

## W372\_The\_Mystery\_2.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number two of the series entitled The Mystery. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening, if you care to join us, will you switch off for a little while and read with us? Second Book of Chronicles Chapter 36. We have been reading together that very solemn conclusion of the history of this people as recorded in the Old Testament. It does end certainly with a note of hope. But it is a dismal chapter to read step by step how one king after the other was deposed and to realized that Nebuchadnezzar had been given the authority to put certain kings on the throne of Israel. The temple and its vessels were given into his hand. And here we have a witness as to the character of the mystery. You know that little invented saying where history finishes, mystery begins. Well, this is where history finishes so far as Israel were concerned, for a period. And we would expect it. This little saying is true that some element of mystery would come in. Well, we'll see that in a moment. I have here the first volume of the Bryan Expositor, published in February 1909. I thought it would be interesting to link this evening's subject with the very first page that was ever permitted to write in the defense of the question of Right of Egypt.

[00:01:42] We believe that such our laboring under a false interpretation that's the bit before just as a stick appears bent when standing in the water. So our understanding of Scripture will be distorted while we ignore the differing medium. In other words, if we stand in the dispensation of the mystery and try to act as though we were in the dispensation of the kingdom, we shall in that day, if not here, be ashamed through not rightly dividing the word of truth. Well, we've come a long way since 1909. But although I might think I would edit that in worded a little differently, I don't think I've come to any other conclusion yet. Of course that doesn't mean it's true. That means to say I'm obstinate or pigheaded or whatever word it might be employed. But some of us realize that that opening paragraph seems to touch the spot, as it were. That where the people of Israel came to a failure. A dispensation called the dispensation of the mystery intervened. And it is not possible for us to stand in one dispensation and act as though we were in the other without distortion. So this is not an academic question as to what is the meaning of mystery. It is something that will impinge upon our everyday witness as well as influence our teaching. The gospel be preached and the hope we entertain. You will notice on this chart I've got those words and then three illustrations.

[00:03:18] The first illustration is Israel's failure leads to Gentile dominion. And then. The next one. The failure leads to Gentile blessing. And then Israel's failure leads to a gentile dispensation as though there is a pattern which is followed. And it will help us to see that that is the way in which God meets the problems that otherwise would arise when the instruments that He's chosen fail. Because God chose the people of Israel. In Abraham, they were destined to be the channel of blessing through which the whole world should be blessed. They are yet to be a kingdom of priests and be a blessing in the earth. But temporally and for nearly 2000 years they have been in blindness, a scattered people marking time, and, as it were, out of the running. There. If God had not had a secret purpose, the evil one would have triumphed. The evil one. I don't know how far he knows and how he gets his knowledge is beyond me. But he must know as much of the scripture as we can see on the surface. And he knew by the call of Abraham and the words that were said concerning Israel that if he could only stop Israel, he would apparently stop and check the purpose of God. And that's what he did. But that's where he failed, because God, in his infinite wisdom, had reserved that which is called a mystery or a secret.

[00:04:55] And he didn't make it known in the Old Testament. He didn't make it known in the Gospels or the acts. He didn't make it known by Peter, James, John or the Book of the Revelation. And he didn't make it known to the apostle Paul until Paul himself was put into prison. And then he revealed that before the foundation of the world, he had a part of his purpose reserved so that the evil one, instead of stopping, only implemented that which was in the mind and will of God. So that he takes the wise in their own craftiness and the rest he restrains. So now shall we acquaint ourselves with this movement so that we can see that there is this sort of pattern which we can lead up to from the Old Testament story of Israel till we get to the last of Israel in the last chapter of the Acts of the Apostles and come to the very frontier of the dispensation of the mystery at the present time. We go now to the first group and we'll let these passages speak to us. Isaiah 39, is in the middle of the prophecy of Isaiah. When I say that, you know, there are 35 chapters that give you the prophecy and then there comes 36, 37, 38 and 39 where we have a piece of history. And then after that, chapter 40 goes on with prophecy again.

