

W362_John's_Gospel_And_The_Mystery_6.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and we are continuing the study of the problem that has been aroused, the relationship of John's gospel and the mystery. At this study, we are concerned with the reference to the mystery that comes in the closing verses of the Epistle to the Romans. And the next time we meet together, we shall consider another challenge, and that is that the epistle to the Hebrews teaches the truth of the mystery of the one body that has been put forward. So while we have more or less covered the ground that we feel was necessary dealing with John's gospel, it was thought that these two other intruding sort of thoughts, the relationship of Romans 16, the relationship of the epistle to the Hebrews, to the great question of the dispensation of the mystery, could well be made a closing series, a close of the series. Now, the first thing we do is to read a portion of scripture together, and we are reading from Romans, the first chapter, the first seven verses, and then turning to the 16th chapter and reading the last few verses. Romans One verse one. Paul a servant. And that's not merely a servant. It's a bond servant. It's a slave. In Galatians, which is paralleled in many ways with Romans. The Apostle had to be boasting a little bit. He said. Paul, an apostle, Chapter one. And at the very end of Galatians, he says, I bear in my body the brand marks of the Lord Jesus.

[00:01:50] I'm a slave. But I couldn't say so at the beginning. Now that controversy is largely over. He puts that first. Paul, a bond slave of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures concerning His Son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. By whom we have received grace and apostleship for obedience to the faith among all nations, for his name, among whom are ye also the called of Jesus Christ. To all that be at Rome, beloved of God, called to be saints, grace to you, and peace from God, our Father and the Lord Jesus Christ. That is the introduction, the salutation. And we have the benediction or the doxology in the last chapter, the 16th chapter of Romans, to which I want to refer and read. If you say we'll look at the doxology of Romans, you can look at the end of Chapter 15 where we have in verse 33 now the God of peace be with you all. And in chapter 14, I think there is a doxology buried, But we'll come to that

presently. But again, in chapter 16, we have in verse 24 the grace of our Lord Jesus Christ be with you all.

[00:03:38] Amen. Well, that's the way in which they usually end. And here we have an addition now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the scriptures of the prophets, according to the commandment of the everlasting, God made known to all nations for the obedience of faith. To God only wise be glory. Through Jesus Christ forever. Amen. Well, now there's been a certain amount of difficulty experienced and a little bit of discussion as to these 2 or 3 endings to the epistle. Of course, the apostle may have sent 2 or 3 copies. I mean to say you and I have sometimes had occasion to send a letter and we may have had occasion to send it again with an addition. And there's nothing extraordinary in that. When we come to examine the manuscripts, we find that. A number of them, a great number of them. Put the doxology as we have it here after verse 24. There are some who put it after chapter 1423. If you look at 1423, they bring the doxology to an end there and then in. Some repeats. It gives it twice over after 1423 and again after chapter 1623. And there are yet a few where it's not included anywhere.

[00:05:26] When you see it, it's so varied that you can't build a doctrine on any one aspect. It's in some of them, it's in twice, in others, it's in different places in yet others. Well, you see, these manuscripts were written and written and written and copied and they have to suffer a little bit at the hands of the copyists. And I think we're wise to wait a little bit before we jump to conclusions. Now, if you take away the closing verses of Romans 16, verse 25 and you set out the whole epistle, you will discover that you got a piece missing that it doesn't follow. Will you just notice our pathetic out on the chart? But will you notice the passages we both read? How they echo one another. We have in the first chapter one, right down to 17, which I didn't read. We have the emphasis upon the Gospel of God and we have my gospel in 16th chapter. We also have concerning His son, Jesus Christ, and it's the preaching of Jesus Christ. We have the fact that it was promised before and we have the statement that it's been kept in silence in age times, but now manifested in both the first chapter and in the last chapter. It speaks about the prophets in the Holy Scriptures in chapter one and prophetic writings, as we shall see in Chapter 16. And in both cases, it's unto obedience of faith among all nations.

