

W375_The_Mystery_5.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number five of the series devoted to the consideration of the word the mystery. It is our custom at this meeting to read a portion of scripture together. And those of you who are using this tape recording, if you will join us, will you switch off for a little while while we read Romans the fifth chapter and a few verses in Romans The eighth chapter. Romans five complete. And then the first opening verses of Romans eight. In our study of last week, we were looking at the mystery associated with Israel's blindness, which we find in Romans 11. Now there's another mystery in this epistle to the Romans, which comes in the last few verses of Chapter 16. Shall we look at the section? Chapter 16, verse 25, 26 and 27 is the concluding doxology to the whole epistle. 25. 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. Now, if you have ever considered this passage and looked up the various authorities on the matter, you will find there is a tremendous amount of disagreement among those.

[00:01:58] Who have searched, examined manuscripts, compared passage with passage. We find in one set of manuscripts. This doxology comes at the end of chapter 14, I think at the end of verse 23. It carries on from there. In other places. It comes both at 1423 and is repeated in chapter 16. In some manuscripts is omitted altogether. And then some have said that Paul added it to the epistle to the Romans after he received the dispensation of the mystery. What do you say? Well, how have we got to settle it? Well, I think you know that one of the rules that I seem to have worked by for many years and it seems to have worked and proved its value is to discover, if it's possible, the structure of a passage. And see how it fits. Now, of course, there's always a pitfall there. You may invent nice little headings and mislead yourself and mislead others. But then you can examine whether a structure is being discovered or invented. And if you are wise and not put down your own words, but put down the words which the Holy Ghost teaches, then friend or foe will have to admit that it's their. Of course, some who have not the acquaintance of the study of the word like this might say you're not going

to look at the whole epistle to the Romans in order to discover the meaning of the one word mystery in the last chapter.

[00:03:47] So we are. But you see, that's the only way in which we can discover the meaning of any word in any book, because every word in the word of God has its relationship and its context. And sometimes it may be the near context, some, sometimes it may be the remote context, but it's never written with a lapse of mind. God remembers all that he's written and all that he intended to write. And we we are wise, not merely rightly, to divide the word of truth, as we emphasize, but the other principle, too, which is embedded in one Corinthians chapter 213 to recognize the words we are dealing with are words which the Holy Ghost teaches comparing spiritual with spiritual. So shall we straight away look at the epistle to the Romans as a whole and you check whether there's any invention or will you recognise that it is really there? It starts off in chapter one with the Gospel promise before for the obedience of faith to all nations. Let's have a look at that, shall we? Because this balances the passage we have under consideration. And we'll read them both in full. Romans one. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, which he had promised afore 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 the obedience to the faith among all nations, for his name, among whom are ye also the called of Jesus Christ.

[00:05:43] 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's the introduction and the words that are emphatically repeated for the obedience of faith among all nations. So will you now look at chapter 16 once more with this passage in mind? 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. You see in the first chapter, it was separated out of the Gospel of God, which he had promised before by his prophets in the Holy Scriptures. Now he says. This is preaching of Jesus Christ, according to the revelation of a mystery. Well, one was known in Old Testament and one was not, 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. It's all there when you know it, but

it's not there without you have this revelation. Now we get the words again, according to the commandment of the everlasting God made known to all nations for the obedience of faith to God.

[00:07:01] Only wise be glory through Jesus Christ forever. Amen. So now we've got the beginning of the end of the Epistle. The first one is a gospel that was known. And written about and can be discovered in the Old Testament prophets. Because you remember the epistle to the Galatians says that God preached before or the Scripture preached before the gospel to Abraham. So. Well, it can't be exactly the same as a mystery that was hidden to say that it was preached before to Abraham. So we're dealing with two distinct aspects of truth. Now the rest of the Epistle fits in nos, but we must see their disposition. In chapter 118. On to chapter 320, we have the Apostle seeking to show both Jew and Gentile that they were all under sin and the whole world is brought in guilty before God. In Chapter three. Now I'm not turning to chapter and verse because I think, you know, the epistle to the Romans well enough to know that that is a statement of fact. Well, run your eye down to the same letter V at the bottom of the chart, and there you're having Chapter 15 and 16 Gentiles equally with the Jews acceptable before God. Now, you might like to test that a little bit because that may not be quite so obvious.