[00:06:21] And you may say, why break prophecy? To give a piece of history. Why? Because history and prophecy are all one and the same. Prophecy is only history written in advance. And history is what has already taken place. And on top of that, there's another reason. Anybody? Could make prophecies. I could make most astounding prophecies that are going to take place in 2000 years time, you see. Neither you nor I could say anything to one another about it when it all failed. Could we? And I believe I could get a following to the most outrageous teaching on earth will get a following by some people. So God stops his given wonderful promises in Isaiah of what he will yet do, both in judgment and in blessing. And then he stops right in the middle and he is Sennacherib who comes up Blasphemes the name of God. Hezekiah lays it before the Lord. And Zachary goes back the way he came with a hook in his nose and died in the land that he left behind. God says what I did to Sennacherib I can do with a greater sennacherib when he comes. Then we go on with prophecy again. So now we got to see the degeneration that's set in in Israel and the way it ends up, and then take the New Testament pattern and go to the end of our subject this evening. So here we have in chapter 39, Hezekiah's failure.

[00:07:46] It's not very happy thing to pick on the failure of any child of God. Hezekiah stands out very prominently as a believing man. A man who did great works. But nevertheless, there was a little hint of failure in the last record in chapter 39, verses six and seven. Behold the days come that all that is in thine house and that which thy fathers have laid up in store until this day shall be carried to Babylon. Nothing shall be left saith the Lord. And of thy sons that shall issue from thee which thou shalt beget shall they take away. And they shall be eunuchs in the palace of the King of Babylon. Then Ezekiel said, Ezekiel to Isaiah Good is the word of the Lord which he hath spoken. He said, Moreover, for there shall be peace and truth in my days. I think you will see that. Vicki rather bowed and conceded a good deal to the emissaries of Babylon that came to show that. The strong stand for truth was beginning to wane. Now they'll go back on our story to the Second of Kings, chapter 23. And notice the way in which we are led up to the time of Nebuchadnezzar's advancement and Israel's decline. The Second of Kings Chapter 23. Verse 34. And Pharaoh Necho made Eliakim the son of Josiah King in the room of Josiah, his father, and turned his name to Jehoiakim and took Jehoahaz away.

[00:09:36] And he came to Egypt and died there. And Jehoiakim gave the silver and the gold to Pharaoh. But he taxed the land to give the money. According to the commandment of Pharaoh, he exacted the silver and the gold of the people of the land of every one, according to his taxation, to give unto Pharaoh Necho. But the point I think that strikes us is that Pharaoh made Eliakim keep. Of Lord of Judah. It's a it's a king of Egypt. Who's appointing the king? And taking the taxation and ruling the people. That's an evidence, of course, that they are departing very, very much from the appointment of God. Now, in the 24th chapter, verse 16. Verse? No, sorry, verse 6 to 17, which is a long piece. We'll just glimpse at it. So Jehoiakim slept with his fathers as jehoiakim his son reigned in his stead. And then you find that he did evil in the sight of the Lord in verse ten. At that time, the servants of Nebuchadnezzar, King of Babylon, came against Jerusalem and the city was besieged. And in verse 13, he carried out thence all the treasures of the house of the Lord and the treasures of the King's house, and cut in pieces the vessels of gold, which Solomon King of Israel had made in the Temple of the Lord, as the Lord had said. And then after that, you read in verse 17, and the King of Babylon made Mattaniah his father's brother, King in his stead and changed his name to Zedekiah.

[00:11:14] You see, he has Nebuchadnezzar doing the same thing, changing the man's name to suit his own purposes and putting a king on the throne and deposing another. Shall we look at the second Chronicles or. We read that just now, didn't we? Shall we trust our memory that there we have the thing brought to a to a crisis and the temple itself is destroyed. But there is in this chapter one feature that I think I would like to emphasize in this passage we read just now. Two Chronicles 36. There are words that come almost on the last page of the Bible, which are, you might say, symptomatic. Here they are. Verse 15. And the Lord God of their fathers said to them by his messengers, Well, that's what God had done from the beginning. He had messages who were prophets, who stood up and spoke to the people. But look at the way in which God has spoken of His interest in these people. He said to them, rising up betimes. What a strange figure to think that God was getting up early in the morning in order to send his messages. This is no foolery and no humour. This is deadly earnestness. God says, What else could I have done with these people? The quicker them. Rising up betimes and sending because he had compassion on his people.