[00:07:07] That is one thing that is very definitely repeat. And then we have other features. The grace from God, the Father, and the praise to the only wise God in both chapters. In chapter one to the end, ye may be established. And in the Chapter 16. Unto him who is able to establish you and so on. There is so much in chapter one that is waiting for the conclusion in chapter 16 that has set out the whole epistle. You discover a piece is missing if you leave out the doxology at the end. Well, that's only just a beginning. Let's come now and look. I'd like to do this by visualizing in your mind the whole of the Epistle. I think as you listen to me with the knowledge you have, the epistle to the Romans, you will know whether I'm quoting a scripture or not. So I'm going to ask you to let me build up in front of your eye, as it were, not building up on a chart, just a pattern of the whole of Romans. Now, we'll start with the beginning and we'll go to the end and we'll go to the next bit of the beginning and we'll go like that right through, you see. So here we go. Chapters one 1 to 17. The Gospel promised before for obedience of faith among all nations. The very end. Chapter 16. The Mystery. Silenced before her for obedience of faith. Unto All Nations. That's just the difference emphasized in the first case.

[00:08:45] It's preaching the gospel. In the last case, it's revealing something that had been kept silenced. You see, our version says secret, but it's not the ordinary word secret. So we just asking you to wait a moment about that. We go back and from chapter 180 to the 20th verse of Chapter three, we have Jews equally with Gentiles, guilty before God. In the beginning, it's the Gentile and then the Jew and the whole world, guilty before God. Now in Chapter 15. And on into 16, balancing that we have Gentiles equally with Jews acceptable before God. That's one of the points that come out. You see in the beginning they are equal in this sense that they are both sinners and at the end they are equal in this sense that whether it be Jew or whether it be gentile, they are accepted in the same Christ. Well, then we have in Chapter three the coming short of the glory of God. And in chapter 14, 15 to 7, they are received unto the glory of God. Making no distinction. And then we have the emphasis on resurrection in chapter four. Abraham's body now dead. And if you have to echo that in Chapter 12 and 13, present your bodies as living sacrifices. Because he's not really death, that God speaks about death and resurrection. He speaks about the one leading to the other. And then we come now to the closing section of the first outside, 1 to 5, and chapter five, 1 to 11 is the doctrinal presentation of reconciliation.

[00:10:38] I think we'll look at that just to make sure we've we've got that in mind and then we'll go over missing out the middle of it for the for the moment. Chapter five. It says in verse ten, for if when we were enemies, we were reconciled to God by the death of his son, much more being now reconciled. We shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement or revised version, the reconciliation. Well, now, you know, in Chapter nine and in ten and 11, we've got an emphasis upon the word reconciliation again, but this time not the reconciliation with regard to sin and salvation and justification, but a dispensation of aspect. I'll pick out one verse, chapter 11, verse 15, for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? So now we've got the last clause in the first five chapters emphasizing reconciliation from a doctrinal point of view and the first clause as it begins to go back on itself. Nine, ten and 11 Reconciliation from the dispensational point of view. Well, now that leaves us with the center and the central part of the Epistle to the Romans starts at chapter five, verse 12.

[00:12:09] And it is the only part of scripture, apart from the references in one Corinthians 15, where there is any doctrine taught concerning Adam. The Old Testament doesn't reveal very much teaching concerning Adam. He may be mentioned in genealogies, but the doctrine that comes out so strongly in Paul's epistle to the Romans that all the world is guilty before God in relationship not only to their own actions, but because they belong to a race that was involved in Adam was never mentioned. And that is a central part. Now when we're dealing with the outside. Chapters 12-16, two, five and chapters 9 to 16. It's the law of Mount Sinai. That's in view. And it's the promises made to Abraham, to Israel, and deals with Jew and Gentile. But when we come to the inside part of Romans, chapter 5-8 to the end of Chapter eight. Sins. Sins with a plural are not in view. We now touch sin, which is the root. It speaks of the old man which has to be crucified. And instead of the law of Mount Sinai being dominant, it's the law of sin and death that was brought in by the one disobedience and the one transgression. And there isn't a single reference in Romans 5-8 to the end of the eighth chapter to either Abraham or to Jew or to Gentile. It's not dealing with them at all. It moves from Abraham. To all men. And that's the part that was a little bit silenced during the early part of the Scriptures.

