

W288_Mysteries_of_Christ.mp3

[00:00:02] The Apostle Paul writing to the Corinthians. You need not turn to the passage because I shall leave it immediately said, I want you to account of us as stewards of the mysteries of God. Not merely the steward of the mystery, but the steward of the mysteries of God. Well, once again, you see, we've been more or less emphasizing much the same line of teaching without consulting one another, which is one of the marks. I think that we are under the direction of God without claiming anything supernatural. Stewards. The word gives us a very wonderful word, the one that's often used by us. And some people think we're crazy about it. The word steward gives us a word dispensation. Some people multiply the problems. Oh, what is dispensational truth? I've said. I wonder what that man means when he puts over his shop dispensing chemist. Did you know? You don't expect when you're going there for a bad cough or you've got a bad cold, he gives you the same medicine. He dispenses it. A Dispensational truth is, just realizing that God has a purpose for heaven and for earth, for Israel, for the Gentiles, for those who come under the covenants and those who had none. And the word steward. Steward. It should do it. Yeah. All right. The word steward is just the same idea. It's one who has a responsible position and must give an account of his service. So the apostle said, I want you to account of us as stewards of the mysteries of God.

[00:01:57] Now, some people again get all of a flummox with regard to the word mystery, because that word has attached to itself something which is rather spooky. I think it's a terrible thing to read in the paper that we have so many who are confessedly witches. Where are we getting to in these days? But there's nothing like that in the word mystery. It simply means a secret. A secret that once you're told you know all about it, there's no mystery about it. It's only that God has kept some part of his purpose to himself as a wise general would do if he had a ruthless enemy. You don't expect a man who's in charge of a force telling the whole wide world what his plans are before they start, unless he's going to alter them all to deceive the enemy, Which would be a good policy, I suppose. And so. God. As far as you get in the book, starting with Genesis. But the time you reach a brand, you're halfway through the Old Testament in time. Just 11 chapters and the rest of the Old Testament. Genesis. Exodus. Leviticus Numbers right the way through to Malachi are the same length of time. Just the same length of time from Abraham to the end of the Old Testament. God specially concerned with that one

nation and that one people and their land and their position that they're going to occupy one day by grace a kingdom of priests and all the world under their care.

[00:03:36] But that you know as well as I do. That I failed. Failed signaling. But was God taken unawares by that? Well, if he can foretell, as he did so many things as the scriptures indicate, we know full well he wasn't taken by surprise. He knew. But that doesn't mean to say that they weren't responsible. And so he had a secret purpose that he didn't divulge. Was not put in scripture. Until it became necessary. And that is connected with the defection of the people of Israel. So I'm going to suggest to you this evening that for your own study and then when you're seeking to help somebody else, there are three mysteries. You see stewards of the mysteries that are three that should be considered together and in a certain order. Now, if you plan straight away into Ephesians three. A person because I don't know what you're getting at, or he will begin to bring in things which have to do with a new covenant, or he will link the mystery up with the New Jerusalem and speak about the bride. Now that's putting the cart before the horse. The first mystery that you want to refer to is found in Romans 11. And verse 16. I'm sorry. Verse 25, for I would not, brethren, that ye should be ignorant of this mystery. Now what mystery is this? Ignorant of this mystery.

[00:05:30] What is it? Leave it there and you may guess anything. But he goes on to say, Lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved. So the Gentile was coming in to a gap that was left by the defection of Israel. But God was going to keep His word with Israel and the fullness of time they would be redeemed and saved and blessed. So the first mystery that you should deal with. Your own study or with others? Is this question of Israel's blindness? Because you see the temptation of the person who is listening to you, if he doesn't recognize that, is to keep on bringing in something to do with Abraham or something to do with the Jew or something to do with Jerusalem and something to do with prophecy. But you say, Oh, well, prophecy. But presently we shall see that this mystery was so effectually hid that no one could find it, not even in the Bible, for it wasn't there. Now, this mystery of Israel's blindness, which is its critical point. In the last chapter of the Acts of the Apostles. Up to that period, there had been, humanly speaking, the possibility that Israel would repent. You know, that's the key word of the kingdom. John the Baptist repent. The first message of Christ, repent for the kingdom of heaven is at hand.

