Whatever. We just go on this evening.

[00:03:03] As I said at the opening words, this can be a study entirely by itself or it be considered an appendix. Rounding up our study of the epistle to the Hebrews, the Epistle to the Hebrews. I've assumed all through this study as being written by the Apostle Paul. I didn't think it was worth while spending an evening probing and going into all the whys and wherefores because. Strictly speaking, as long as we are persuaded that it is one of those parts of Scripture that are given by inspiration of God, we can leave it there. But personally, I believe there's enough material. In the book itself to convince anyone who has it opened out before them that the Apostle Paul was the writer. And we're working on that assumption. Now, the thing that I want to do this evening is to associate. The epistles of Paul with time and place and person. And perhaps I ought to add another word and purpose. You see, it's not. It's not even rational to say here we've got a history starting from the ascension of Christ until the people of Israel were dismissed by the apostles in Rome. You've got that history, and then you ignore the whole history. And it doesn't matter where the epistles were written or when. It all all comes to the same thing. You can see that's not the right way to treat it. While certain people were in existence, while certain messages were given, while certain aspects of God's purpose were being pursued, then the Apostle would be in line with them and teach in harmony with them.

[00:04:46] Then when something happened, when a change came, then his epistles would constitute another group. So when we assemble Paul's epistles together, we discover that there are seven written by him while he was a free man. And there are seven written by him after he became the prisoner of Jesus Christ for you Gentiles. The seven written while is a free man, are Galatians and Hebrews and Romans and one and two Thessalonians and one and two Corinthians ten. And the seven written when he became a prisoner are Ephesians, Philippians, Colossians, Philemon one, Timothy, two, Timothy and Titus. So we're going to confine our attention this evening to the 70 epistles written during the Acts of the apostles. And I think that ought to be enough for one meeting, don't you? Just 70 pistols in the whole of the Acts of the apostles as our text. Good. First of all, then, before we touch any epistle, we want to see the time, the place, the purpose and the people. So on this chart, which you have in front of you, you see it starts with x one, it goes to x nine, it comes down to x, 20 and 26, and it ends at x 28. And running right through from one end to the other is the symbol of hope.

[00:06:16] So if we can just see what the hope was at the beginning and in the middle and at the end, and if we can see some relationship between the movement of God dealing with these people, we might be able to place these epistles in their right position. Well, now when you start the first chapter of the acts. If you will turn to that, the first chapter of the acts. Luke writes and overlap. The first 14 verses are an overlap. That is to say, he's written one book that is the gospel, according to Luke. He's now writing to the same person whose name is Theophilus. If you look at Luke's Gospel, he's written to Theophilus and he said, Now I'm going to give you another obviously second edition. It's like the analysis. We have part one and we have part two. So here the former treaties have I made O Theophilus of all that Jesus began? As they do and teach. And the assumption is and now I'm going to give you what he continued, because the risen Christ didn't leave off ministry or teaching. It was only a change from earth to heaven that he was still the speaker, still the inspirer, still the one who sent the message, whether from earth or heaven. Then he goes over the ground with a fat, among other things. That during a period of 40 days, verse three, he was seen of them during the period of 40 days, and he spoke to them of the things pertaining to the kingdom of God.

[00:07:46] Now, that is an allusion to the last chapter of Luke's gospel when during that period on two occasions, it rips it out and says, beginning at Moses and all the prophets, he explained the scriptures concerning himself. And then arithmetician is my value. When he'd gone through the whole of the Old Testament scriptures during 40 days. Then opened he their understanding. Well, that's where I'm beat. You see, I have a chart and I give you the meanings of words. I might do my best to make it plain, but there's one thing I cannot do. I cannot open blind eyes and I cannot open understandings. But he could and did. Well, now, sir, if. If you had friends, if you had 40 days teaching from even me. And I couldn't be any understanding. And the very first thing you did after the 40 days teaching was go to make an absolute mistake. What? I should think I better give up, wouldn't you? Terribly hand at being a grocer or something. Well, now the risen Christ takes his disciples through 40 days Bible exposition and opens her understanding at the end. And the first question I ask is this. Verse six. When they therefore were come together. They asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel.

