

W374_The_Mystery_4.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number four 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 to this recording, if you care to join us, will you switch off for just a little while while we read together? Jeremiah Chapter 31. This is not the easiest chapter in the Bible to deal with, and it's only a part of our reading. To preface the subject this evening that you realize that it divided the two by the fact that Jeremiah woke up halfway through. And so we have, as it were, the statement of the Lord about this people and how he couldn't let them go in spite of all their iniquity. And then he said, I woke up and I looked down the ages to see all taking place. The days come saith the Lord that I will make a new covenant with the House of Israel and the House of Judah. And so we've got an emphasis here upon that mercy which endureth forever. If these ordinances depart before me saith the Lord, then the seed of Israel also shall cease from being a nation before me forever, thus saith the Lord. If heaven above could be measured and they're having a good try to measure it, they still find there's plenty more friends than they. If heaven above can be measured and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done.

[00:01:43] Saith the Lord will beget the echo of that in Paul's comment when he says the gifts and calling of God are without repentance. And that's where we are coming this evening. So if you will turn with me to the Epistle, to the Romans, chapters nine, ten and 11. The actual mystery, which is to occupy our attention, is for the sake of a title, The Mystery of Israel's Blindness. Now, while we're getting ready to look at this passage in Romans, let me remind you, we have given one evening to the consideration of the actual meaning of the word mystery. And it does not mean anything mysterious. It is a secret that nobody, by searching could ever find out. But the moment God reveals it, it's as plain as any other part of scripture. And then although there are mysteries in the scriptures that belong to different callings and different subjects, the mystery of the present dispensation, the mystery of Israel's blindness, the mystery of Christ. They've got one thing in common, and the one thing in common is they are something that God had in reserve so that when Satan had done his utmost to spoil the purpose of God, either by tempting man, by bringing about the defection of Israel or whatever it might be when that took place, then God revealed His hand and said, You haven't outwitted me.

[00:03:07] I had a purpose, unknown, unwritten. And here it is. So that last time we were looking at the Gospel, according to Matthew, where our Savior was born and presented as King of the Jews and the forerunner went before him and he himself said the same words Repent for the kingdom of heaven is at hand. And then after miracle after miracle had been wrought to confirm the witness that he gave. He could perform no more mighty works there because of their unbelief. And shall we come to Matthew 13? And instead of speaking about the kingdom of heaven, he says, I'm going to let you into a secret phase of the kingdom. The mysteries of the Kingdom of Heaven. Many have tried to understand these things and have been baffled. But blessed are your eyes, for they see. And then he shows you that there was a sowing of the kingdom. That was John the Baptist's, where the birds of the air snatched away the seed. There was another sowing where it all got tangled up and choked. And so we come to the last sowing when in an honest and a good heart, they bring forth 60 fold. A hundred fold. Well, if you're going to preach the gospel for Matthew 13, you'd have to say, now nobody can come into this gospel service who hasn't got an honest and a good heart whenever chat a lot of us out. Wouldn't it? You imagine Billy Graham putting up the notice that he's going to preach for Matthew 13 and the only ones who can receive the message are those who got an honest and a good heart.

[00:04:38] Well, instead of filling that stadium, they'd all stay away. Nothing whatever to do with the preaching of the gospel today. But telling you that when the new covenant comes, God says, I no longer write it on tables of stone, but I will put my law in your hearts. And that has exclusively to do with the restoration of this people. And we must not bring it into the church. Otherwise we get confusion. We shall come to the mysteries that belong to the church presently, but we'll leave a few for others in the mind and will of God that we find scattered through the New Testament. So this evening we are concentrating our attention upon one that the Apostle says. If you look at Chapter 11, he says verse 25, for I would not, brethren, that you should be ignorant and you know that he prefaces quite a number of statements in the New Testament that we that. Our savior had another way of introducing very important passages when he said, Verily, verily, I say unto you. And later on, Paul, writing in his later epistles, he says, More than once it is a true and faithful saying. And here he adopts another method which is very much connected with his early ministry. I would not have you to be ignorant, brethren.