[00:07:08] After Pentecost, repent, rend your hearts and not your garments. You are the children of the prophets. And shall we get right near to the end? The apostle's standing before his judges and speaking about the hope of resurrection. He said, unto which hope our 12 tribes instantly serving God day and night, hope to come. And by the way, I think the apostle wasn't very well instructed because today the 12 tribes don't exist. Two of them, we don't know where they are and the other ten are lost. And we are supposed to be one lot and America the other, which is which, I don't know. But evidently the apostle didn't know anything about the Lost ten tribes. Neither did James, for he wrote his epistle James, or as his name was, really Jacob. You know that, don't you? A Jacobite furniture goes back to King James. Don't ask me why they spell James and Jacob all the same thing. It takes us a long way round. But Jacob to the 12 tribes scattered abroad greeting and there's no suggestion that ever came back. I know. He knew he was addressing people. So the people of Israel remained as a people right through the acts of the apostles. So that Paul could speak right to the end of his period in the Acts of the Apostles and to which our 12 tribes instantly serving God day and night hope to come. He had written to the Roman church and said he longed to see them.

[00:08:48] But when he got there, he sent for the elders of the Jews. Although he was longing to see the church at Rome, he said to the elders of the Jews, and he said to them, For the hope of the church, No, for the hope of Israel, I am bound with this chain. The hope of Israel begins in chapter one of the acts. Wilt thou at this time restore again the kingdom to Israel. The people who said that had had a 40 day Bible study with the Risen Christ as their teacher. And you mean to tell me that after 40 days instruction out of the Old Testament, they are completely understood him? Because I've read comments on the acts of the apostles that that was the apostolic mistake, number one. They ought to be talking about the church. Instead, they spoke about the kingdom. They said therefore, as a consequence of 40 days teaching, therefore, they said to him, Wilt thou at this time? And he said, It's not for you to know the times and the seasons which the father hath put in his own power. You just carry on with the witness. And so we get you. Only there were Jews out of every nation under heaven at Pentecost and have been a riot if there have been Gentiles there. And yet I read books. I tell you that that time the Jew and the Gentile was baptized into one body and made the church.

[00:10:15] Pentecost is explained in Leviticus chapter 23. It was a law given to by Moses, to the people, and they kept it the same as they did the other. When you get to the 13th chapter of the Acts of the Apostles. The apostle Paul is speaking. He said Children are the stock of Abraham and whosoever among you feareth God and the Gentiles asked him to speak again. So the first part of acts is Jew only. The second part of X is Jew and Gentile together. Now we get to the last chapter. He saw the elders of the Jews at Rome. And he spent a whole day with them. Opening the Old Testament Scriptures concerning Jesus. Notice it. And when they still manifested a hardness of heart and unbelief, he quoted for the last time Isaiah Chapter six. Their eyes closed, their hearts hardened, and he said, The salvation of God is sent to the Gentiles and they will hear it. And he continued in his own hired house. And he didn't speak about Jesus. He spoke about the Lord Jesus Christ. And he never said about the law and the prophets, because what he was going to say wasn't found in the law and the prophets. It was a secret or a mystery. Now, that's the way the Acts of the Apostles ends. So whenever we are dealing with ourselves in our studies or with one another, remember, the mystery of Israel's blindness must be understood.

[00:11:51] Now, I think I would like you to turn back to the Old Testament just to a book which gives you a hint. This is the Prophet Hosea. And if you don't know where to find it Hosea, Joel, Amos, Obadiah, and so on. All these with oh, in them are all linked together. That's easy, isn't it? Hosea, Joel, Amos, Obadiah, and so on. When it says. And you notice I take off my glasses to read and put them on when I'm not reading. Yeah. There are children born to this couple. And in verse nine, the Lord said called his name Lo Ami. Lo, in the Hebrew language, is the negative. Not. Am is the word for a nation or a people like Abraham and Lo are me. Am I is near enough for me? Why not my people? Not people of mine. Call his name Lo Ami, not my people. For ye are not my people. And I will not be your God. Now, when you read the Acts of the Apostles, can you say that starting at the first chapter, second chapter, third chapter, while the God of Abraham is there, the God of the covenants is there. And the Apostle Paul, who had a direct message to the Gentiles, he said the Jew first. And also the Greek. And when he gave a hint of the nature of the unity, when he wrote the epistle to the Romans, he spoke about an olive tree.