[00:09:17] For. Surely we're not going to join the ranks of those who say that was an apostolic mistake. Apostolic mistake after being taught by the Risen Christ. No, he took them through the scriptures. And as he took them through the law and the prophets and the Psalms, their hearts burn within them as they thought of the blessings that were coming to Israel in God's good time. And he said, they didn't say to him, Lord, do you think Israel will ever be restored? Because there are some famous teachers who say they never will be. Of course, that they didn't know about what's going on in the city of London and in the west of London. And a very famous preacher who was a lover of God's word and preachers of wonderful gospel of grace, has got no room whatever for the restoration of Israel. They're out of it. They never said that. They simply said, is he going to take place now? And he said, Why don't you just carry on with your witness? I won't say yes or no because it depended on whether they would repent or not. So you see. Paul's epistles won't fit the first chapter of the acts and they won't fit the second chapter, and they won't fit the third. Because Peter says unto you first, Israel unto you first. The message was sent. All. We got to wait for the ghost.

[00:10:33] Paul doesn't come on the scene until they stone Stephen. And if as a young man I saw steady at the death of Stephen. The ministry began to come to an end and a new one was coming. And that young man was brought to our side in glorious saving knowledge of Christ. And he went away, led by the hand, three days blind. And then he saw a vision of a man coming to him. And he knew the man's name in a vision. Isn't it wonderful? And you believe that Ananias had got a big label on him saying, I'm an ass? That's what happens when God reveals. You're not told that Peter and James and John said, Who are those two standing for? The Lord and about the Transfiguration. So they knew they were Moses and Elijah. So when you get to glory, you know, even as you're known. Have you ever worried all the things that people worry themselves about? We've got enough to worry legitimately. But shall we recognize our loved ones in glory? You see, don't let those things get on top of you because they are simply outside the story. Of course we will. Otherwise it wouldn't be heaven. And it wouldn't be home, would it? Well, now we get this man. He sees a man coming in, a vision whose name is Adoniram. And this man. He put his hand on Blind Paul and he says, Brother Saul.

[00:11:57] And I think the word brother was the last straw that broke that man's heart for joy. He was a persecutor and a murderer. His hands were stained with the blood of God's saints who believed in Christ. And one of them comes very gifted at me and says,

Brother. Got it. Receive thy sight. And the Lord said to analyze, He's a chosen vessel unto me, to bear my name before Israel's, before kings and the Gentiles. You see that coming in. So when you get the conversion of Paul, you get the first suggestion in the acts of the Apostles that the Gentile was coming in. Think that was very difficult about a Gentile coming in. He saw a vision and he argued with the Lord as to whether it was possible that he should ever contemplate anything common and unclean. And while he was wondering what the vision was he had, Cornelius sends for it a Gentile. And instead of Peter jumping and saying, Oh, that's the very thing I've been longing for. When he saw this Gentile and don't forget, he was a very pious gentile. He prayed to God always. He gave alms. He was a better Christian than some we call Christians. And Peter looked at him and said, you know, it's a thing unlawful for a man that is a Jew to be in your company. But God has taught the r.mutt and called anything commoner unclean. Thank you.

[00:13:18] That. See what? He didn't open the door to the Gentiles. He tried to shut it. He said, who was I that I should withstand God? He. He is the man who opened the door by the mercy of God to the Gentile. The Apostle Paul. Rtx 30 restarted his ministry. A when he gets to to the synagogue in Antioch, he said men and brethren, children of the stock of Abraham and whosoever among you fear is gone. We've left the Jew only now and we've come to the Jew and the Gentile. And then when you get to the end of the Acts of the Apostles, when he had an all day conference with the leaders of Israel and they manifested, they were exactly the same spirit as those in the land. He quoted Isaiah six for the last time in Scripture, and Israel went out into their blindness and the salvation of God. He said He sent unto the Gentiles. Well, there's the movement through the acts of the apostles, Jew, only Jew and Gentile together. Gentile only. Well, now Paul's epistles. Romans. Hebrews, Galatians, Corinthians and Thessalonians. They're no good if it's no Gentiles at all, because he obviously is addressing some Gentiles and they're no good if it's gentiles only. For he is obviously got the Jew in mind because he speaks to them and speaks about them. So there's one group of Paul's epistles that belong to the middle of the acts of the apostles.