[00:05:52] Well, that's a warning to us that we bear. We mustn't slip this by and say, Well, that's nothing to do with us. We shan't understand our calling unless we understand the callings of others. It's all a matter of relating one or the other. All truth is relation relationship. You make a statement, you say Wilson Street. Anyone object to that? Well, you. I don't know what to object to. No, I've not made a relation, have I? If I say in Wilson Street there is a chapel called the Chapel of the Open book, then you can say it is or it isn't. So all statement of truth is related. Relating. Relating. Now, here's a mystery here that has to do with Israel, but it's related to the Gentiles so that we shall learn the ways of God by looking at others as well as our own calling. So he says, verse 25, I would not, brethren, that you should be ignorant of this mystery, lest you 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. He said, to see if you don't get this in its right perspective. You may be thinking he's writing to the Gentiles. You may be thinking that this is the time of the Gentiles and is your blessing is just in harmony with the whole purpose of God.

[00:07:14] It isn't, is it? I want to show you that you would never let a look in at all if Israel had repented and accepted Christ. You ever come in on another term altogether? He's going to demonstrate that by this peculiar figure of the olive tree, which we shall have to consider in a moment. Now, I've got in front of you a tremendous outline of this passage, which I don't intend to go through. But as some of the folks are interested in these structural outlines, you will see how wonderful the Scripture is woven together. Look at this bottom part here, which impinges upon the subject we are dealing with because that is verses 11 to 25. You see Israel's fall and gentile salvation and then the rest of it fills it. You see there is a word to provoke to emulation and that is verse 11 and that is repeated in verses 13 and 14 to provoke to emulation. And if you get those in the right place, you will understand why the Gentile received supernatural gifts at that time to make Israel say, Well, they've got the blessings that belong to us, what's happening to us to provoke, to emulation, sometimes translated jealousy. And then he says, God can overrule even the failure of Israel, for if the casting away of them be the reconciling of the world, what are the bringing them back be but life from the dead. And it's also interesting to see how this section of Romans nine, ten and 11, which is the Dispensational section, that may be just a way of speech, but the epistle to the Romans, Paul was very definitely into certain parts.

[00:08:55] Romans 1 to 8 is the great doctrinal section. Romans Nine, ten and 11 leaves the doctrinal section to tell you why Israel were not saved and where the Gentile fits in. And then you get the practical section, chapter 12 onwards and so on. So this is a complete piece by itself, and it starts with sorrow. And it ends with song. Should we look at chapter nine just in passing? I say the truth in Christ. I lie, not my conscience. Also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart. For his brethren, his kinsmen, according to the flesh, with all the privileges they had. They're going. I'm sad for them. But daddy says don't treat that as anything gone wrong with the word of God. Verse six Not as though the word of God had taken effect. But they are not all Israel, which are of Israel. And the first emphasis in this Chapter nine is an elective purpose of God according to the purpose of election. Verse 16. Now, some people were very, very alarmed at the word election. But can you believe that God would plan the whole purpose of the ages with all the immense issues hanging upon it and leave it on the razor edge of whether you would believe him or whether you wouldn't? He has a certain core that he has chosen and will call and they will respond.

[00:10:37] What will happen to the outside number may be left to whosoever will. But here in this first part of it, God's purpose is there, invulnerable. Nobody can stop it. So he says there is a remnant according to the election of grace. Now, then it starts with sorrow. But we look at the last verse two of chapter 11. Verse 32, for God hath concluded them all in unbelief that he might have mercy upon all. All the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out? Well, that's only telling you that's what a mystery is. Unsearchable past finding out. One of the words for unsearchable is it leaves no footmarks leaves no footsteps, unsearchable past, finding out for who hath known the mind of the Lord or who hath been his counsellor. Or who hath first given to him that it shall be recompensed unto him again. For of him and through him, and to him are all things. And the more you study the word, the more you're conscious that this threefold division should not be easily quoted and slightly spoken about. If I were to take that chart down, you'd find written on this blackboard the subject we had before us on the Wednesday dinner, our meeting.