[00:08:26] That is chapter 15 eight. Now I say that Jesus Christ was a minister of the circumcision for the Truth of God to confirm the promises made out of the fathers and that the Gentiles might be might glorify God for his mercy. And he goes on to say that verse 16, that I should be the Minister of Jesus Christ to the Gentiles Ministry in the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. And you can take it through reading the whole passage. That the Jew and the Gentile is guilty before God in the opening section, but the Jew and the Gentile in Christ are acceptable in the closing section. We come back again. In chapter three all have sinned and come short of the glory of God. Now look at the balance of that in the letter C, chapter 14 to 15. Though he says those that are weak in the faith receive ye but not to doubtful disputations. And it's just at the beginning and end of that section. Chapter 14. Him that is weak in the faith receive but not to doubtful dispensations. And it goes on to say what they all argue about and that it ends up in chapter 15, verse six, that he, with one mind and one mouth may glorify God, even the

Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us to the glory of God.

[00:10:04] So in the early part, you've come short of the glory of God and something has taken place in the mercy of God to make it possible for you to be received to the glory of God. It's balancing, isn't it? Well, there we go. A stage further. In chapter four, we have Abraham and the fact that God promised to Abraham that he should have a son. But, you know, he hoped against hope. And eventually he helped God out. And Ishmael was born. Where we do that so many times, put out our hand will say the ark of God. But it does say in that passage concerning him, he considered his own body now dead, and God worked that miracle. Now, if you look at the parallel to that letter D present your bodies a living sacrifice. Is that accident? You see, if you get one bit, you may say that's coincidence, but if the whole thing hangs together, well, then it looks as though it's purpose. So now we've got the beginning and end of the story. Now that leads us to the one that's printed in red. I don't know whether you can read it from the distance.

Chapter five The word Reconciliation Doctrinal and the last word in the outer section of the Epistle to the Romans. Chapter five, verse 11 is in our version translated Atonement. Well, strictly speaking, it's exactly the same word that we have in verse ten.

[00:11:30] Reconciliation or reconcile. And it's the old English word to make at one. This is not tinkering with the offering of Christ. There's another word for the atonement, which is translated propitiation and it's right place. So this ends up with reconciliation doctrinally to do with sin. But now there's another aspect of reconciliation in the Scriptures that is a dispensational one. And when we're looking at that at last time. So when you look at Chapter 9 to 11 and there you have if the fall of Israel be the reconciling of the world, what shall the receiving them then be? But life from the dead? So you see, we've got the perfect balance of all the parts that we've looked at so far. Well, now you will see there's a part that comes in the middle. Now, what justification is there for segregating that and making it separate? What if you go patiently through the early chapters of Romans? You will discover that it's the law of Mount Sinai. That has been transgressed the law of Moses. But the moment you get into Chapter five, verse 12. A new note is struck. For the first time, we read about a man named Adam. It's Abraham who is the dominant figure outside. But it's Adam that comes into the inner section. Now, although the Book of Genesis tells you about the fall of Adam, there is

practically no doctrine in the Old Testament or in the Gospels or in anything that was written up to this time until the Apostle Paul received a revelation from God.

[00:13:11] There's practically no doctrine concerning Adam. The Jew was treated because he had broken the law of Moses. But now Paul comes along and says there's another law. When you look at Romans, the eighth chapter, you read the verses. Verse three for what the law could not do in that it was weak through the flesh. God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh, that the righteous requirements of the law might be fulfilled in us who walk not after the flesh, but after the spirit. But you notice that this is called in verse two, the law of sin and death. And that harks back to Romans five when it says sin entered the world and death by sin. Long before Moses was given the law, the law of sin and death began to operate. And it's the law of the spirit of life in Christ which must be set over against it. So we have condemnation in the opening section and no condemnation. So it ends up in chapter five. That's why I wanted to go right over immediately. It ends up there about condemnation in verse 18. And the law entering that scene may abound. And then he says there is therefore now no condemnation to them which are in Christ Jesus.