[00:14:50] Is that play? Or if I've got to do something to open your understanding. You can see that, can't you? All right. What else? One of the texts is the reference to hope. You see, the hope of Israel is evidently there in act one, isn't it? Wilt thou at this time restore the kingdom to Israel? Shall we see whether that hope persists? Let's look at

Acts 26. That's a long way along. I know, but it lifts it out. Paul is on his defense before King Agrippa, an explanatory defense. He said in verse five, which those which knew me from the beginning, if they would testify that after the most straitest sects of our religion, I lived a Pharisee and now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our 12 tribes. He. Paul, you haven't been reading lately because there's ten of them are lost. He didn't know anything about. That brings the ignorance of some of these people in the Bible is tremendous, isn't it? He had everybody tells you for oh, everybody knows that the ten tribes are lost. He says, unto which our 12 tribes instantly serving God instantly mark you that added all the time. They didn't lose themselves serving God day and night. Hope to come. So he is the hope of Israel, right, in Acts 26. And when you get to the last chapter, Acts 28.

[00:16:29] Verse 20. Verse 20. For this cause. Therefore, have I called for you to see you and to speak with you? Because that for the hope of Israel, I am bound with this chain. So you see, I'm right. I'm right. I put the anchor right through the whole acts of the apostles from one thing to the other. Of course. Only a few more verses in the. And the hope of Israel's God carefully. If he is rather dismissed, their covenant goes with them. Their hope goes with them. And then if God doesn't do anything, we're in the dark and we have no hope and no gospel and no place. But God had something to say. But that's the testimony of the Lord's Prisoner that belongs to the second set of Paul's epistles. We are looking at the first set so that again we come. Will you now turn to Romans 15? The passage we read. And while you're turning to it, will you agree with me that if you were asked to pick out that epistle of Paul written during the acts, which is the most basic of all that he wrote, I do hope you'd say all. There's no doubt about it. The Epistle to the Romans. Nobody has ever read the Romans and studied it without realizing what a granite bases it is for all the subsequent teachings that he had to give. The epistle to the Romans.

[00:17:50] Well, this is the hope of the church. And another thing. Romans was the last epistle he wrote before he became a prisoner. So here we have at the very last of that ministry, his statement of what the hope of the church was. So we'll look at it again, although we read it just now. Verse 12. And again, as I said, there should be a root of Jesse. And he that shall rise to reign over the Gentiles. In him shall the Gentiles trust. Now the word trust and the word hope come from the same word. I'll write it on the board. The verb to house ends in ISO. The word, which is the noun has no ISO on the

end of it. The noun is Elvis. That's the hope. And to hope is alf iso 1L1 is translated trust and the next time it's translated Hope they're quite good, but it'd be better still if we had them so that we could see for ourselves. Should we do that then? There shall be a root of Jesse and he that shall rise to reign over the Gentiles. In him shall the Gentiles hope. Now, the next thing is to remember is that in front of that word, hope is the article. Now the God of the House, not merely the God of hope, not merely the God of a general hope, but the God of that hope that I'm talking about. Because strictly speaking, the article in the Greek language was originally a demonstrative pronoun.

[00:19:25] And if you don't know what a demonstrative pronoun is, it's going like that, you see. But that and whenever the article is put in a positive, emphatic way, it always means that one. Now the god of that house. What did he say? Why all this stress? Well, look, here is a church made of Jew and gentile, justified by faith, redeemed by Christ. And their hope. Their hope, the one that they're going to trust in and hope for at that time was There shall be a root of Jesse. Yeah. Where are we then? We're back in the Old Testament. This is a millennial context. The root of Jesse and he that shall rise to reign over the Gentiles. I've got no no suggestion in Ephesians, Philippians, Colossians or the rest of the prison epistles that my hope is associated with Christ reigning over anybody in that sense. Riley goes to jail. Don't you see? This is all in harmony with the fact that these earlier officials belong to a period while the people of Israel were there. And while the people of Israel were there, their hope was there. And if you were a gentile believer, you shared with that hope. He tells you in another figure that you, if you lived in those days as a Gentile, would be warned that even though you were saved, even though you were justified, even though you you are perfectly accepted, just the same as the Jewish sinner is accepted.