[00:13:29] And the Gentiles were like a wild graft into the true olive tree. Well, that's not a picture of fellow members of one body on equal terms. I'm not grafting to any olive

tree of Israel. I'm a member of the Body of Christ. But they're not only on similar terms, you see. So we have in this Hosea this foreshadowing. Lo Ami not my people. Now, will you turn to chapter three? Verse four are missing out a lot. Of course you were. Supplement later for the children of Israel shall abide many days. Many days. We're not told exactly how long without a king and without a prince. Now that seems to mean without their own king and without another king ruling them outside. The people of Israel are not now ruled by one monarch. For when a war breaks out, the poor Jews in that army are fighting his brother in that army. That's their. That's their position today. Without a prince and without a sacrifice, because a sacrifice must be offered at Jerusalem and it cannot be offered in this country so that their synagogue service is just a ritual and a consciousness that it's empty without shedding of blood is no remission. Is the Old Testament all over again? Over and over again. So they are without a sacrifice. A month after the beach, Israel plunged into idolatry early, but never since their failure. Never since they were blinded have they become idolaters anymore.

[00:15:15] They do withstand all ideas of idolatry. And then it says without an effort and the effort is a priest's garment, they have no priest. If you went to a synagogue, the man in charge is the reader. They've got no priest. If he is there, the priest. One of the things you can do is to take his Tardis that he wears over his head, put it between his two fingers like that, and pronounce the high priest blessing. That's about all. And take the redemption, shekel. No work for the priest. Oh, it's a tragedy to go down a back street and see a rag and bone shop. And over the top it says Nathan. That's what the priest. That's the word priest. That's what's happened to Israel. They've got no priest, no king, no prince. And there's a speculation about the teraphim because some think and it's possible that they are the genealogies of the people showing their relationship to Abraham, Isaac, Jacob and so on. But anyhow, they're devoid of these things. They haven't got them afterward. Oh, there's an afterword to it afterwards. Shall the children of Israel return and seek the Lord their God and David their king and shall fear the Lord and His goodness. In the latter days. If your glimpse at. Uh. Now, I don't think I can tell you that passage. I'll leave that because I don't want to stop too long on this one. So the first mystery to be clear about is the mystery of Israel's blindness, that it happened at Acts 28.

[00:16:55] And in the interval, God is blessing you and me, irrespective of covenants made with Abraham or relationships with Jews or their hope. Well, now, what's the next

mystery that we should have in view? Well, we should come to Ephesians three. You will find there are two, not one. Ephesians three, where the apostle claims as the prisoner of Jesus Christ for US Gentiles. He says in verse three, How that by revelation. He made known unto me the mystery. So he's claiming that to him. And to himself only had been revealed. This mystery, this present purpose of God. Well, now, when any person stands up and says, Now take it from me, friends, I've had a revelation from God. Nobody knows a word about it but me. Well, you be a little bit suspicious, wouldn't you? And so the apostle. So our savior. Do you remember a man was once brought to him sick of the palsy? An idea about his feet. And you know what our savior said to him, son? Thy sins be forgiven thee. Oh, said he, This is blasphemy. Nobody can forgive sins but God. He said, Now that you may know that the son of man has power on earth to forgive sins, I'll say to the man sick of the palsy. Arise. Take up your bed and walk. And he did. If God permitted that, he proved his other case, hadn't he? So now let's follow the same line of argument here.

[00:18:39] Whereby when you read. Ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed. Leave that bracket out that's been put in by man. Don't you see? He says there is a mystery of Christ. Quite separate from the mystery of the present dispensation. It's been unveiled in the Scriptures from Genesis three or perhaps earlier. The seed of the woman, Isaac, the son of Abraham, and so on, right the way through. And he says, You compare my knowledge of the secret of Christ with anything that's been ever written before. I got the last word. He said, Now I want you to turn with me, if you will, to Psalm eight, the eighth Psalm known to us all, I daresay. It is verse four of what is man that thou art mindful of him and the son of man that thou visitest him. For thou hast made him a little lower than the angels and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet, all sheep and oxen. Yea, and beasts of the field, the fowl of the air, the fish of the sea. And whatsoever passes through the paths of the seas. Will he say, What's that got to do with our calling? Well, that was put all things under his feet.