[00:12:06] And it's the world that was being overflowed with water perished. The heavens and the earth, which are now nevertheless are new heavens and a new earth

wherein dwelleth righteousness. One, two, three. And here it is of him and through him and to him in the beginning. Governing now leading to the end. So you see, God's got complete control. And the mystery is his master move, if I may use such a term. He's kept it secret because he had an enemy, an active spiritual foe who can read this Bible better than perhaps you and I can. Don't let us ever underestimate the enemy. It costs the life's blood of Christ to put him out of court. And when he did his utmost and put the spoke in the wheel of God and brought about the absolute rejection of the people of Israel. He could have stood back and said, Now, as far as I know, the Bible until Israel are saved, the blessing will never go out to the Gentiles. And I'm secure here. He didn't know that God had a reserve all the way through. The mystery comes in as God's masterstroke, and it will be again. So now we look a bit closer at this passage where we are dealing with this. And so we'll have to leave chapters nine and ten and come to Chapter 11 and we should have enough then, I think, to occupy the fleeting minutes that we have.

[00:13:35] I say then and it means that. Say now, all that I've said, does it come to this? Am I saying this? Hath God cast away his people? God forbid. Well, what proof have you? Well, she's. Look at me. But you were only one. Oh, I'm only one. But I've got a certain element of pattern about me, says the apostle Paul. You know what sort of man I was? I was a bigoted Pharisee. I was a proper Israelite. Just like these are persecuting, hating, denying. And look at me stricken down on the road to Damascus. I never went to a meeting. And one day this people of Israel are going to look upon thee whom they pierced, saith the Lord. And they also will pass from death unto life and become a new nation, a kingdom of priests who, he said, I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. Now he adds a little bit. God hath not cast away his people, which he foreknew. It may look to you as though the whole people have gone. But he said, Don't you remember what it was written in the Old Testament days? How Elijah? He said, I only am left and they seek my life. Poor Elijah. And what was the answer of God to him? I better quote the Scriptures. I'm telling you myself, aren't I, Lord? They have killed thy prophets and dig down thine altars and I am left alone and they seek my life.

[00:15:05] And what saith the answer of God to him, I have reserved to myself 7000 men who have not bowed the knee to the image of Vail. And Elijah had never met them and didn't know it. So friends are even more folks who believe the truth of the mystery

and rejoice in the great teaching of Ephesians. And we now possibly see. Good to know that, isn't it? In fact, we are glad to welcome into our midst two of our friends who have come many, many miles to this place who could tell us of a few more that we don't know. So it's good to encourage one another in the Lord, even though there are many things that make us distracted and disturbed. So he says. Even so, at this present time, also there is a remnant according to the election of grace. But will God be satisfied with a remnant? Will he say, Well, I've just got a handful and that'll do? No. Let's read again what it says at the conclusion of this story. I'm going to read verse 25 again, although we read it once before, for 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 now. The moment you read the word until the change is coming, isn't it? This blindness is going to last until something.

[00:16:32] It's going to last until the fulness of the Gentiles be coming. So instead of God marking time and doing nothing, he says they are marking time. I'm doing this. The Gentiles are being blessed, he says, a bit earlier. Let's take it up in verse 11. I say, then. Now again. Am I saying this? Am I teaching you this? Have they stumbled with the object that they should fall or, God forbid. They have stumbled, certainly, but rather through their fall. Salvation is come unto the Gentiles for to provoke them to jealousy. Shelly's goj overruled it. Now, if the fall of them be the riches of the world. That overruling, isn't it? All God's purpose seemed to be focused in Abraham and his seed. And they failed. And you are? Is it all? What will God do now? He says, I've been enriching you, Gentiles, as a consequence. It's of all of them, be the riches of the world and the diminishing of them, the riches of the Gentiles. How much more their fullness, what would it be when all Israel are saved then? Therefore, I speak to you Gentiles, as inasmuch as I'm the apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation, then which are my flesh and might save some of them. For if the casting away of them be the reconciling of the world, what shall be the receiving of them be but life from the dead.