[00:20:56] Yet he says, don't forget that you are a wild olive graft, contrary to nature. They're the true olive tree. Now, that's not true of the members of the one body of Christ. They're not told, Oh, you're only a graft in here. See, I've got a bit of grafting. Not in an evil sense. I hope there's nothing like that about me, but I've got a bit of grafting I can't show you because it's covered up here. But I have had. I don't know whether any of it remains the skin that was voluntarily offered by an Irish nurse. That helps to make me up. I. I'm Welsh by name. I'm English by birth. I've got a bit of Irish nurse somewhere about me. And there we are, grafted. So you said you already grafted it. But let's not. Let's not membership of one body. So there's the character of the calling

during the Acts of the Apostles. The Gentiles came in. Do you know why the Gentiles were actually brought in at that time? Paul says, particularly to provoke that Israel people to jealousy. He says Israel ought to have said. But look at these. Look at these outside Gentiles. They've got the gifts of the spirit. And God has said in the Old Testament with stammering lips and with other tongues when I provoke you to jealousy.

[00:22:18] But they were not provoked. They just went out into their blindness and that ended that story. Well, now with that sort of little survey, let's look at these epistles. The epistle to the Galatians I put first. Now, that would take us too long to justify. If you are at all acquainted with commentaries, you will know that the epistle to the Galatians has been a problem. It's put almost in all manner of different places that you can think of. Simply because nobody was quite sure where Galatia was. They knew there was a kingdom of Galatia at the North of Asia minor, but they got no indication that Paul ever went there. But since the excavations carried out by Sir William Ramsay have taken place in Asia Minor or they've dug up all the evidence, we need that right down on the very coast, right down at the bottom. When Paul went to Antioch and to Lystra and to Derby, he went to Galatia because the Romans had simply extended the kingdom of Galatia right down the map and called it a province. So Galatia comes first. Then we have in the center Hebrews. He said, you know, it's in the same time, but I don't know. But I've got to put it somewhere, friends. And as I've got three single epistles, each one of them making a comment on one text and I've got two sets of pairs. Well, obviously they fall into that pattern, don't they? And then we have at the end the epistle to the Romans.

[00:23:55] Then we have these two pairs, Thessalonians and Corinthians. Should we now look at those headings just to get them focused in our minds? The just shall live by faith. The next time I close it, I've got the just by faith shall live. And the third time by faith shall live the just. Now, When I was in France, I asked a lady there whether she would put it that way and all my she was horrified. You can't play about with a French language like that. All the French language is most sacred. You must never sidestep play about with it. Put it all twisted round. No, couldn't be. But we can in our language. So I say. Will you regulate it? He is labouring in the epistle to the Galatians, where he starts on the doctrine. He says, look. Everybody got in the spirit. Are you now made perfect by the flesh? Oh, no. God said to Abraham, The just shall live by faith. He's emphasizing the word faith. When you read that passage in Galatians, we may have

tried to look backward. If not so, there it is. But when you come to Hebrews, he's not teaching justification by faith. He says, We are not those who draw back unto perdition, but those who believe not draw back. Now the just shall live by faith.