[00:20:24] Now will you come to the Epistle to the Corinthians? I think I'll leave that for a minute and just give another word, because the leaves are ovate. You notice over the top of Psalm nine these words to the chief musician upon most loving. Now this is going to be a problem. You see, strictly speaking, the one who set up this type by instruction.

He put the closing little sentence that belongs to Psalm eight over the top of Psalm nine. And so he puts a one on ten. And so all the way through, it's joggled. I can't prove that now. If you'd like to find a book called Psalm Titles, you'll see it all worked out. About for the moment. Except for the moment, the suggestion that the close of Psalm eight is the word upon most Laban. Now the word upon is the translation of two two letters in the Hebrew language. El. So if they hadn't translated it, they wouldn't have said a pond with lava. They'd said Elmworth. And you say, Well, what's elmworth? Elmworth means a secret. That you see Le Pen. He touch another word. Pen means a son. The secret of the son. And would you believe it? You've only got to open your Septuagint version, the Greek version of the Old Testament that was in use 300 years before Christ. And they actually put the words down The secrets of the sun.

[00:22:01] And all our teachers have been so blind until I come along and tell them, Isn't that wonderful? It's simply because I just let God tell me. I think that's all. I'm no scholar. I just opened the book. It's written there. The Secrets of the Sun. Now, then you see, in the Old Testament, all things under his feet were sheep and oxen. What does Paul say? One Corinthians 15. Would you have a look? One Corinthians 15. It says in verse 27, for he hath put all things under his feet. But when he saith all things are put unto him, it is manifested. He is excepted, which did put all things unto him. That's an extraordinary conclusion to draw, isn't it? All things under his feet were sheep and oxen in the Old Testament. He says it's manifest that there's only one who is not under his feet. Now, some clever person had a brainwave. He said, Let's get the computer to decide whether Paul wrote the epistle to the Hebrews. Would you come to the Epistle, to the Hebrews and see whether we can get anything there? That's. Chapter two, I think. I'm not sure. No, I've lost it. Somebody left to help me. I want the passage which has all things under his feet to eight. Thank you. I couldn't understand the own writing. That's the trouble. Yes, that's it. Thou hast made him a little lower than the angels. Is the psalm being quoted? They are crowded in with glory and honor.

[00:24:00] Did set him over the works of thine hands. Thou hast put all things in subjection under his feet. Sheep oxen? No. For in that he put all in subjection under him. He left nothing that is not put under him. And then the computer said Paul couldn't have written the Hebrews. Well, it's exactly the same as he says in Corinthians. One exception only. I think that computer got misled. Don't you? And again in Corinthians he said, I fed you with milk and not with meat. And in Hebrews, he said, Your babes, you're

being fed on milk and not meat. Oh, I think there's enough evidence that the Apostle Paul wrote the epistle to the Hebrews and that the epistle to the Galatians was the covering letter because he wasn't an apostle to the Hebrews. But that's another story. So now you see, the next thing is, first of all, the mystery of Israel's blindness. Now there's a mystery of Christ, which has been growing through the scriptures, the mystery of Christ unveiled at his birth at Bethlehem. Emmanuel God with us. That was a part of the secret of Christ. And so it comes through until you get the apostle saying, Now compare my knowledge of the secret of Christ with that of anybody else. Let's come back to Chapter three again of Ephesians. Chapter three of Ephesians. You see, he slips in this reference to the to the Secret of Christ as a proof that the secret which had been hidden altogether had been revealed to him just the same as our Lord appealed to the men who were sick of the palsy.

[00:25:44] So I'm going to read again chapter three for this, cause I, Paul, the prisoner of Jesus Christ for you, Gentiles. All we say. I know I made a claim. I made a claim to be the prisoner of Jesus Christ for you, Gentiles. So he says, I hope you've heard, or if you have heard of the dispensation of the grace of God which is given me to you, Lord, how that by revelation He made known unto me the mystery, as I wrote before in a few words. Now, then. Whereby when you read, you may understand. You may understand why knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed. Well, that's a comparison. But this mystery, which the apostle says belongs to you and to me at this present time, was hid in God and was hidden away from the generations. Well, if it's hid in God, how can you say it was a partly revealed in the Old Testament? That's a contradiction. So the mystery of Christ was partly revealed, but now fully revealed the mystery of Christ. And we're going where that when you get the full revelation of the mystery of Christ, you got that secret part of God's purpose that belong to the seated Christ in heavenly places, far above principality.

