

W381_The_Mystery_11.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book. Under the covering title of the mystery. And this evening, we are devoting our attention to the word dispensation. And this is number 11 of the series. It is our custom at this meeting to read a portion of scripture together. Those of you who are joining in with this recording, if you care to join us, we do switch off while we read the 13th chapter of the Acts of the Apostles. In our last study. We turned aside from considering the use of the word mystery that we've been pursuing both in the Gospels and epistles. To that which was intimately related with it, and that is considering the twofold Ministry of the Apostle Paul. So the mystery doesn't make itself known by itself. It was committed and entrusted to a chosen vessel to teach and to make known to us. Well, now we are holding up our consideration of the last references to the mystery. For one other aspect, because it's not possible in these studies to avoid using the word dispensation. And although most of you who are listening to me know fairly clearly what the word dispensation means. We have in mind those who perhaps are coming to it for the first time. And we would like to make sure that we're not using a term that is either misunderstood or is not fully understood in its all its outgoings. I'm picking up here.

[00:01:45] The first book that I was permitted to write goes back many, many years. I just look to see what definition I'd given nearly 50 years ago of the word dispensational truth. I've got to read it. By Dispensational truth, we mean that particular revelation of God's will to man during some particular administration or economy, and especially appertaining thereto. When we speak of some teaching or practice as being an dispensational, we mean that owing to the introduction of a new administration, certain things are obtained under a previous regime have become obsolete by the term and dispensational teaching. Therefore, we mean that the teaching peculiar to one dispensation has been imported into another and differing dispensation where the conditions of divine dealing render the practical application of such teaching quite inadmissible. Well, I'm not going to comment on that as to whether it's good, bad or indifferent. But it did try to show that a dispensation was not merely a period of time, but that it was an administration and that one dispensation may differ from another. Well, now we've been reading as our reading round the 13th chapter of the Acts of the Apostles and the Apostles started off by speaking to his own people in the synagogue and quoting their own scriptures and giving the history of Israel. But he introduced a

new word. He said, Men and brethren. Well, that's been said by Peter. Children of the stock of Abraham.

[00:03:30] Peter would now have no hesitation in saying that. And whosoever among you fear if God. That's where Peter would hesitate a bit. You remember his attitude when Cornelius even came and asked to be told a word of God? The boy said, I'm a Jew, and it's not lawful for me to be in your company. So here's the beginning of a new movement, you see? And then. In verse 38, be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins and by him all that believe are justified from all things from which he could not be justified by the law of Moses. And then the Gentiles. I wanted this to be said again to them. This was something that was touching their hearts. Is this word of salvation said to us Gentiles? We said yes. Verse 46. You judge yourselves, he said to the people who were opposing him. You judge yourselves unworthy of everlasting life. Lo We turn to the Gentiles. Then he quoted the scripture that said so. And when the Gentiles heard this, they were glad. You see, this is where a new movement is started. There's a dispensational element about it in this sense that Acts 13 is an anticipation of Acts 28. Here we have a temporary turning away from Israel and a temporary turning to the Gentiles. I say temporary because you go on. In the acts of the apostles, we find the Apostle Paul going into the synagogues, still going into the synagogues until we get to the 19th chapter.

[00:05:08] So here was a beginning, a movement. This is what's going to happen if you take this attitude. He was saying practically to the House of Israel and the Gentiles were coming in. And then you remember that in this chapter for the first time, you know that this man, whose name is Paul, whose name is Saul, was also called Paul. Now, why was it reserved? Why wasn't he called Paul at the beginning? Well, I don't know. Isn't that marvelous? But I can guess. There's a reason. What was the name of the Gentile who was withstood by a Jew who wanted to hear the Word of God? What was his name? Paul. And the scripture says, and the minister who was going to bring him into the light. His name? Paul, too. Did you know that? We say No, Lord, I didn't. Well, he says, you know, now this is linking this man with his message, isn't it? There's Paul sitting on the judgment seat. There's Paul standing, speaking. And they were brought together like that with a Jew opposing. What happened to the Jew? The Gentile had his eyes open. They believed, and the Jew went out blind. That act took place with one

man and one Jew. And at the end of the act, he took place with regard to the whole nation and all the Gentiles.