[00:18:10] God is an optimist, isn't he? Of course he can be. He knows the end from the beginning, and he has all power and all wisdom and can wait patiently. So let's gather a little bit of that spirit as we look at this terrific chapter. Now we come on again a bit further. I was trying to finish verse 25. Did I finish it? Oh, I did. What a wonderful thing. Until the fullness of the Gentiles be come in. And now the next bit. And so all Israel shall

be saved. Not merely a remnant, not merely summed up before noon, but all Israel shall be saved. Now that's the grace of God. That disobedient people, that people who rejected their savior. And do think of this. Matthew 13. Israel rejected their king. Now Israel, who rejected their king find it comes back on them and they are rejected. There's a sort of a boomerang about the way you treat these things of God. They come back on your own head. They rejected Christ and so doing rejected themselves. And we should do the same every time we put a hand up to stay some part of God's word that belongs to us. We're not really rejecting him and His word. We are intercepting blessing to ourselves. Now he says, There shall come out of Zion the deliverer, and shall turn away Ungodliness from Jacob. Now he goes to the reason why, for this is my covenant unto them, when I shall take away their sins.

[00:19:47] So God is remembering His covenant. You remember? They sighed and groaned in Egypt. And then when the time came, he remembered his covenant. And a day is coming when blindness will pass on these people and they shall be their country shall be called Hephzibah. Married or my delight is in her and the country shall be called Beulah, for I shall be married unto you. What a day that will be when all this is over and finished. Well, now it says. As concerning the gospel. Now, there are some folks. A very fine Christian men, too, who have come to the conclusion that the people of Israel have no more place in the scheme of things as a nation. There is no restoration of Israel. It's all transferred to the church and the people of Israel. If they believe the gospel as you and I do, they'll be saved. And if they don't, they won't. But can you read that, Jeremiah, 31, where God practically takes an oath that if you can measure heaven above or the depths beneath, then he says, I'll cast away Israel for all that they have done. He's challenging us, isn't he? And he picks it up here. Notice what he says as concerning the gospel. They're enemies, for your sakes. These people say these people of Israel have so acted abominably that God has rejected them and he won't. He won't promise to fulfill his promises to them anymore.

[00:21:12] But he's he's even facing the fact that they are enemies, for he says, I agree with you that abominable. But says is still mine. Hence concerning the gospel, they are enemies for your sakes, but as touching the election. They are beloved. To the father's eyes for the gifts and calling of God are without a change of mind. Without repentance. Is no word. Sorrow in this word repentance. It means to change your mind. And didn't he say to this very people, I am the Lord. I change not. Therefore you sons of Jacob are

not consumed. So here it is. All Israel shall one day be saved. And nobody can withstand God and we don't want to do it. Well, now in this chapter. This Chapter 11, we have a rather peculiar figure of speech brought in, and I think. The apostle Paul, who knew his Bible better than perhaps we do. If you just say to him, where did you get this idea about the. In the first case, this idea of the olive with a broken branches or it is, don't you know the prophecy of of Jeremiah? So what? I've looked at a few chapters, but he says, you look at chapter 11 and you'll see. So shall we take the hint and see? All right. Jeremiah, chapter 11. Verse 16. The Lord called thy name. A green olive tree. Fair and of goodly fruit. With the noise of a great tumult.