[00:12:46] And nobody's dwelling place. But they mocked the messengers of God and despised his words and misused his prophets until the wrath of the Lord arose against his people, until there was no remedy. On the last page of the Old Testament. There's stares you in the face, no remedy. No remedy so far as man could see, no remedy so far as any intervention of God would permit. Then you turn to one page in our Bible. From the last page of the Old Testament to the first page of the new, and his name shall be called Jesus, for he shall save his people from their sins. And all the purpose of God, whatever dispensation it may be, Israel's kingdom or the church of the one body or any other calling is waiting for that one page to be turned in their lives, too. For there is no remedy for you or me or any of us apart from that one who ultimately came in the fullness of time to be the Redeemer and Saviour. As a consequence of this, we have the times of the Gentiles coming in. Ezekiel 21:21. Now, Ezekiel is confessedly a most difficult book to not only to read, but to expound. But here's a little piece here that I think we can lift out with Prophet Ezekiel 21, verse 25. And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end.

[00:14:31] Thus saith the Lord God. Remove the diadem and take off the crown. Here is the disrobing of this king. It is a degrading of this priest. Take off the diadem. Remove the diadem. Take off the crown. This shall not be the same. Exalt him that is low. Abase him. That is high. I will overturn. Overturn. Overturn. And once the navigated in the Old Testament, you get a threefold statement like that. It's reverse. When the Seraphim say holy, holy, holy, I will overturn, overturn, overturn, and it shall be no more until he come whose right it is, and I will give it to him. And we have to wait till we get to the book of the revelation. And the kingdoms of this world become the kingdoms of our Lord and of His Christ. I shall give it to him. So God knew and planned and arranged. But here we have the final word with regard to Israel. Remove the diadem. Take away the crown of an overturned. And I shall not be a kingdom of priests on this earth until they look upon me whom they pierced, saith the Lord. And that is, of course, at the Second Coming. Well, the times of the Gentiles commence with the overturning of this people. You might look at Luke the 21st chapter just to get this little piece rounded off. The 21st chapter of Luke covers much of the same ground as the 24th chapter of Matthew.

[00:16:11] Where they spoke to the Lord about the buildings of the temple and he spoke about his second coming. But Luke always has an element in his teaching that refers to the Gentile. And if you will notice verse 20 of chapter 21. And when you shall see

Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them, which are in Judea, flee to the mountains and let them which are in the midst of it, depart out. And let not them that are in the countries enter that into for these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child and to them that give suck in those days. For there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. If you ask, is Jerusalem the sovereign city of a sovereign state? At this moment, it isn't. It's got barbed wire right through the middle of it, and they fire on one another occasionally just to show that Jerusalem doesn't belong either to Israel or to Jordanian at the moment. This is a symbol when Israel is downtrodden. So Jerusalem will be and it will be downtrodden by the Gentiles and the times of the Gentiles are fulfilled.

[00:17:44] For just as surely as God said that there was going to be 70 years while Nebuchadnezzar dominated and his son dominated the children of Israel. But at the end of the 70 years, he brought them back again under the edict of Cyrus Persia. So he has this whole thing in control, and the day will come when Gentile dominion will be lifted and the people of Israel shall be a blessing in the earth and no more scattered and field people. Whatever we turn because our time goes so quickly to the New Testament and see that we have something of the same pattern worked out in the New Testament. Because even though Christ has come, even though he was the one to whom the kingdom was promised, it wasn't given to him then. He is henceforth expecting until his foes be made his footstool and at the second coming he comes to reign. The only crown he wore in this life. Friends was a crown of thorns. The only purple he wore was one that was put upon him on mockery. The only scepter he had was a reed that they put in his hand when they spit upon him. So you see, we haven't reached the end yet. But here is another period and an interval. Now, the gospel, according to Matthew, opens with a genealogy.