[00:14:45] In Adam? Yes. In Christ, no. And then chapter six and seven. Asked Slifkin to discuss problems that would ultimately arise in the minds of people. The Apostle anticipated that you and I were going to raise our eyebrows and get some questions. And so it's so good to think that he's put it all down and argued. What do we say then? Shall we continue in sin that grace may abound? Our version says, God forbid. Well, there's no word for God there. It's really. Oh, dear. Or that's wrong because that's taking the name of God. And you don't know you're speaking French. He says, Don't let your reasoning come to this. Shall we continue in sin? Don't you know? He says that you haven't changed your religion. We said, What have I done? You've died in Christ, have been raised again. That's something even more wonderful. How shall we continue in sin if we have died to it? Well, then he raises another question, verse 15. What then? Shall we sin? Because we're not under law, but under grace. Oh, let it not come to this. And then he says, To whom? You yield yourselves. Servants. That's the master that you're serving. And then in chapter seven, verse seven, what shall we say then? Is the law sin? But he says, how can the law be seen if it's a very law that opens your eyes to see its iniquity and then ultimately.

[00:16:11] Verse 13 was then that which is good by death unto thee. God forbid. Or let it not come to this. And so he brings it all to a conclusion and you can put those into a big brackets and read straight on from Romans five to Romans eight. In Romans five one sin, one act of disobedience brought condemnation. And in Romans eight one act of obedience brought no condemnation. And Adam is put over against Christ. Whereas in the earlier section, it's Abraham over against Christ or Abraham's son, Isaac, the two together. Well, now that means to say that there is an inner portion of the epistle to the Romans, which is revealing something which was not quite made known before. And the mystery at the end is referring to that inner section. This is the mystery that's now being made known. And it doesn't say that it was hid in God like. The mystery of the present dispensation was heeding God. It says it was silenced. It was kept silent. There was no nothing said about it. I'm just wanting to look and see whether I've got some passages here that would help you with the God. Yes. This word silence. Let's look at this for a moment. And I'll give you 1 or 2 passages in the Old Testament where this particular word is translated. Of course, you know, the Old Testament was translated into Greek. Exodus chapter 14, verse 14. Exodus 14, verse 14.

[00:17:55] The Lord shall fight for you and ye shall hold your peace. That's the word which we have here in Romans 16 kept silence. Or Psalm 32. Three. Psalm 32 three. This is in that Psalm of David. When I kept silence, my bones waxed old through my roaring all the day long. And there are many other passages which you could refer to, but there's no doubt about it, this particular word means to pacify up, to keep it silent and not talk about it. It doesn't mean to say it was hidden so that it was never made known before, but it was silenced. It was revealed, then silenced until the time came when I would just go back again to this passage. Romans 16 And look at it a bit more in detail. Among other things, he associates it with a statement of his my gospel verse 25. Now, to him, that is of power to establish you according to my gospel. Now, Paul hadn't got any proprietary rights with regard to the gospel. It was because God had entrusted him with a special aspect of the gospel that He said, That's my gospel. You remember that Peter, James and John gave to Paul the right hand of fellowship because it just as surely as Peter got the gospel of the circumcision, Paul had received the Gospel of the Uncircumcision. That was his gospel. And he uses it three times in the second chapter of Romans.

[00:19:51] He uses it with regard to the Unevangelized heathen. Chapter 216. Chapter 216. Verse 12. We'll read a little bit before. He's speaking about the heathen. For as many as have sinned without law shall also perish without law, and as many as have seen in the law shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified. 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 in their 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. Now, that's an extraordinary statement that men are going to be judged by God. According to Paul's gospel. That seems strange, isn't it? But he's going to judge the secrets of men by Paul's gospel. Well, what does that mean? When he says, look, you, he's talking to the Jew. You see, he says, look, you Jew, you've got the law, haven't you? You make your boast that you were the ones to whom Moses gave the law. And the poor outside Gentile heathen never had it. No, But supposing that poor outside heathen obeys his conscience. And does the works of the law without even knowing the works of the law.

[00:21:34] Well, God's got to recognize that. And our savior took the same line, remember? He said, Woe unto thee Chorazin Woe unto thee Bethsaida. For if the mighty works which had been done in you had been done in Tyre and Sidon and Sodom and Gomorrah, they would remain to this day. And you say, Oh Lord, what a pity. They didn't have the miracles. And he would have looked and he said, Yes, from your point of view. But he says, I am the judge that needed not merely judge's outside actions. I judge the thoughts and intents of the heart, and I can judge those men as to what they would have done if they'd had your advantages. Now, there is no human judge could ever do that. That would be an outrage, wouldn't it? For the judge at the Old Bailey to look at me and say, Well, I don't like the look of your face. I think you're a wrong'un. You see, you mustn't do that, must you? But this one had no need that anyone should tell him what was in that he knew. So here's a new principle coming out. Have you been worried, as I hope you have, as to what's going to happen to the Unevangelized heathen? He is a little ray of hope that God will judge the secrets, not what they did, but what was within. According to my gospel.