[00:23:05] He hath kindled fire upon it. And the branches of it are broken. For the Lord of hosts that planted thee. Hath pronounced evil against thee. And so on. Ye see, there was the figure already an olive planted by the Lord that had so rebelled and become so abominable that he had broken the branches. Now let's see how the apostle uses that figure to further the teaching of this Romans 11. He says in verse 17 of Romans 11 if some of the branches were broken off. You see, he's picking it up now. He says, you know, you know your Old Testament that because Israel failed, the figure was an olive tree with some of the branches broken off. If some of the branches were broken off and thou being a wild olive tree wert graft in among them and with them partakers to the root and fatness of the olive tree. Boast, not thyself, boast not against the branches. But if thou boast thou bearish not the root, but the root thee thou wilt say, then the branches were broken off, that I might be grafted well because of unbelief. They were broken off, and thou standest by faith be not high minded, but fear. And you will see the emphasis is the grafting of these wild olives, contrary to nature, was to provoke this people to emulation or, as it is put to jealousy in verse 11, for to provoke them to jealousy and further down to provoke them to emulation.

[00:24:48] Now, how far was the apostle justified in using this figure? Because there are some and I've met them who say, well, the apostle was drawing on his imagination because if you are a gardener and you have any knowledge of grafting, you say this was all upside down, this is all back to front. If you have a wild briar outer the hedge with all its thorns upon it, vigorous as a wild thing can be. You graft into it the choice very delicate rose at the top and you put the delicate rose into the wild. But this is the apostle says No, no. In this case we are putting the wild contrary to nature, into the olive. Would you say we mustn't take this too far? Then we would just say it's one of

those things that. But it's perfectly true. Friends, you can't get this book out of our library. It'll be very valuable one if we did and the name of the writer. I'll give it to you in case you come across. It is Lucius Junius. Moderatus Columella. Have you heard of him? Well, it sounds like a Roman, doesn't it? And you know, when that book was written in the days of the Apostle Paul and he wrote on olive culture, and he tells us this, that the olive gradually grows until it gets worn out and ceases to bear fruit. Well, you can do one. You can do either or.

[00:26:16] You can do one thing with it, cut the lot down and start again. But they discovered and this is what he tells them, that if thou take a wild olive and graft it into the olive tree, the wild olive doesn't bear fruit, but the whole tree wakes up again. It's provoked to jealousy as though the tree looks down and says, What's this little upstart doing down here? Oh, come on, let's get some fruit again. Now, I'm not talking without the book because once I used to a little bit swanky, perhaps use after my name the letters f r s. You know what that means. Fellow of the Royal Horticultural Society and I took a series of studies at Chelmsford many, many years ago. And in the class on one occasion, they spoke about a local nursery where they had a little bit of a wonder and a problem. They said that they had a row of pear trees that they were cultivating and every year they came out full of blossom and they had no fruit. Then one day, by accident, one of the workers had grafting a wild pear. And you know what happened? The whole tree produced fruit and they couldn't understand it. What I didn't mind is how much they laughed at me in the class. I said, if you only knew the epistle to the Romans, you've got your answer. But it's done exactly the same thing in Roman culture of the olives.

[00:27:39] The putting of the Gentile into salvation and the a member of the church during the Acts of the Apostles was not for the Gentiles sake at all, but to save Israel. If they were saveable, if it were possible to make them say, look at these Corinthians. They've got the gifts of healing and the gifts of tongues for God had said with people have stammering lips and other tongues, will I provoke you to jealousy? And they were not provoked. They just went out and the trees cut down with the roots, branches and all. And we are not a part of the olive tree. We are not the not the wild grass. It's gone. And God has reserved for us. And you call him quite independent of Abraham, Isaac, Jacob and Israel. But all Israel shall one day be saved and the nations of the earth will accept them as a God given blessing to them in God's good time. But we're living in an

interval. But we mustn't go into that. But isn't it good to know that the Apostle was perfectly right, perfectly vindicated, that this was actually the method to save an olive tree from being cut to the roots? If it responded and it was done in that net nursery in Chelmsford. So we'll read on again and see a little bit more about this. He. So he says in verse 21. For if God spared, not the natural branches take heed, lest he also spare, not thee.