[00:06:22] That itself is an indication that this book has got a purpose in it. And there are things written there not by accident, but on as a outworking of a design. What if we stop off at 13 and its relationship with the rest of the acts? We shall not get through our study this evening. But there it is. Dispensational truth. There are some who rather mix. What is called for the sake of a teaching doctrinal truth with dispensational truth. Let me try to just give a word that may clear that up. If we speak of doctrinal truths, we speak of that which is without time limits. The question of sin goes back to the first man and Genesis, the first chapters. And it's the same subject without change in the last book of the Bible. That's doctrinal truth. But Dispensational truth is the way in which God is dealing with people at any particular time. At one period, you'll put them under law, another period. He puts them under grace. At one time, they're under an obligation to observe days and weeks and months and years. And if they broke the Sabbath day, God said he must be stoned. And yet the same book, the same Bible says, let no man judge you with regard to Sabbath days, for there a shadow, the body is of Christ. See a change and. Continuing. We say that doctrinally, whether you're this side of the line or that side of the line, you'll find the apostle Paul saying it's all to be found in Christ.

[00:08:09] But when you come to the Dispensational side of things, you find that it says that those who are in Christ in the early part are blessed with faithful Abraham. But when you get over the line of Acts 28 into our high calling of Ephesians, you're not blessed with faithful Abraham. Now you are blessed in Christ and with Christ. Earlier, it was blessed in Christ and with faithful Abraham. He had not lost anything. Friends, you've gained them more. And those things you see are just what we call dispensational truths. Before. At 28, the figure was a wild olive grafted to the true olive tree. The figure after x 28 is a body with every member on absolute equality. There is no comparison. There, is there? You can't say to all one and the same thing. It isn't so Dispensational truth robs nobody of anything. It only gives something better. Never something worse. Isn't that fine too? No. We have never robbed Israel of anything. Because we've got something. One more wonderful for Israel. Never had it. And so we could rest assured that if we are pursuing the Word of God and putting into practice this great principle of right division, which emerges in what we call dispensational truth, we are on right constructive lines.

[00:09:31] Well, now, so far, I keep looking at this, but the chart that those who will be listening to this presently will be a little different because you see, this is a part of another set altogether. But just at the top, there are a few words there that may be useful. Those of you who are listening to this tape recording, you forget what I've said just now, will you? And look at the chart that you have said to you by Brother Ramsey. Now, first of all, you see there's a Greek word, oikonomia. Oikonomia. You know how that is spelled in the English language? We pronounce it. Economy, Same word. And economy sometimes means just cheese pairing. No, it isn't. It means wisely spending. There's domestic economy and political economy as well as household economy. And so you say, well, what does it mean? Oh, that's good to get to that economy. It means. Like us, a house, a nematode, a verb to administer. It means the administration of the affairs of a household. Joseph. He had a dispensation. He was given complete control over the household of his master in Egypt. He had complete control. The word steward, which is a very good translation of the word. If you were to put it down as it was written by our forefathers in the English language instead of spelling it, you'd spend It's T. Skyward. And the sky there represented the whole farm, not merely the home of the pink.

[00:11:12] So a farm bailiff would be a very fine picture of a steward who had a stewardship, who had a dispensation given to him. You see, the word dispensation is not a word that's got some holy, pious meaning that is used with bated breath. It means anyone who has a responsible position given to him by God to make known some particular truth at some particular time. So we could say Moses was the steward who was given the dispensation of law, you see. So like that. The word as I've given here in this chart. You see the word household is oikeiosis. And in the epistle to the Hebrews Chapter three, it infers that over every house there is a servant that has some responsibility. But Christ is a son over his own house is the contrast. Well, now let's look at this word dispense in our own language or dispensation. You may read that because of some political reasons, the pope waives some restriction and allows some marriage to take place and gives a dispensation that simply means that it's a little different from the ordinary Dispensational truth is introducing into the scripture some things that were a little different from the ordinary. When I say a little different, vastly different, isn't it? When you come to say in the Old Testament, Moses said, What shall we do to a man

who has broken the law of the Sabbath and God said he must be stoned to death? Are read in the New Testament.

[00:12:49] Let no man judge you with regard to Sabbath days. He that observes the day, observing it unto the Lord that he observe it, not the day he see he wrote to the Galatians always says, I'm afraid of you. You observe days and months and times and years. Don't you see the change that's come in? What did you say? Of course, when I pass a shop and it says dispensing chemist. This painting means that it's all different one to the other. You never think you go into a chemist and say that you had a prescription or you wanted something because you got a pain in your tummy or you got a bad foot or your ear was blocked up or you're going bald. And he had the same box of medicine for everybody. What's the matter with you? You say, Well, that's not dispensing. Dispensing is to give the peculiar remedy for the peculiar disease. Dispensing. It's dividing, rightly dividing the medicine according to the disease. So we use it every day. A dispensation is granted to someone to carry on and do something different from the ordinary. And the dispensing chemist is one who rightly divides his medicines according to the disease that is treating. I think those things are very obvious. There's a passage that I go back to in the Old Testament, Isaiah 22, because in the translation, the Greek translation, we've got this same word that we're dealing with, and it's good to peg it down perhaps on an earlier passage.