[00:22:51] You see. So there's we weren't we don't say that's going to let somebody off in this world where we live, where there's Bibles to read and gospel to listen. But it does make you realize that God knows all the circumstances and in that day it's all gone. And he says those who by patient continuance in well-doing. God will grant eternal life. Although we wouldn't say to anybody that the only way you can get eternal life is to just go on patiently doing as far as you can see the right thing. So we must rightly divide with regard to that. The other reference to my gospel is in the second of Timothy, where he says to Timothy, Now I want you to remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Now there's only one resurrection of Christ, and he cannot help being the seed of David because that was his line. But, says Paul, Oh, yes, I don't need that. I'll be to say that according to Peter's gospel, he was raised from the dead to sit upon the throne of his father, David. And according to my gospel, he was raised to sit upon a universal throne far above all. So preach that Christ, Timothy. That's what you've got to do and leave Peter to preach his. So we've got now my gospel associated with this mystery, which was silenced and now is brought more prominently before us.

[00:24:14] So we'll look again at chapter 16, shall we, of Romans and see if we can get anything further out of it. You will remember that when the apostle. Introduced the word mystery in Chapter 11 when he said the verse 25, I would not, brethren, that you should be ignorant of the mystery. This mystery, lest ye should be wise in your own conceits. That blindness in part has happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved. After he'd spoken about that mystery, he ends up with a doxology. Let's read it again. Verse 33. 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? 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. It's a proper reaction that when we face some of these secrets of God that are revealed in the Scriptures, that we should stop arguing and begin to give a recognition of the glory of God and the wonder of it, and the fact that he's condescended to make it known to us. So here again, we have a mystery and it's embedded in a doxology.

[00:25:52] But this time it is now to him that is of power. In the other doxology was the wise God. And there's no mistake about this. It's distributed at the end of verse 27 to

God, only wise. But its power as well as wisdom. And you know that power and wisdom are both associated with the cross of Christ. Christ, the wisdom of God and Christ. The power of God. And if the princes of this world had only known that mystery, we'll come to that when we're looking at these mysteries in Corinthians, but would anticipate it. They would not have crucified the Lord of glory and power and wisdom if they are almighty power and infinite wisdom. What did you you've got uncertainty because you see the trouble with so many of us. As I've said before, we haven't got it all, have we? One person knows how to do a thing, but if you give him a hammer or a screwdriver, he doesn't know what to do with it. And another person, he's got all the ability to knock nails in and put screws in, but he doesn't know where or how. You've got to make a drawing. But in Christ, we got God's guarantee for His the wisdom of God and the power of God. So there's a doxology for all of us, not only ones that are written in the Scriptures. Well, then he goes on to say this. The this mystery was silenced.

[00:27:26] How does it put here? This mystery which was kept secret since the world began. It was silenced since the world began. It's a very broad translation here. It was silenced in age, times in the times of the ages. It was silenced. And only when the Typekit. For the testimony concerning Adam to be made prominent. Was this revealed? The prophetic writings. Some think that that means those who were in the New Testament period, like the acts of the apostles who stood up and prophesied. But it says here, by the scriptures of the prophets, those prophetic writings. And it seems as though it's in harmony with what we found in Romans one, verse two, and what we can find in chapter three. Let's look again, shall we? Romans one, verse two. Although, says the apostle. This is the gospel entrusted to me. It slipped in brackets, which he had promised before by his prophets in the Holy Scriptures. And then in the statement about this gospel in verse 16, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believe it, to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith. And then he says, as it is written, and he goes back to one of the prophets. The Prophet Habakkuk. The just shall live by faith. And then in chapter three.

[00:29:09] There are 20. Therefore, by the deeds of the law, there shall no flesh be justified in his sight. For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested being witnessed by the law and the prophets. It's now manifested. And now it's made. Now you can say, Oh, of course, in the Old

Testament it said this and said that and said the other, but it lies dormant in the Old Testament until the moment comes for the manifestation to be made known, to make it clear. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe for there is no difference. And so you will find references in this epistle to the Romans, to the prophets of the Scriptures, bearing out step by step as the apostle goes forward. Look at Chapter 15. He says in verse eight. Now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made out of the fathers. That is, the first Ministry of Christ was limited to the people of Israel, but it had a purpose and that the Gentiles might glorify God for his mercy. Now, he didn't quote any scriptures to prove that our Savior came to the people of Israel, for they all knew that. But he has to quote a bit of scripture now to convince these readers.