[00:14:07] The early part of the scriptures emphasize very, very much the relationship of Abraham and Israel and incidentally, the Gentiles connected with them. But it never took you further back and said, But don't forget that before ever Abraham came into the story, there was Adam, and the time had now come when the writing of the Epistle to the Romans to take you one step back and say, That's a part of the secret purpose of God, but it's coming out into the light. Now, for Paul was not only to speak to the people of Israel, but he had a message to the Gentiles and he was going on with that message to the Gentiles when the Jew was set aside. So this is a forming a basis for it. So at the bottom of this chart. Just a sort of a rolling manuscript. We've got that side. Romans One, two, five, 11. There's Abraham. There's Babel. Babylon. The people, the Gentiles being guilty of idolatry and many things which take you back to the beginning of idolatry and the emphasis upon faith in the other part. There's Romans 9 to 16, where Israel come again into view. All Israel shall be saved and we have Mt. Sinai and the introduction of the New Covenant. I will take away their sins. And then we have in the middle the new, the new emphasis, Adam, and the transgression of the Garden of Eden, not of Mount Sinai.

[00:15:44] And we have sin and one man. All it comes down that chapter five, one man's one transgression, one disobedience. Emphasizing that. And then at the other end, we have this doxology which is linked to that central part. The doxology at the end is not dealing with Abraham and with the Gentiles and with the Jew so much, but with the thing that was hushed up or silenced during the ages and now made clear by prophetic writings, now that's what we've got to deal with a little bit more carefully in this present study. You will agree with me that it's not easy to demonstrate the hold of any pistol in five minutes. And I suggest to you that are listening that you make it your own if needs be, by careful plotting it before you come to a conclusion. Now it is evident that there is an intended contrast between these two passages Chapter one and Chapter 16. From the Days of Abraham onward, the Gospel was no secret. You see, it says in Chapter 16 that there was a secret that is now revealed. The Scripture foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham. That's Galatians three eight. Here, however, in Romans 16, 25 to 27 is a mystery. And that mystery something that had been silenced. Now you say you keep saying silenced. When you look at the the Acts of the apostles, Chapter 15, I think it is verse 12.

[00:17:28] Yes. The Acts of the Apostles Chapter 15, verse 12. Then all the multitude kept silence. That's the word. They kept silence. They could have spoken, but they didn't. And the same word is used in Corinthians about the in those days and in the church at that time. Let all women be kept, keep silence. They could speak, but they didn't. So this is not something that has never been revealed. But it was silenced. Just it was there and then it was silenced. It wasn't explained until the time came. So we'll go on. He had, however, in Romans 16, we have a mystery. And that mystery is something that had been silenced. It cannot, therefore, possibly be the same thing as the gospel preached in Romans one. For that was being published and that was being made known. It is not stated, however, in Romans one or in any of the passages that link the Gospel with the Old Testament Scriptures, that the Gospel was fully made known before the coming of Christ. It was incipient. It was there. Take, for example, verse 17 of chapter one for therein. That is the Gospel of Christ is the righteousness of God revealed from faith to faith according as it is written. And then it quotes the Prophet Habakkuk without the full light of the Gospel of Christ. It would not be evident from the passage in Habakkuk that the power of the Gospel of Christ resided in the provision of a righteousness by faith.