[00:29:04] Behold, therefore the goodness and severity of God on them, which fell severity but toward the goodness. If thou continue in His goodness, otherwise thou shalt also be cut off. Is that ringing a bell in your mind? Hear this, apostle? Only just a page or two back said this. Let me read it. Romans the eighth chapter. All you say. Yes, I know what you're going to read. Verse 38. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall cut me off or separate me. And now, in the next chapter, he goes on and says, And you also shall be cut off. Can't you see the need there is to distinguish what we call doctrinal truth and dispensational truth doctrinally. The Gentile was one in Christ and in him forever. But the Gentile was only temporarily associated with Israel's olive tree, and if they acted in the same way, they'd lose it just in the same way. It's nothing whatever to do with their salvation. It's to do with the calling that was being given at that time, the Dispensational position, which was only partially. So Romans 11 once again, we will get through it in time, friends. Now, he says. And they also verse 23 were back again. If they abide not still in unbelief shall be grafted again, you see.

[00:30:41] How can people who believe God's Word say they never will be? He says they shall be. And then he adds a little bit more. And God is able to do it again. And not only is he able, if he's willing to. He's promised to. Because the gifts and calling of God are without a change of mind. Now he says, But if thou wert cut out of the olive tree, which is wild by nature, and were grafted contrary to nature. It was all opposite to see into a good tree. How much more shall these, which be the natural branches, be grafted to their own olive tree? How reasonable. Then he comes to the bit we've had before always says this is just a mystery. This is one of those secrets of God that instead of saying to himself, Dear, dear, dear, what shall I do? Israel have failed and are centered on me all upon them. That's what it looked like in the Old Testament. Oh, no, he said, This is what I'm teaching you. And this is another one of the many mysteries of

the New Testament that we do well to have in our hearts and mind. And so he says. Uh, we'll go on reading, I think now this bit as we've read it before. And so all Israel shall be saved. Now, a good many people have taken that verse out of its context and proved what is called universalism. All Israel means all Israel.

[00:32:08] And that's good enough for me. But friends, there is such a thing as a context. And if you take a thing out of its context, you can prove anything. Now, the context of this is chapter nine, ten and 11. Has God said anything about all Israel in Chapter nine? Yes. Shall we go back and see and let him tell us what all Israel means? It'll be far more useful to know what he says than what I say. Friends or you don't want to be rude. You see? Romans nine. All right, let's see. Verse six Not as though the word of God hath taken none effect, for they are not all Israel which are of Israel. He has told us before, ever we get to Romans 11 and says all Israel shall be saved. He says, I'm telling you that not all Israel, which are of Israel neither because they are the seed of Abraham. Are they all children? Oesau was one of the seed of Abraham. Ishmael was one of the seed of Abraham, but they were not this chosen people, don't you see? So he says in Isaac, Shall thy seed be called? Now, Isaac, he was a picture of Christ. His mother was barren. She had no child. And when he was past age, then almost miraculously, Isaac is born. And it's in that run in Isaac. Shall the true Israel be found? So he said, You must be watchful when it says all Israel.

[00:33:41] They are not the mere descendants of the flesh, merely they are according to the flesh. It says so in Romans nine, but a bit more than that. They are the ones that were in Isaac and chosen. That is now the apostle is very conscious that he wants to make sure when he explains a thing 2 or 3 times just the same as you and I do. You say now you say, now look at it this way. So he says, that is they which are the children of the flesh. These are not the children of God, but the children of the promise are counted for a seed. They are counted for a seed. So you see, we have no knowledge of how many are involved in the word all Israel. We only know that God knows He's counted them for a seed. There were children of promise and they were in Isaac. And they're not all the literal physical descendants. But nevertheless, even though we make that provision, we come back and we rejoice to know that it says in verse 26 that all Israel shall be saved and their salvation depends upon a deliverer who shall come out of Zion. I think if you would turn back to Isaiah, you will see a sort of a context that this this

seems to assume. I think it's about chapter 60. You'll soon find it. Yes. Chapter 60. Verse one. Arise, shine for thy light is come.