[00:19:03] And I just wonder sometimes whether an indiscriminate giving away of the Scriptures is the way in which God intends that we should make known His truth. Now, don't misunderstand me. The Word of God is the Word of God. Whoever reads it. But I read in the Scripture so many times, faith cometh by hearing, not by reading. Faith cometh by hearing and hearing by the Word of God. How shall they hear without a

preacher? And I believe our testimony should, first of all, be a witness that we give if we are not very doctrinally profound. We can say with the poor blind man. Well, I don't know much about theology to the Pharisees, but one thing I know, whereas I was blind. Now I see. And then the person listening to you says, Oh, I'd like to know something about that. Then it's time to open the book and give him some part of it or bless him. So there's quite a number of people having no knowledge of God or his word or ways who are given a copy of the New Testament or particularly the book The Gospel, According to Matthew and the first chapter he reads, he can't make top tail of it. All these peculiar names, so-and-so begat so-and-so beget so and so, beget, so and so. But it's vital to the people to whom it was sent. Here was an evidence that right the way down, God had preserved this pedigree from Abraham through David, right down to Bethlehem and the birth of our savior, Emmanuel God with us.

[00:20:29] His name to be Jesus, for he shall save his people from their sins. So he said. And then according to Old Testament prophecy, Matthew, Chapter three. In those days came John the Baptist preaching in the wilderness of Judea and saying, Repent ye for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah saying the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. So there was a fulfillment of the promise that there should be a forerunner. You know, there was a controversy as to whether John the Baptist was Elijah or whether he wasn't Elijah. When they sent an embassy from the chief priests and others to tell us, he said. Art thou, Elias. He said no. Well, what are you. He said, I'm a voice. Isn't it wonderful? Christ was the word in that chapter. John says I'm a voice. Christ is the light in that chapter. John became a lamp, a bright and shiny lamp. That's the idea of witness, isn't it? If Christ is the word, let me be a voice. But there are, on the other hand, our Saviour said John the Baptist was Elijah, but he put a condition, if you will have if you will receive it.

[00:21:49] But you haven't received it. So is. He was born and he went in the spirit and power of Elijah to prepare the people. But Elijah must yet come according to the Prophet Malachi and John the Baptist in that sense was a forerunner. Only in that sense. But they were not left without this witness, as our savior said in John the fifth chapter. I have a greater witness than John. But he said John gave you a witness. It was John who saw the dove descend. It was John who heard the voice from heaven. You have neither heard his voice nor see the shape of the dove. But he did. And he

gave his witness. And many of you believed at the time. But I have a greater witness than John. The works which the father hath given me to do. And then ultimately, he said, You search the scriptures, and if you believe not Moses, neither will you believe my words. And so there has been the witness given of these people, the witness of John the Baptist, the witness of Christ's miracles, the witness of Christ's own testimony, and the reference back to the Old Testament scriptures. And still they rejected him. So for them, thing is this. Here again, you might say the Lord rose up early in the morning and sent his messengers because he had compassion on them and our Savior, he bore with them until at last he had to say to them in chapter 4 to 11.

[00:23:11] At the end of chapter four of Matthew, you get the whole country from one end to the other, shaken by mighty miracles. Verse 33, and Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers, diseases and torments and those which were possessed with devils and those which were lunatick and those that had palsy. And he healed them all. You see, it's a great gathering of miracles here. Not merely one specific blind man, but this is for one end of the country to the other. If you look at the map and all manner of diseases. Now, what was the effect of those those miracles, and why were those miracles wrought? Well, we'll discover for ourselves in Chapter 11 why they were wrought and where the failure came in. In verse 16 of Chapter 11. Whereunto shall I liken this generation? It is like children sitting in the market and calling to their fellows saying. Let's cry at weddings. And I wouldn't. Let's have a funeral. And I wouldn't. I'm only giving a sort of a comment on that. And children play at weddings and play at funerals. And some of them, I know go out to play weddings.