[00:19:01] This will be evident if we read the passage where it says the vision is yet for an appointed time, but at the end it shall speak and not lie, though it carry wait for it because it will surely come. It will not carry. Behold his soul, which is lifted up, is not upright in him, but the just shall live by faith. So the words are there. The just shall live by faith. But it took an inspired apostle to lift them out and say that's the basic text which now is to be developed and giving you this glorious doctrine of justification by faith without works of law, which we associate with Romans and Galatians. But this provision is now revealed and in the hands of an inspired apostle can be confirmed by such passages as Habakkuk two. Although the teaching does not lie on the surface, again, having quoted many passages from the Old Testament scriptures, the Apostle says that now, in contrast to the period, then the righteousness of God, apart from the law, has been manifested perfect tense, being borne witness to present tense by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ. That's Romans 321 and 22. Here the manifestation takes place before the witness can be borne by Old Testament prophets. So in Romans 1626, we read of something that had been kept in silence, but which has by then was made manifest.

[00:20:38] So we come to Romans 16. Let us check out this doxology so that we may be better. Consider it in detail. Here we have the doxology in the center of the chart. Romans 16:24 to 27. Grace be to you. We with you. Amen. And to him who is able to establish you. And then at the bottom, we have to God only wise and glory unto the ages. Amen. So there's a double. Amen. Then we have three times a clause introduced by the word *cata*. According to. According to three times the gospel proclaimed according to my gospel. The mystery manifested according to the revelation of the mystery. And made note according to the commandment. So now we've got these three items and at the very end, in just summing up my gospel, it's preaching the revelation, the silencing, the manifesting, the commandment and the making known. Well, now we concentrate our attention for the rest of our time on this. Romans 16:24 to 27. We observe that the section begins with grace. And ends with glory. Both the statements contained in it being sealed with an amen. That's fine, isn't it? We begin with grace. Amen. True. And we go on to glory. Amen. That's true. The words to be able are a translation of *Dunelmi de un*, which in our pronunciation is *de dynami*, which literally means to be of power. This is balanced by the only wise God.

[00:22:27] And the two statements revealing the power of God and the wisdom of God working together immediately make you think of Christ who is both the wisdom of God and the power of God. Salvation is not in view here. However, in the same sense as it is in Romans 11:6, the Apostle now desires that those who are saved, those who are saved shall be established. You remember, just to quote again, to make sure that we see that that is so, he says. Now to him, that is of power to establish you according to my gospel. Save you according to my gospel, in the first case, establish you according to my gospel in the last case. That's the purpose of this little piece added on to the end of Roman 16 to establish it. The apostle calls it my gospel, and this expression is used three times. The first occurrence is in Romans chapter 21:6. I think we ought to look at that as it's such a distinctive word. Romans 21:6. He says in verse 14, For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves which show the work of the law written in the hearts their conscience also bearing witness and their thoughts, the meanwhile accusing or else excusing one another. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

[00:24:11] That's a strange thing, that men are going to be judged according to a gospel, isn't it? But don't you see this isn't a judgment to condemnation. This is a discriminating judgment. God is here lifting a veil that has puzzled so much many of us. Where do the heathen come in who have never heard of Christ? He is a little link. He says these Gentiles who never had the law, if they in any sense manifest. They that they would have kept it or do keep it in your conscience? Oh, God says he deal with it. He'll deal with the secrets of them. He's not going to deal with the external hacks they've done. He's going to deal with what they would have done. Now, that would be a monstrous thing for a judge in our ordinary law courts to judge a person as to what he would have done. You can't do that. He either did commit the robbery or he didn't. But God says, Oh, I'm not going to judge you for what you did. I'm going to judge you by what you would have done. Our savior took that line. He said it shall be more tolerable for Tyre and Sidon and Sodom and Gomorrah. For had they received those mighty works which Capernaum had seen, they would have repented long ago. He says they would have repented had they seen the miracles of Christ. All you say. What a tragedy that they were born too early.