[00:35:17] And the glory of the Lord is risen upon thee. Now, some of you who are listening to this may have already been told that there is coming on this earth a period of time. I think it's supposed to be about 490 years when God will miraculously illuminate every body in the whole world. And it's insisted by this teacher that Christ will not be here. He will not be here. It will be for Christ. Comes now where you find it? I don't know. But this is one of the texts. Arise. Shine for thy light is come. Now these very same teacher in another context, he would have told you you must be quite independent of chapter divisions. And he would reminded you that in verse 20 of the preceding chapter, it says, The Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord, for this is my covenant. Arise, shine. You cannot have this. Arise and shine without the coming of the Redeemer. Desire. So watch your step over that, friends. There's no illumination in this world apart from him. Who is the light of the world. And if we reject Christ in any sense, we are putting it upon shoulders that will never bear the burden. So here we have them. Um. So this is my covenant. Oh, I'll go back again. There shall come out of Zion the deliverer, and shall turn away Ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.

[00:36:53] As concerning the gospel that is for your saints. And you have benefited by it because you have been reconciled and you have received salvation, whereas you would have awaited till they were a kingdom of priests to have had that mediated to you. But they are touch as touching the election. They are beloved, but because of the father's. So the gifts and calling of God. All without repentance. But as ye in times past have not believed. God yet have now obtained mercy through their unbelief. Even so, have these also now not believed that through your mercy they also. May obtain mercy. Rather complicated for God hath concluded. Lock them up. Shut them all up together. Turn the key. God concluded them all in unbelief that he might have mercy upon all. Or what a different way of saying it. God has shut them all in unbelief that he might have judgment and wrath poured out upon them all. All they suffered. They have. Nearly 2000 years blinded. 2000 years of forsaken people. 2000 years. Fulfilling the statement in the morning that I would God it were evening and the evening would God it were morning. But it's coming to an end, friends. Not quite yet. But it's coming. It's on the

horizon. And God who wrote Jeremiah or caused Jeremiah to write 31 where he couldn't leave them and he would have mercy upon them in spite of their backsliding and failure.

[00:38:32] He's the one speaking here. And so shall we echo the last words once again with conscious enjoyment, all the death. The debt. Now, in our case, you know friends, we've got height as well haven't we? In the epistle to the Ephesians, what is the breadth and length and depth and height? Here we have one phase of it all the depths of the riches. Both of the wisdom and knowledge of God. Notice the two together. There are some of us. We know how to do a thing. But we can't do it. And the some of us could do it if only we knew how to do it. You've met them, haven't you? You see, some are all head and no hand, and some are all hand and no head. Well, sometimes that ends up in trouble. But if you've got absolute wisdom, friends and absolute power, there's nothing to stop you in this earth or hell or heaven. And Christ is the wisdom of God. Knowing how to do it and the power of God being able to do it. All the depths of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments? His challenges as you would never have known all this by just sitting thinking you can't find this out. I'm telling you, a secret has to be told you that. You're expected to believe it. If you're told by God what he says, he irritates.

[00:40:08] How unsearchable are his judgments and his ways past finding out for who hath known the mind of the Lord? Or who hath been his counselor? Or who hath first given to him. And it shall be recompensed unto him again. For of him. This makes you think of the testimony of Hebrews Chapter 13. Jesus Christ. The same yesterday. And today. And forever for of him. And to him. And through him and to him are all things. To whom be glory forever. Amen. That's the end of the Dispensational section. Then Romans 12 goes on, beseeching the by the mercies of God to a practical walk and a witness of all pleasing. But I think we've had enough for one evening. We want you to give place to the mysteries that are in the New Testament. And we've looked at the Matthew 13 and now this evening we looked at Romans 11. We've got other phases to look at in Corinthians and in the Thessalonians and in the epistles, particularly of Paul the Prisoner. And I feel that we do what we do well and we are wise to meditate upon these things so that we may appreciate something of the wonder of the will of God and the wisdom of God and the power of God, in spite of all the machinations of the wicked

one, in spite of all the apparent failure of the instruments that he has chosen. All his ways are not only past finding out, but also past searching.