[00:24:43] Well, let's play at funerals. Don't want to play funerals. Well, now I better get back to what he said, because he doesn't say that. But that's what it means. And they say, we have piped unto you and you haven't danced. Children in the market places. And we are warned unto you and you have lamented. Now, John came neither eating or drinking. That's the funeral element. And they say he hath the devil. And the son of man came eating and drinking. And they say, Behold a man gluttonous and a winebibber a friend of publicans and sinners. What is the you are wisdom is justified of its children. You you're manifesting them. Whatever God does, whichever way he sends that

person, whatever the witness is, you blind your deaf and your hearts are hardened and you're getting near to the end. So he said, then began he to upgrade the cities, wherein most of his mighty works were done because they repented not. So you see, you can answer the question why were the mighty works done to bring about repentance? John the Baptist key word was repent. But John did no miracle. It says the savior followed him and said, Repent. And this covered the whole land with miracles. I'd like to duplicate. Woe unto thee. Chorazin. Woe unto thee Bethsaida. For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

[00:26:09] And it goes on to say the same about Sodom. When have we reached a crisis state? And so in Chapter 12. Our savior is seen to be rejected in these three fold office of Prophet, Priest and King. That's the usual way in which we say these things. But that's not the order here. Would you notice? In the 12th chapter. It says that he was rejected or. It suggests. So verse six, I say unto you that in this place is one greater than the temple. Christ was greater than the temple. And you can conceive that this would mean that he was the high priest. Which had been manifested to them but rejected and then later on in the same chapter. Verse 41. At the end of the verse, Behold, a greater than Jonah is here. The prophet Jonah. And then in the next verse, a greater than Solomon is here. That's the king. So here is it. I've worked these miracles in Chapter 11. You have not repented. But you become hard hearted and are stood in your midst as a greater than the temple, a greater than Jonah, a greater than Solomon. And you rejected me in my three fold capacity as the anointed of the Lord because the anointed in the Old Testament was the anointed prophet, the anointed priest and the anointed King. Well, what follows? Chapter 12. Don't all call out at once because you know, don't you? It's here.

[00:27:48] The moment you get to Chapter 12 that the word mystery enters into the story. Chapter 13. He says. He folk parables unto them. And they came to him and said in verse ten, Why speak thou unto them in parables? So that's an evidence of our law did not usually speak in parables in the amount of people will tell you that the Lord adopted the method of speaking in parables because they were earthly stories with heavenly meanings to make everything plain and simple to the people who listened. And that's exactly opposite to what it says here is breaking new ground. They say, Why speak in parables? If he'd been always speaking in parables, why ask him this

question? And his answer is this. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven. But to them it is not given. And again in verse 13, therefore speak I to them in parables because they seeing, see not and hearing they hear not. Neither do they understand. And in them is fulfilled. The prophecy of Isaiah now is an important piece coming. Isaiah Chapter six is quoted in Matthew 13, and it's quoted again by the Apostle Paul in Acts 28. And when Matthew 13 quotes at this passage in Acts because Israel are going out in their blindness. Apart from the reprieve they receive at the crucifixion of Christ.

[00:29:27] When he said, Father, forgive them, they know not what they do. Or as the parable said, although they rejected the invitation, he said to them a second time and they got the opportunity in the acts and at the end of the acts they went quite out that time. But in both cases. Isaiah six is quoted. So let's not begrudge the time to read this most important passage. Verse 14 and in them is fulfilled the prophecy of Isaiah, which said by hearing he shall hear and do not understand and seeing, he shall see and do not perceive. For this, people's heart is waxed gross and their ears of hearing and their eyes have they closed, lest at any time they should see with their eyes and hear with their ears and understand with their heart and should be converted, and I should heal them. And then he goes on to say in verse 17, For verily I say unto you that many prophets and righteous men have desire to see these things which you see that are not seen them. So it's not an easy, trifling thing, this parable. This is the mysteries of the kingdom, not the kingdom itself. Some people have said this is what the kingdom is like, but it isn't. It's what the kingdom became. Because the next parable says there's an enemy at work who is sowing cares amongst the wheat and let both grow together until the harvest and the harvest is the end of the age and they're going to be separated the wheat from the tares judgment.