[00:25:39] Our God could look after that. He could judge what they would have done. No earthly judge could do that. So what's the good of us trying to settle the whole question of who is saved and who are lost and who are going to be condemned and who are going to be redeemed because we don't know the hearts of men. God does, and it will be infallible. So we won't start another denomination as to whether they're going to be treated like this or that or the other will be only thankful. We are dealing with a God who deals with the thoughts and intents of the heart. And that cuts both ways. Friends. You know, some people have dedicated their lives to God. Some people have yearned to serve him in the gospel service. And to the end of their days, they've been peeling potatoes and washing nappies and looking after people. And they thought, what a record made of his life. But when they stand before that one, he won't judge them or the potatoes they peeled. He will judge them by the thoughts and intents of their heart that circumstances cut against them or prevented them. Isn't that good? So we'll leave both sides. The condemning side and the commending side to the only one who could ever possibly do it. Well, now, if we go on like that, our time will be gone before we've got through to the end of this story.

[00:26:55] So that was just to set out a Roman 16. The first occurrence of this gospel of God is, as we've seen in Romans 216 here, the apostle is speaking of the gentile world, unevangelized and unenlightened by the law, a world left to the voice of conscience and the witness of creation. You'd have to dig into all these things and confirm them if you wish to argue from Romans two that anyone who patiently continues in Well-doing will be saved. Whether he believes the gospel or not is to handle the Word of God deceitfully. Obviously, where no gospel message has ever penetrated, it cannot be believed. Romans ten. Yet it is wrong to infer that Romans two teaches salvation by works. The truth is that salvation for any is neither by works nor by faith, but by the finished work of Christ. The man who hears the gospel and believes is saved. But that salvation is a secret unknown to anyone and unconfirmed to himself, apart from those good works that manifest the reality of the faith. And the point of the passage is that while the Unevangelized heathen cannot believe a message he has never heard yet, if he manifests by his works that he would have believed had he been given the opportunity. God reveals that this will be fully recognized in that day. Now the other reference to my gospel is in the second Timothy. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.

[00:28:28] So my gospel is a specific term used by Paul and very wide in its scope. We almost have three concentric circles the inner one to Timothy. The rise from the Dead, according to my gospel in connection with the mystery. And we have the My Gospel at the end of Romans 16 and then we have my gospel dealing with the Unevangelized heathen. When we come back again to the passage before us. According to the revelation of a secret. We are back again at Romans 16. Now, to him, that is of power to establish you. According to my gospel and the preaching of Jesus Christ, according to the revelation of a secret, it is entirely unnecessary to assume that this is the secret or mystery revealed in Ephesians three. The Dispensational section of Romans had a secret the making known of which illuminated the problem resulting from Israel's failure. Romans 1125 And this is the theme of another doxology. When you look at Romans 11, we've touched upon it before. Romans 11. Israel's failure. Verse 25. But I would not, brethren, that ye should be ignorant of this mystery, 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. Then the doxology at the end. Verse 33. O the depth of the riches, both of the wisdom and knowledge of God.

[00:30:05] How unsearchable are his judgments and his ways past finding out? For who hath known the mind of the Lord? Who hath been his counsellor? Or who hath first given to him. And it shall be recompensed unto him again. For of him and through him. And to him are all things to whom be glory forever. Amen. There is another doxology written at the end of Chapter 11. So this epistle to the Romans seems to be breaking it up in Doxologies. Perhaps there's a very good idea instead of it being put down to a mistake or added by somebody else. The Apostle Paul keeps interrupting himself. He says, I can't go on teaching anymore. One after another. Hallelujah. You see? And so there we've got that one there. Well, in that case, that deals with that that aspect of the truth. And when we were examining Romans 512 to chapter 839, we see that it constitutes a unique section of the teaching of the epistle. It goes back to a period before there was a Jew and before Abraham to Adam. No one can read Genesis three without being conscious that there is much unexplained. Solomon, writing in Ecclesiastes says To everything there is a season and a time for every purpose under heaven. And in enumerating that, he says, a time to keep silence and a time to speak. And the word translated keep silence is the word that we've got here in the New Testament to keep silence or to hold one's peace.