[00:30:31] Some of them were Jews in the church at Rome, that the Gentile had a place in the scheme of God and that the Gentiles might glorify God for his mercy as it is written. For this cause, I will confess to Thee. Among the Gentiles and sing unto thy name. But he doesn't stop there. I think he knows that he's got to prove this. And again, he says, Rejoice ye gentiles with his people. Not satisfied yet. And again, praise the Lord, all ye Gentiles and Lord him all ye people not satisfied yet. I'll give you another one, he says. And again, Desire says, There shall be a root of Jesse and he that shall rise to reign over the Gentiles in him, shall the Gentiles trust. And that word is the word hope repeated in next verse. What is noun and what is verb? That's all in him. Shall the Gentiles hope? Now the God of that hope feed you with all joy and peace in believing that you may abound in hope through the power of the Holy Ghost. So there is a continual reference by Paul, even in this epistle, that although he is revealing something, he could substantiate it by saying what it's in the prophets. They were speaking about these things. The moment I make it manifest, they are witnesses. So he says here. According to these prophetic writings in two Peter Chapter one, we get another use of this same expression.

[00:31:58] The writings of the prophets, which I think we do well to add to our little list. Second, Peter. Chapter one. And remember that. Second, Peter is mainly occupied with the last days and the false prophets that are coming. Look at Chapter two. There were false prophets also among the people. And there's coming in the last days scoffers who shall deny the coming of Christ. So he says in chapter second Peter, chapter one, verse

16. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ. But were eyewitnesses of His Majesty. But the Lord hasn't come yet. Well, how could Peter say that They were eyewitnesses of His Majesty and prove that the Second Coming is a fact? What he said went down to the Mount of Transfiguration and I saw a glimpse of the future glory of our Lord. And when I came down again, I was utterly convinced that the prophecies were all going to be filled, fulfilled. When they said he was coming, not merely in humiliation, but in glory, for he received from God the Father honour and glory. With there came such a voice to him from the excellent glory. This is my beloved son, in whom I am well pleased. So that's a transfiguration, isn't it? And this voice which came from heaven. We heard when we were with him in the Holy Mount.

[00:33:40] Well, now, some of you might say, well, wish I'd have been there. You know, the children's hymn I Wish I Heard his kind voice when he said, Let the little ones come unto me. And we sometimes have that sort of sneaking feeling that, well, we never saw the Lord. We never heard him speak. And Peter says, Well, we heard I was there. And I heard. Then he says to you and to me, Don't envy me all value this book you've got. We have also a more sure word of prophecy. Could you see it? It's one thing to have a vision on a mountain. It's another thing to have a more sure word of prophecy. You needn't envy Peter, although you may not at first. That's reasonable. It was an enviable position to be numbered with those three, to see Moses and Elijah and the Glorious Christ for that temporary moment. But if we only recognize this book as we should, we've got something that's even more sure. Because you see, a vision is something that somebody sees and it passes. But a written book says the same thing wherever you turn to it. That's one of the values of this tape recording. Some people may call me all the names they can think of and put the tape on again, and the tape will say just the same thing. It won't say, Oh, I better change my tune a bit because he doesn't like me.

[00:35:10] And so the book, it says the same thing over and over again until we reach conviction. We have also a sure, more sure word of prophecy. Whereunto you do well that ye take heed. Our version says as unto a light that shines in a dark place until the day dawn and the day started. Rise in your hearts. Well, the day dawn isn't going to arise in your hearts or mine trains. This is a backhanded way of translating this passage. Let me give it you again. We have also a more sure word of prophecy, where until you do well, that ye take heed in your hearts as unto a light that shineth in a dark

place until the day dawn and the day star arise. And this verse has been taken by folks who deny the personal return of the Lord to prove that the second coming of Christ is when you are a believer and it dawns in your heart. Nothing to do with it at all. Knowing this first, that no prophecy of the Scripture is of any private interpretation. Now, on the surface, that's good advice. But he explains what he means is. As for the prophecy came not in old time by the will of man. Well, now, that's not private interpretation. It came like this. Or we'll go back again then. Knowing this first, that no prophecy of the Scripture is of its own unfolding. You see, the interpretation could be the word unfolding, but it could mean the way in which it was unfolded by God to the prophet.