[00:30:58] These men are gathered around Christ to believe that being born at Bethlehem, having that genealogy, having that witness by John the Baptist, he was the long promised messiah and king. And they said, What's happening? Instead of the kingdom being set up, they're turning against you. So he said, I'll tell you now the mysteries, the secret side of the kingdom that you see. God knew what they were going to do before he ever sent his son, because all the way through the Old Testament and the new, it's the second time, not the first time Joseph was rejected by his brethren, but the second time they accepted him. Moses was rejected by Israel. The second time

they accepted him and Stephen, before he died, emphasized that fact and it laid hold upon the conscience of the apostle Paul so that he thought if this had much more to this, I should believe this man. And away he went, stifling his conscience the second time, says Hebrews said he appeared a second time without sin unto salvation. So God knew. And this is a secret part of his purpose. This is how it will be. Now, I will not anticipate what we must do. We should have to give a whole evening to the parables of Matthew 13 just to see what they teach, their disposition, the way in which they carry the story through.

[00:32:12] So will you accept a guide? This is the second this group on the chart. We've come down the same way, just in the same way as Israel went down until there was no remedy. So we've got the people of Israel now. God, the Lord is turning away from them, and He devotes his attention mainly to his 12, to the ones who are going to be used by him later as witness and then ascends. And the long period of waiting takes place. And what will God do in that long period of waiting? Oh, he has another secret which he hasn't made known and has that belongs to us. I think we better turn our attention now to a third illustration and go back on our story, the acts of the Apostles. As I said just now, had there been no reprieve, then Israel would have been blotted out straight away. But our saviour in this parable of the wedding shows that God was going to give them a second opportunity. All things are now ready come to the wedding. But when they still refused, their city was their city was destroyed by fire. And then an outside wayside ministry gathered the good and the bad that the wedding might be furnished. So that gave an indication that their God was going to do something in the interval.

[00:33:31] It didn't say what. And as we come to the acts of the apostles and we are told on the day of Pentecost, as I was saying to one person, if you keep your Bible shut on the day of Pentecost, a great concourse of men and women, Jews and Gentiles all gathered for a great conference in some great public square in Jerusalem, and they were all baptized into one body and became members of the body of Christ. But if I opened the book instead, I don't find a great concourse of people like that. I find there are Jews out of every nation under heaven gathered there. And when Peter spoke to them, he said, Ye men of Israel and referred to their fathers. And you will find in Chapter ten he was very diffident about speaking to one Gentile. So to think that Peter, in the first of the acts of the Apostles would have called Gentiles brethren. Is simply not to

know the book. There were no Gentiles on that day. The Feast of Pentecost was nothing to do with the church. It was only seven weeks ago that our savior was crucified and there was no church founded within those seven weeks. And those people who gathered at Pentecost and planned their journey weeks and weeks beforehand and traveled great distances in order to keep the Jewish feast of weeks. There wasn't a single one among them who ever knew anything about Christ or thought there was a church in view at all.

[00:34:57] And the only ones who, in the first instance who were baptized by the Spirit were 12 men who had a tongue of fire on their head. And they spoke in the very dialect of the people that were listening to them, the wonderful works of God. The others only received the gift of the spirit afterwards. So this was nothing whatever to do with the church beginning. If we only read what Peter stood up and said. He said this is that which was spoken by the Prophet Joel. Now, I do know that some folks who are Master Spiritualizes, but I think they have a tremendous problem when they read about the great and dreadful day of the Lord. The sun shall be turned to darkness and the moon to blood and make all that mean the church of the one body. You can't find it. The story of Joel is that they were eaten up with Caterpillar and Locust and then said, I will restore the years that you have. Forfeited, if only you will repent. And so Peter applies this prophecy of Joel and says this is that which was spoken by the Prophet Joel. It shall come to pass in the last days that I will pour my spirit upon all flesh. Oh, yes, he will do it presently. And they shall look upon him whom they pierced.