[00:31:36] Much important truth. Latent in Genesis 1 to 11 was hushed. Some translate it that this was hushed. It was there, but it wasn't allowed to speak until the right time came. Much important truths. Latent in Genesis 1 to 11 was hushed until the time to speak had arrived. When Paul was inspired to write the epistle to the Romans at a time to speak and a time to be silent. Peter never speaks of it. Peter never once mentioned Adam. Neither does James nodded as John nodded. As Jude nodded. Is a book of the revelation. Nodded as Matthew. You see, it kept silence till the critical moment came. And the critical moment came when the people of Israel were apparently going out into their blindness. And then Paul could say, You needn't worry to think they're taking Abram with them. There's one before Abraham that involves Abraham, and that's Adam, and takes you right back to Adam in the beginning and up to Christ. The second man, the last Adam at the time of the end. The study of Genesis 1 to 11 in the light of Romans 512 is therefore of the utmost importance to the believer who would realize the peculiar character of his calling from Genesis 12 until the end of the Acts of the Apostles. One Nation holds the preeminent place, and that part of the Old Testament, which deals with Israel, knows no salvation apart from the chosen race or the covenants made with Abraham.

[00:33:06] What if they're taking their covenants with them? Where do we come in? He says, Oh, wait a minute, I'm going to reveal something that was not very much stressed in the Old Testament. If Israel should finally fail and fall the prophets and nothing to tell us of how God would cope with the resulting problem. It is, accordingly the purpose of the central section of Romans to reveal the relationship of man. As such that is neither Jew nor Gentile to Adam and to Christ, irrespective of both the promises made to the fathers and the failure or success of the chosen people. But this is not the theme of the Old Testament or prophecy in general. The period covered by the Scriptures from Genesis 12 to Matthew One is as long as that covered by Genesis one to Chapter 11 as the whole of the Old Testament, covering the same period as just the first 11 chapters of the Bible. In that small space of 11 chapters is written, all that can be known of the first 2000 years of this present creation. What is written is pregnant with truth. But it must await its appointed time. And just as the gospel itself revealed teaching hidden Old Testament scriptures as we've already seen. So these early chapters of Genesis hold much basic teaching, throwing light on the position of the believer who is saved and justified without reference to the law of Moses.

[00:34:41] Volumes have been written to associate the obedience of Christ with the law of Moses, whereas the law was but transient. It was added because of transgressions it was found fault with and passed away. The secret has been hushed in Ionian Times. We read some part of God's purpose as being related to a period before Ionian Times. Titus one two, Timothy one nine. And in one Corinthians we read a wisdom of God in a mystery which had been hidden and which God ordained before the ages one Corinthians two seven. The mystery of the prison epistles was hidden from the ages and from the generations. These hidden subjects had their own seasons of manifestation, which manifestation were through the medium of preaching and according to a commandment. Titus one three. You get those words preaching and commandment and manifesting and making notes. The mystery of Romans 16 is not said to be related to a period before age times, but silenced in age times. Something that started when the ages began. Then the silence was put upon it, and then the silence was lifted when the time came for Paul to make it known. This secret is the theme of the central section of Romans, and its subject is Adam, not Abraham. Man Not Jew or Gentile. The law of sin, Not the Law of Sinai. The dominion of sin and death. Not

the Dominion of Canaanites or Babel. What are the prophetic writings that Paul refers to? Romans 16.