[00:25:19] It's those who believe to live by it. And then. Romans All the great insistence in Romans is that God is just and the justifier of him that believeth in Jesus. So we've got Paul giving us a very orthodox sermon. You know, the Orthodox sermon, you take a text and you say firstly, secondly and thirdly, vibratory. Would they be splendid if we had sermons like that? The whole epistle of Galatians is firstly traced. The whole epistle to the Hebrews is the things that accompany salvation. Are you living by it? And the whole of Romans is you could be justified freely by his grace through the redemption that is in Christ Jesus. And so the whole thing expands. Did you get the the double episodes. You take the epistle to the Thessalonians? In the first chapter. He thanks God for their work of faith, their labor of love, and their patience of hope. Faith, hope. Love doesn't go in that order. But there it is. Then he writes one chapter about faith, who he carries on a lot about faith. You stand by faith. And I'm glad that the report about your faith. Then he has a smaller section on love, and then he comes to the great section of those who have no hope. And then the hope before the believer, The Lord himself shall descend from heaven with a shout. And in the last chapter one Thessalonians five, he puts on the breastplate of the helmet, of the hope of salvation.

[00:26:57] He puts on the the breastplate. He puts on faith. He puts on love. And he also speaks about their work. And he speaks about the labor and he speaks about the patients. He puts the whole six in the last the whole of the epistles of the Thessalonians is written around the words the work of faith, the labor of love, and the patience of hope. Well, when you look at the first epistle to Corinthians, which balances it, and you wade through all the squabbles and the arguments that are used there to bring about the reconciliation of these differing sects, among them divided, acting like children instead of grown up. He then comes to that most gracious and wonderful psalm of Christian love. And he sums it up and says and now abide faith. Hope. Love these three. But when you go back to Thessalonians, the second one. He's correcting some misunderstandings. And right in the middle of two Thessalonians is the satanic travesty. The man of sin, the son of perdition who sits in the temple of God, claiming that he's God, and in the same epistle he's warning that not to be deceived by a letter as purporting to come from himself. Travesty. Deception. And what about Second

Corinthians? Always he says, The God of this world hath blinded the minds of those that believe not. He's holding a veil up so they do not see the glory of God in the face of Jesus Christ.

[00:28:33] And further on, in the same Second Corinthians, he said that as the serpent deceived Eve by his subtlety. So I fear you are being led away see as a perfect balance a patterning in the distribution of these seven epistles. Well, now for the. Reminder of our time. Shall we just look at these three? Galatians, Romans and Hebrews, just to verify a few outstanding features. Galatians, as we've said, as far as we know, comes first. And in the Chapter three, he stresses faith. Galatians three. Oh, foolish Galatians. Who has bewitched you, that you should not obey the truth before whose eyes Jesus Christ hath been evidently set forth crucified among you. It may be interesting to you to know most of you know it already, but some may not, that the word evidently set forth. Is a word that means to stick a placard upon a wall. So you may think that I've slipped up there and say, Well, they didn't have any placards, Fred. They not only had them, but we possess some in our museums. There's one that they possess that was stuck on a wall vote for whatever his name was. He's a good man. See? Vote for it. And he says, I've placarded. He said, I've so preached Jesus Christ and him crucified that, as it were. I put a big placard up in front of your eyes that you should not be deceived.

[00:30:13] Oh, what's happened to you? You see, you can see how he was writing with feeding this Only what I learned. You received ye the spirit by the works of the law or by the hearing of faith. Here it is. Faith is coming. And he goes arguing through. He says in verse. Verse five. When you. When anyone works miracles, does he do it by the works of the law or by the hearing of faith? Again. And Abraham? Abraham believed God and it was counted to him for righteousness. And then he draws attention to what it is like to be under the law. And the finish is in verse 11, but that no man is justified by the law in the sight of God. It is evident. Why? What is last word is with the Scripture. But the Scripture says the just shall live by faith. That's Paul all over. He was a reasoner, we are told, in the acts of the Apostles. He reasoned out of the scriptures that there comes a moment when his last concluding hammer blow is not reasoning at all. He reaches a point and he says it is written. And after all said and done, that's the most convincing thing. It is written that just shall live by faith is as you get round that. Now you think of that. Well, that's the way in which he wrote Galatians. Then if you turn to Hebrews,

although we've only just been considering it, it won't do us any harm to glimpse back again at Chapter ten.