[00:36:43] What is is the man didn't sit down and think it all out and then write a book. For the prophecy came not in old time by the will of man. But Holy men of God spake as they were moved by the Holy Ghost. Well, now you can move a piece on a draft board or you can be nearly blown to bits. And that's being moved. And this word is the word that's used in the acts of the apostles. When the ship was caught in a hurricane, they tied it up, they threw out the cargo and they let her drive. That's the word. They let her drive. These prophets couldn't argue with God any more than the seamen could argue with a tempest. So he says this mystery which is now revealed. Has been hushed up until the right time, and it's according now made manifest by the scriptures of prophets who haven't invented it, who've only recorded it according to the commandment of the everlasting God. The only other person in the New Testament who makes mention of Adam. Is Luke. When Matthew wrote his gospel, he knew as well as anyone else that Abraham wasn't the first man. But he starts with Abraham because he's writing to the Jewish people. And if he can prove that this is a descendant of Abraham, Isaac and Jacob, he's proved his case.

[00:38:16] Now, Luke is the one that was the right hand man of the Apostle Paul. He joins him in the Acts of the apostles. And at the very end, Paul Wright wrote, Only Luke is with me. And all the way through Paul's ministry. Luke is there and he wrote his gospel. But when he wrote his gospel, he went back to Abraham. Oh, yes, Jesus Christ. But he went back to Adam. He was writing from Paul's point of view, and Paul needed that. Christ should be the second man of the last, Adam, The seed of the woman, just as surely as Matthew wanted the little bit of seed of David. So there's no mistake, you see. And then you get in one Corinthians 15 that Christ is the second man or the last Adam, and then you get finally, the only other reference to Adam is in the later writing of

Paul. Nobody else in the New Testament speaks of him. And so he says that part of that story, the relationship of Adam to the race was hushed up, was silenced. Israel were put on probation that the Mount Sinai, and it looked as though they've only got to keep that law and they were all right. But he said there was another law at work. They were already descendants of a man who had fallen. And there were already, as it were, infected by this dreadful virus.

[00:39:40] And so whether you're a Jew under the law of Moses or whether you're a Gentile under the law of Adam, you need the one Christ and the one Savior. So when Paul wrote the epistle to the Galatians, he said, In the fullness of time, Christ came. Born of a woman as Genesis three made under the law. That's Exodus. That's Exodus 25 or no, Exodus 20, The giving of the law. He's the savior for the Jew under the law of Moses. He's the savior of the Gentile under the law of the Garden of Eden. And so that mystery at the end of Chapter 16 is in its right place. All this dither about whether it belongs to here and there is simply because people didn't understand it. And then they came to the rescue of the Word of God and said, Oh, perhaps Paul put it afterwards very seriously. They write and tell you that most likely when the time came when he received the dispensation of the mystery, later on, he added that bit and completed it. Well, then that means to say you wrote an incomplete epistle then. Because look at it, it's perfect. It wants it. And my statement at other times has been with regard to the value of a structure, that it's a sort of a chairman's vote. I illustrated it by the Book of Job. There is a there is a difference of opinion as to whether you translate when Job says, after my skin.

[00:41:14] Worms destroy this body or when I shall awake and worms destroy this body. What do you say? You don't need to worry about it. In any case, you need a redeemer there. But I thought. I wonder if there's any way of testing this. So I looked up all the references to the word awake. In the Book of Jude and put them all in their place. And when I did that, one thing that says after my skin's poor, the whole pattern and when I put it down the other way, it was perfect. Well, I said, All right, well, this out with the margin and put it into the into the text because it's just nobody knew what to do about it. But that proves it. So you see, you get a hold of the epistle to the Romans to focus upon one word at the end, and it puts it in its right place. So we've now given as far as we can in the limited time, some idea of the approach to this question. The mystery of Israel's blindness in Chapter 11 and the mystery that goes right back to Adam that was silenced

during age times, that was brought to light by the Gospel of Paul because he was dealing with those who were not necessarily connected with Israel or Abraham, but were most certainly connected with Adam, for he says, as in Adam, all die. Aren't we glad to know that in Christ there can be made alive?