[00:27:07] That's where the apostle comes in. So we have the mystery. Of the people of Israel. They applied this. We have the mystery of Christ revealed to the apostle in a fuller sense that anyone else could claim. And then we have, of course, the mystery with regard to the present dispensation. Let's look a little bit further down this chapter then. Verse eight to me Once again, the apostle is making a claim Once again. He feels our arm was rectified. He thought that I'm taking this to myself. Unto thee. 2 a.m. less

than the least of all sites. Well, we can give him credit for being a humble minded man. But if he was less than the least. I don't know where we come in. Do you? I mean, I heard what you had to say about me and the apostle Paul, but goodness me. Earthen vessels. Again, we could understand his attitude. When you're in the presence of the living God and the revelation of His word, the glory of Christ, the difference between one and the other is very small. So he said unto me, who am less than the least of all saints, is this grace, given that I. That I. Should preach among the Gentiles the unsearchable riches of Christ. He said, That's something for you to remember. I've got something which has never been searched out by anybody.

[00:28:46] Why? Because God never told anybody. He's revealed it to me. And if you don't like to accept the apostle's word when there's nothing for it, is there? So he goes on. And to make all men see our versions is what is the fellowship? Now the word fellowship begins with the word I. And the word dispensation begins with the word oich. And that's what happened. Have you ever copied out page after page after page handwriting? Well, I'm sure you wouldn't be able to do it without getting some little slips. And so practically all the manuscripts that have come down to us through the early ages, you see one poor old slave has written the verse out twice over and forgotten. He's done it and no one leaves the verse clean out. But you say that we understand that. And this particular manuscript, which the authorized version had, had got the word fellowship of the mystery and the manuscripts which have been brought to light with much more authority, read the word dispensation. Well, you could take your choice. It comes to the same thing at the end. But I think the evidence is that he said dispensation. And to make all men see what is the dispensation of the mystery, which from the beginning of the world. Well, that's far enough back, isn't it? From the beginning of the world hath been hid in God who created all things. Well, that couldn't be shared by anybody then, could it? Was hid in God till it was made known to Paul.

[00:30:28] So that means to say that you can't listen to anybody who says, Oh, I know all about this mystery. There's Rebecca being taken back as the bride of Isaac. They tell me something else. Rebecca was a bride. You say the church of the body is the bride. Is that so? The church of the body is the bride. Let's have a look over the page, will you? It says of this this body, this church, till we all come. In verse 13 till we all come in, the unity of the faith and of the knowledge of the Son of God unto a perfect man. Forgiveness of evil men includes men, women and children. Oh, yes. One word does,

but this particular word is used in the next chapter. 2 or 3 times and translated husband. Now, I'm perfectly certain if Paul was trying to emphasize that the church was the bride, he wouldn't have used a word which he was going to say in the next chapter that it was the husband. If that's not mixing up things, what is? Don't you see? Folks have been so obsessed by the idea of the bride of the lamb. That there'll be no poor bridegroom out there when the paradise is restored again. People are clean, forgotten. The bride can't be a bride without a bridegroom. And so the body of Christ is the perfect husband.

[00:31:58] Our father said in his remarks. Our private lives. All to think that in Chapter four, the church is likened to a perfect husband. And in chapter five, it says verse 25, Husbands love your wives. And if you stop there, you say, well, what's the idea putting that in Scripture? You're supposed to love your wives, aren't you? Oh, but he didn't say that. Oh, didn't he? No. Husbands love your wives as Christ loved the church and gave himself for it. Oh, that's a bit deeper than the average, ordinary, everyday love of man to wife, isn't it? As Christ loved the church and gave himself for it. So there's the husband, and they're being prepared to be the perfect man or husband. So we have the mystery of Israel's blindness being used by God to introduce the mystery of the present dispensation, which when it run its course and every member of the body is. Cold and placed in this position that will come to an end. God will then pick up the threads that have been laid down so long and we are told that all Israel shall be saved. The Old Testament says they shall look upon him when they pierced and they shall mourn for him and. The nations that are left. Oh, what tragedy in those words, the nations that are left after these people touch the buttons and let these things go off, they're all playing about with the nations that are left will go up to Jerusalem three times a year to keep the Feast of Tabernacles, and Israel will be a kingdom of priests.