[00:31:45] Here is dealing with Christians. Who are being submitted to tremendous pressure. Persecution. And in verse 32, he says, Call to remembrance the former days in which after ye were illuminated. He endured a great fight of afflictions. Then he goes down. The things they endured, they took joyfully the spoiling their goods. And he says to them in verse 35, cast not away, therefore your confidence, which hath great recompense of reward. Pretty ye have need of patience that after you have done the will of God, you might receive the promise for yet a little while. And he that shall come, will come. Now the just shall live by faith. You can't drag their. The doctrine of justification by faith has got no bearing. He's emphasizing now that those who are saved should live by faith. And if it means endurance, endure by faith and not draw back, well, then we come to Romans, the first chapter. And this is where he introduces it. For the last time. And you see, this is only a slender thread. I know, but no other writer in the New Testament has quoted this obscure prophecy of Habakkuk. We know Paul wrote Galatians and he quoted the Just Shall live by Faith. We know Paul wrote Romans, and he quoted the Just Shall live by Faith.

[00:33:11] Well, it's rather strange that Hebrews is the only other epistle that says the just shall live by faith if Paul didn't write it. It's one of those little slender things you see. It's pointing in that direction. Now, Romans one. First verse. Paul, a servant of Jesus Christ, called to be an apostle, separated under the Gospel of God concerning his Son, Jesus Christ, our Lord. But. He slipped in verse two, a reference to the Old Testament. This Gospel of God, which he had promised afore by his prophets in the Holy Scriptures. Prophets in general. Not picking out one in particular. Now, when he gets to the gospel again in verse 16. But I'm not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believe it, to the Jew first and also to the Greek. In those days, the Jew was first poor old Jew in anywhere. Now if he comes, he comes as a sinner. He has no precedence over anybody else. But then he did. For therein is the righteousness of God revealed from faith to faith as it is written. Now he quotes one prophet that just shall live by faith. As Habakkuk. Well, I've only got a few more minutes. Apparently, I've got two lights burning up. They're telling me that I must come to a conclusion very soon. But let me, without turning to the book because of time.

[00:34:35] Go back to Habakkuk in my. The first chapter tells you the distraction of Habbakuk. He saw violence on every hand. He prayed and got no answer and apparently no intervention of God worried him. And then on second thoughts, Chapter two opens with a new resolution. He said, I will stand upon my watch and on my tower and I'll wait to see what is your say unto me? And then God spoke, and he said to Habakkuk, The vision is for an appointed time, though it carry wait for it, for it will not really carry. And meanwhile the just shall live by his faith. That's where it comes in. Isn't that practical? Have you never been in the same quandary? You've prayed and apparently no answer. Somebody else is getting away with it and no interference. And it attacks your faith a little bit. Well, then the answer of God was this Habakkuk prayer was never given to you to alter God's program. That will carry. For it. For the vision is for the appointed time. God won't be late. And in the meanwhile the just. Shall live by his faith. Last chapter. Oh, there it is, though. Everything goes to pieces. The vine doesn't produce grapes. The olive doesn't produce olives. Nothing in the store. Nothing in the field. What are you going to do about that? I'm going to rejoice in the God of my salvation. That man evidently had come right out on top and the just was then living by faith.

[00:36:17] Validity. That's just to round off our studies of one epistle. The epistle to the Hebrews and to focus attention upon the group of epistles of which Hebrews is one, and show you that they all conform and fit in with the time, the place, the people, and the purpose. While the acts of the apostles is running its course. And then when the end comes and Israel go, they take their hope with them. They take their covenants with them. And God breaks the silence and reveals a dispensation of a mystery or a secret that certain Gentiles were chosen in Christ before the foundation of the world. But that wasn't known. That wasn't made known during the Acts of the apostles. So, as we have to say. But that is another story. And one of these days, that story we hope will be told again and again in all its prejudice and all its fullness, even though we've had it many times before. May the Lord set his seal upon the testimony of his word and help us to realize how completely we might trust it and how completely it fits. And nothing is awkward. Nothing can be left out and nothing need be added to it. So give us grace. We pray Thee, Lord, to honor thy word and remember that by so doing, we shall be workman that need not to be ashamed in that day, because we have rightly divided the word of truth.