[00:36:07] And the day of blessing will dawn. But that's how it started. Then we have in Chapter four the miracle of the healing. Chapter three and four are the miracle of the healing of the lame man. And it's application is reserved until chapter four, verse nine. If we this day be examined of the good deed done to the impotent man by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, who be crucified, whom God raised from the dead. Him even by him, that this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Now the next verse needs to be read in connection with the miracle of healing. For this word, salvation is the word healing. And it's got the article in front of it. The Healing. He turns away from the healing of that man, and he says Neither is there the healing, the great healing of the nation. Neither is there the healing in any other. For there is none other name under

heaven given among men whereby we must be saved or healed. So you're prepared to find that immediately after. Paul quotes Isaiah six in Acts 28 Leicester I should heal them, he says, be it known, therefore unto you the salvation of God, he said to the Gentiles, and they will hear it.

[00:37:32] We can't always translate salvation by healing. We'd be misunderstood. But it's one of those things we miss because we read English instead of reading the original. Well, now we go through this. Let's go through a bit rapidly. Think without turning to all the passages, just reminding you what is there. We get the wine of Israel, suggested by the fact that Peter saw a vision and it said, Arise, Peter, kill and eat. And in this sheet were all sorts of things that an ordinary Hebrew would never think of eating things that are common and unclean. And he said, Nay, Lord, I've never eaten anything common or unclean or what? He wondered what he could mean. Messengers came from a Gentile who wanted to hear words of salvation and to show you that Peter was the head of the church and preached the gospel of the grace of God to the poor outside Gentile. To show you that Peter. Oh, I must be wrong, mustn't I? Because I'm going to prove the opposite. To show you that he had no knowledge of that. He looked this gentile up and down who was seeking the way of salvation and 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. But what can I do? This vision has been given to me here.

[00:38:45] This is chapter ten, and we're supposed to think that he opened the door to the church in chapter two. We won't. We won't call Peter such a fool as to stand outside a door with a key that belongs to some other other place. Have you ever been like that? You've got a bunch of keys. And have anyone you want somewhere else. The Lord said, I will give unto Peter the keys of the kingdom. And people tell you all the time since that he opens the church. No, it was the Apostle Paul who opened the doors of the church. He never received the same keys as. And so he said, What can I do? And then he turned and said the word which God spoke unto the people of Israel. He did not speak personally to that poor seeker among the Gentiles. Then the word which God said to the children of Israel. He gives it to him second end. And God stops the whole thing and baptizes that man in the spirit. Oh, Peter says, What can we do now? We can't withstand God anymore, can we? He must be baptized in water. And that word withstand comes at the very end, the last verse in the Acts of the apostles. No man

hindering him. Now that means no more withstanding, it was the Jew in the early chapters of the acts who withstood the preaching of the gospel to the Gentile.

[00:39:58] And now in the last chapter, their God. And now Paul is preaching and no withstanding Jew to do it, he's gone. Merely translated hinder you visit. And in the book of the Epistle to the Thessalonians, they fill up their wrath all the way because they withstand the preaching of the Gospel to the Gentile. So we have the weight. Well, then we reach Chapter 20 in the Acts of the Apostles, where Paul speaks to the church at Ephesus, reminds them what sort of person he been, how he had held back nothing that was profitable. And then he told them they'd see his face no more. And the reason was that he knew that bonds and afflictions were awaiting him. He was about to enter into a prison ministry. We are told in the next chapter 21 that a prophet bound himself with a girdle and said thus will they do with the man who owns this girdle? And when Paul persisted and said, Oh, he said, I'm willing to die if needs be, they said, Oh, well, the will of the Lord be done then. And so Paul was now facing a new ministry. So he says, I don't know exactly what in front of me, but I do not count my life dear unto myself that I may finish my course with joy. Finish my course. Acts 20. I have finished my course. Two Timothy Chapter four. And then Nero beheaded him.