[00:36:27] But now is made manifest by the scriptures of the prophets, strictly speaking, by prophetic writings. The words translated in the authorized version. The Scriptures of the prophets are not exactly the same as those used in Romans. One, two. In Romans one two. The original reads. Whereas Romans reads. Now, the original reads in Romans one diatonic trophy tone or tone and graphite haggis. You may not be able to follow that, but you'll hear that Profeten is the word used in the first chapter and in the 16th chapter it's diety graphon prophet Tikon. There's just a little change. The suggestion is made by some that not only a difference of expression is intended here, but a real difference, and that the reference in Romans one is to the Old Testament prophets, whereas in Romans 16, it's to New Testament prophets. It may be so, but the reader should be aware that nothing in the language used constitutes a proof of this prophecy. Costs is to prophecies what numeric costs is to numa simply the adjectival form as the only other occurrence of the word will show. Every one of the Old Testament prophecies are prophetic writings. I think you might like to take that one. One Peter Chapter one, verse 21. That's the only occurrence of this expression elsewhere. And they ought to be compared. One. Peter 121. Wait a minute. To Peter one I'm sorry. I thought it was two. Peter 121. Two. Peter one. Uh, no.

[00:38:12] That seems to be a bit of a slip. What is it? 121 for the prophecy came not by the old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost. But that's not the word. It's by the scriptures of the prophets. That's a bit I'll have to look up. 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. Now I've slipped there. Sorry, but it means a little search and I don't think our time is so running out. I'll leave it. Uh, prophetic writings is the word that you've got to look at. It was when the Apostle received commandment to make this early truth known that the prophetic writings which had for generations held their secret, began to speak. The fact that what has been made known both in Romans one and Chapter 16 was for the obedience of faith to all nations, establishes the unity of the purpose that links the whole of Romans one 1627 together as an indivisible whole. There is no need to adopt the suggestion of Lightfoot that the doxology was added some years after. You see, the the thought has been that Paul wrote the epistle to the Romans and left a bit out of the end. And then when he received the mystery, as we understand it in

Ephesians, he put the doxology at the end of Romans and so finished it. But that is not necessarily at all.

[00:39:37] This is a mystery which has to do with Romans teaching itself, still waiting for the revelation of the secret. When Paul became the prisoner. The ascription of praise is to the only wise God. Wisdom is associated with the unfolding purpose of the ages. And on this high note, the epistle ends. Well, now, I think I've just got a moment left. I'll read what I've written in this. This just. And the justifier. Just the last clause. What a book is this? What a glorious revelation of grace. What terrible depths of sin and failure. What a basis upon which to build. When the time should come. That new revelation of transcendent love. The epistle to the Ephesians reader hold fast to the doctrine of Romans, for it is fundamental. Leave the dispensational points such as the Jew first, for they have a time limit. But the glorious scheme of justification by faith underlies the whole of God's subsequent dealings with men. And the departure from the teaching of this book is one of the sure signs of the fast approaching apostasy. We shall we trust study other precious portions of the word together that never again shall we strike such bedrock truth as we have discovered in this epistle that closes the written testimony of the acts period. Now, I've done something this afternoon that I don't think I've ever done before. I've read from a book. I felt that I wouldn't cover the ground in the time to just catch up on the points that are necessary.

[00:41:19] And I open the just and the Justifier, which is one of our publications, and I've been reading from the closing verse pages 347 to the end. And I'm going to suggest to those of you who are listening to this tape recording, who may have felt there's a lot unexplained and a lot that you need to go over well if you got access to the just and the justifier, I suggest, although it's my own writing you what you've been listening to me speaking show you object objective reading of what I've written will you to read it all over again and you can have it in front of you and step through it piece by piece and point by point. And I'm just going to leave it there and pray that it may be just another contribution. Preserving the absolute integrity of the dispensation of the mystery from any need to intrude it into the gospel according to John or even into the Epistle to the Romans. Next time we meet together, we'll deal with another aspect. For there are some who have maintained that the Epistle to the Hebrews reaches the highest point in the New Testament, and the epistle to the Ephesians is included in it. Well, that again

you see is taking the edge off the distinctiveness of the high calling of God as revealed to Paul the prisoner. There we must leave it for the time being.