[00:33:45] And is their destiny. So did you see we come back again to our opening thought in this particular witness? We are stewards of the mysteries of God. And if we are to be stewards of the faithful, we should have some conception of what's been placed in our trust. So that's the why. Why we hammer away at this particular aspect, because that is the peculiar character of the ministry which we have been given. We do not set aside the gospel of the grace of God. God forbid. We do not take aside the glorious doctrines of justification by faith. It's all there. But we say that in connection with that and resting upon that, God has been putting something which he never told anybody. Killed. It looked as though the whole purpose of God had collapsed. Then. He

reveals. As it says in the Acts of the apostles. No man forbidding him. I'd like you to look back at that last verse of the Acts of the Apostles. Acts 28, or rather at the 28th chapter itself. Because you do remember, don't you, that. Mark, 16, says these signs shall follow, not may follow. These signs shall follow them that believe. And it picks out two things. They shall pick up serpents. And they shall heal diseases. Hands up anybody who's picked up serpents. Some people have heard about them in some places in the United States.

[00:35:32] They do it because they think it's true. And sometimes they're fatally bitten. Die. I'm sorry for them, but it doesn't say these signs. May possibly they shall. So you have if Mark 16 is true of you, none of us in this congregation have got any evidence. We are safe people. These signs shall follow them that believe they shall take up serpents. Now look at this. Chapter 28. The shipwreck has taken place. And when they were escaped, then they knew that the island was called Melita and the barbarous people showed us no little kindness. I like that bit, don't you? They're barbarous people, but they show kindness. That's Luke writing, you know, for they kindled a fire and received us every one because of the present rain and because of the cold. And when Paul had gathered a pall. The only one who got any gumption was the saint. The apostle you think was you say, Well, I'm exempt from that. Here are prisoners, Here are sailors, Here are these rough men? Not one of them. It's the apostle Paul who goes out and gets a bundle of firewood. I remember many years ago upsetting somebody badly. I could feel he was a bit like that on the edge. He wanted to know what it was to be all utterly and completely consecrated as he go and gather some firewood. But then, of course, I had to explain what I said afterwards.

[00:36:56] You see, I had to. But see, here's he. Here's the man. The Apostle Paul gathered the bundle of sticks and laid them on a fire. And look what happened. There came a viper out of the heat and fastened on his hand. Oh, well, you say I've been in Epping Forest and people have shrieked because a grass snake just gone. Just like a worm. They can't hurt you. You Wait a minute. Now read this. 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 he hath escaped the sea. Yet nemesis or vengeance suffered not to live. He shook off the beast into the fire and felt no harm. Howbeit they looked when he should have swollen. See, these people knew what that serpent was. If Paul didn't. They looked to see that he would have swollen or fallen down dead

suddenly. Ross looked a great bonus. He's God. Don't you see? Miracles? If they're not wrought in harmony with the will of God, produce idolatry. These people say he's God. And then in the same quarters. Were possessions of a chief men of the island whose name was Publius and received us and lodged us three days courteously and a rather nice people barbarians with without little kindness and in courteously. And it came to pass that the father of Publius had a rather tummy ache. Didn't quite know what he'd got.

[00:38:29] Oh, friends. Oh, friends. Have you ever come into touch with a person with a man who had this bloody flux? Dysentery. That's what Amanda got. No trifling with that. No putting your hands over him. It is all completely healed. That's what happened with the apostle Paul did dysentery and then all the different ones in the island. Now, what I'm trying to get is the last chapter of the Acts of the Apostles is still fulfilling. Mark 16 He shall take up serpents. You shall heal diseases for the hope of Israel, he said, are bound with this chain. Israel goes right through the Acts of the Apostles from chapter one to Chapter 28. And there's the all day conference now at the very last verse verses, 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 some person says, Oh, well, that's all the same thing, because he preached the Kingdom of God up there, you see in verse 23. But the Kingdom of God is inclusive of all his sovereignty, whether in earth or heaven or far above all, or whether it's men or angels or principalities, you can't be outside the kingdom or sovereignty of God. But he said. Preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ. The full title you see in the other in the same context in verse 23.