[00:41:20] But Nero didn't stop him, did he? He finished his course first, and then Nero could do what he liked afterwards. And this man in Acts in Acts 20 is now looking at a new ministry which soon began when he became the prisoner. And we find that he had an all day conference with the leaders of the Jews in the acts of the apostles. We find it must end there. So we'll miss all this other out and hope you will follow it out for yourselves. The 28th chapter of the Acts of the Apostles will quote Isaiah six will show the setting. Aside of this, people will show the opening of another door to the Gentile. And that leads us right to the prison ministry of the Apostle Paul and the epistle to the Ephesians. Blessed with all spiritual blessings, the dispensation of the grace of God to the Gentiles. So we have in the 28th chapter. Verse 23. And when they had appointed him a day, there came many to him, to his lodgings, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. Will you notice what Paul actually did when he had this all day opportunity? He testified, The Kingdom of God. Yes. He first persuaded them concerning Jesus. Now, you know, some people hardly ever give our savior any other name but Jesus.

[00:42:43] But if we follow the witness of the Apostle Paul, he nearly always gives him his title, The Lord Jesus Christ or Jesus Christ or Christ Jesus, or only once, now and again for certain reasons, does he say Jesus. Now He says Jesus to these people, and He finds his message in the law of Moses and the prophets from morning till evening. Now, when you look at the last verse preaching the kingdom of God, for there is no other kingdom, and teaching those things which concern Jesus. Oh, no. Teaching those things which concern the Lord Jesus Christ. You see, it's important to notice the difference and no reference to Moses and the prophets for Moses and the prophets could not contain a mystery that had been hidden. God had never revealed it. He gave it to this man as a prisoner. That's what we read in Ephesians three and Colossians one. And now you see the quotation of Isaiah six, verse 26, Go unto this. People say, Hearing you shall hear or do not understand and seeing you shall see or not perceive. For the heart of this people is waxed gross and their ears are dull of hearing. Ah, read those words in Matthew 13, when he introduced the Mysteries of the Kingdom of Heaven. I'm reading them again when it introduces the mystery of that phase of the kingdom, which includes the church of the one body.

[00:44:04] It's all walking on in all fours, as it were, to the same end. So it says in verse 28, be it known, therefore unto you that the salvation of God is sent unto the Gentiles and they will hear it. Peter said, You being children of the prophets. He sent unto you first. That's act three. Then in Act 13, Paul stood up in the synagogue at Antioch and said, Men and brethren, stock of Israel, stock of Abraham, and whosoever among you feareth God here a Jew and Gentile to you is the word of this salvation sent. So it was first of all said to Israel only. Act three. It was said to Jew and Gentile together Acts 13. Now, he says it said to the Gentiles with Israel blinded and gone. And that's where we come in for Ephesians tells us that this message in the Ephesian epistle is addressed to those who were aliens and strangers from the Commonwealth of Israel. No hope, no Christ, no covenants, no promises, just an outsider in every possible shape and form. It's been rather a difficult subject to deal with in the limited time. And I can only hope that you've been interested enough to turn to every one of the passages that have been partly touched upon. But you could see there is a pattern, can't you, that the first lot with Israel is a failure. Led up to Daniel. And Daniel is the only one in the Old Testament who uses the word mystery, which is translated in the book of Daniel Secret.

[00:45:42] And Daniel became the prisoner of the Lord for the Gentiles, for he is the one who gives us the transfer from Israel to Nebuchadnezzar and the history right down until you get the feet of the image and the stone kingdom at the very end. And then we've got it repeated in a measure in the gospels when they rejected our savior. And then you've got it repeated again in the acts of the apostles. And that leads us to the epistles of Paul, the prisoner at the bottom. So you've got now the dispensation of the mystery and you've got Isaiah chapter six quoted in the days before Nebuchadnezzar. That's by Isaiah. It's quoted in the Days of Christ rejection. Matthew 11 It's quoted again in Israel's Rejection Acts 28. And if you're not convinced by that, well, I think we'll close the book and ask our brother to give us the notices because it seems there comes a limit to the endeavor to persuade. But I'll leave it with a word of God and the testimony you've had in front of you so that you may see that this is not merely a lot of hairsplitting, but it is really a definite move. And the dispensation of the mystery has got a place in the working out of God's purposes for known by Him, hidden by him, but brought forward at the right time and wonder of wonders. You and I have a place in this high and holy calling.