[00:40:01] And when they had appointed him a day, there came many to him, to his lodging that balance his own hired house, to whom he expounded and testified the Kingdom of God. That's teaching those things which concern the preaching, the kingdom of God, and then persuading them concerning Jesus at the foot, it says, concerning the Lord Jesus Christ. And then it goes on up in the other verse to say, both out of the law of Moses and out of the prophets. But there's no law on profits now mentioned. Is that an accident or is it a part of the truth? The mystery of the church of the one body of the present dispensation of the mystery is not found in the law and the prophets. It is a mystery revealed for the first time to Paul the prisoner and made known through his writings. So it ends up by saying with all confidence, no man forbidding him.

I say, Well, you needn't bother about that. Oh, wait a minute. That very word is used earlier in the Acts of the Apostles when a Gentile came. And Pete is a bit concerned. He says, you know, you know, it's a thing unlawful for a man that is a Jew. You know, I never call Peter a Jew. He called himself that in the Acts of the Apostles long after Pentecost. He said, you know, it's a thing unlawful for a man that is a Jew to be seen in company of one of another nation.

[00:41:32] Oh, but Peter, don't you know the church began at Pentecost? He said, did it must have been asleep then. He is Peter, one of the leading ones at Pentecost, telling a Gentile who asked him, asks him the way of salvation. He says, I don't know quite what to do about it. This is putting me in a bit of a fix. I'm a man that's a Jew. I can't have dealings with another nation. And why do you argue the point with him? God stopped the whole lot and the man was baptized by the Holy Spirit and had the gifts. So what did Peter say? Can any man forbid? Water It is. Can any man forbid that was his attitude? He says no man forbidding. A shy word. We live in a dispensation when no man forbids. The distinction between Jew and Gentile is, for a moment, wiped out. A Jew can believe the testimony of the Apostle Paul and become a member of the Body of Christ. Pollard himself was a Jew and he was a member of the Body of Christ. But he doesn't come in on any terms of covenant privilege. He comes in just exactly the same as. You or I who are Gentiles without hope, without Christ, without God, without covenant, without promises. And so we have three mysteries entrusted to us stewards of the mysteries of God. The mystery of Israel's blindness. Extra date. The dividing line when they go out there, Mr.

[00:43:06] Ridgefield. The mystery of Christ made known in the Old Testament. Made known in the gospels, but made known in its fullness to the apostle Paul. As he challenges, he said, Where will you read anywhere else that sheep and oxen in the Psalm eight? Is pointing to all things under his feet to such an extent that God alone is the exception. And he says it twice over, once in Corinthians, once in Hebrews. And then we have the claims in Ephesians and in Colossians. I won't go on for another couple of minutes and then I shall finish, but I'll turn you to Colossians chapter one for a repeat by the Apostle of the same subject in a few words. Colossians Chapter one. Verse 24. Who now rejoice in my sufferings for you. And fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church whereof I am, made a minister according to the dispensation of God which is given to me for you not

to fulfill. That sounds as though you're fulfilling a prophecy which has already been made. This is the other way round. A field full. This completes the Word of God. Now you try. You upset some nice Christian person, and he doesn't know anything about the mystery. You say you haven't got a complete Bible. What do you mean? He says, What is this? This man says that this dispensation completes the word of God and you don't know a word about it.

[00:44:47] So, so far as you're concerned, you've got an incomplete Bible. Of course. Do it gently, you know, but still, you know. So even the mystery which hath been hid from ages and from generations in Ephesians as it was, hid in God. What if God hides? Could you find. I think not. It was revealed by God in his own time. Unto his own. In his own way. To this man. But now that's present time. But now is made manifest to his saints, to whom God would make known. What is the riches of the glory of this mystery among the Gentiles? Christ in you, the hope of glory. Whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus and so on. Well, that's as far as I think I can go this evening. I'm so thankful to be able to be here, because, as you know, that's two years ago. I had a feeling that I was very nearly touching the tape at the end. But by the mercy of God. The heart trouble has been to a large extent tackled and all the other things that I mustn't talk about seem to have been rectified a little bit. The only thing that I've got now is I'm like Jacob, who halted on his thigh. But he said at the same time, I've seen the face of God and yet I live.