[00:14:27] Isaiah 22, verse 19. He's speaking. He's speaking about someone who has forfeited his position in verse 15. Thus saith the Lord God of hosts. Go get thee unto this treasure. He's a treasurer. You'll find that the Apostle Paul refers to a Chamberlain of the city. And that would involve the idea that he was responsible for the Nazis as well as the law making of the city. So here we have a treasure, even unto Shebna, which is over the house. That was his position. He was over the house. And then he says, verse 19, I will drive thee from thy station and from the estate shall he pull me down. And then again in verse 21. I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hands. Now, those two words. The word government in verse 21 and the word station in verse. What was that? 19. They are words which are translated by the word Oikonomos a steward. The one word. Station. Means. As you see over a position of station. The other word government. And these words, for instance, the word station is translated elsewhere. A garrison and a

watchman, a garrison and a watchman. And the other word is translated many, many times by the word government.

[00:16:16] I think that's sufficient to show that the word had a meaning in Old Testament times as well as in the New Testament. And today, if you look at the Proverbs chapter 30, verse eight, you get a little hint there, which is useful for us when we are thinking about this question of Dispensational truth. Proverbs 30, verse eight. Remove far from me vanity and lies. Now, vanity and lies isn't the definition of dispensational truth. That's only what people think. We haven't got to the point yet. Give me neither poverty nor riches. Feed me with food convenient for me in the margin, feed me with food of my allowance. Now we are told in the New Testament, and I think it's based upon this thought, perhaps we'll turn to it. Luke The 12th chapter and the 42nd verse. Luke the 12th chapter and the 42nd verse. The Lord is speaking about a steward and he says. And the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household and give them a portion of meat in due season. Now that not only means at the right time, but that which is convenient for them, as the Old Testament put it. The food that they could assimilate. And you see the apostle Paul being a true steward. He acted upon that very definition. He said to the Corinthians, I have fed you with milk and not with meat.

[00:17:59] You're not able to take it. He complained to the Hebrews that he wrote to for the time, You ought to be teaching others and you're having the milk and not the meat. But he said there was food convenient for them so far as they could assimilate. So you see, Dispensational truth doesn't make you less of a teacher. It ought to make you a better one because you're rightly dividing the word of truth, not only with regard to its vast age long purposes, but with regard to each individual with whom you have to come into touch. So did you see? The more you see Dispensational truth, the more you rightly divide the word of truth, the more you live up to the standard of a steward. In this sense, will a better teacher you should be and the better results should follow. Well, now we've got Luke's Gospel in front of us. We finally speaks about a steward again, and we turn to the passage, which I daresay you're anticipating. The unjust steward of the 16th chapter. The 16th chapter. And while we are turning to this and thinking about some of these parables, do remember that Luke has a little group of parables which are contrast parables. The very thing that you think is teaching is a very opposite All you say, What a

strange way to teach. Well, sometimes they might make some people sit up and take notice.

[00:19:28] You see, is it really the teaching of Scripture that prayer is to worry God to such an extent that at long last he says, I can't stand this any longer. I'll answer your prayer. But you say there's a parable. No, it's a contrast. This poor widow, she had a worry that judge an unjust judge. And at last she got what she wanted. Not because he was a good man, but because he couldn't stand it any longer. And he says, And if that man can answer like that, shall not God give to his own elect who prayed unto him night and day not to mean to say that they've got to pray night and day to worry him. It's a contrast. And the stock passage that so many turn to the the rich man and Lazarus. That's a contrast parable because if you know Josephus, you could find practically the whole of that parable in Josephus. And Josephus didn't know he was contributing anything to the Christian faith. He was writing to a man what the Jewish faith was and the Jewish faith was that when a man died, he went into that compartment or this there was a gulf fixed. And he had the he was tongue was hanging out. He wanted the very words that Christ used. And what the Lord was saying to the Pharisees is in what fools you are. He didn't mean to say, I believe that is true, but he said, If you believe that is true, you ought to be different people from what you are now.

[00:20:52] It's a contrast parable. So you have in this unjust, just unjust steward. Some people are rather glad that the Lord says in verse nine, Make to yourselves friends of the Mammon of Unrighteousness. Oh, right, right. That's all right. You see, I can go to my church on Sunday and then Monday, Tuesday, Wednesday, Thursday and Friday. I've got the warrant from the Scriptures to make unto ourselves. Friends of the Mammon of Unrighteousness. But you had me wrong. There. In there. Oh, there is. So let's come back again. Verse one. And he said also unto his disciples, there was a certain rich man which had a steward. Now that's our word. Oikonomos. And it was. He was accused of wasting his master's goods. And this word waste means to scatter or to disperse. Now, having a mind like mine, of course I couldn't help it. I say you'll either dispense or you'll disperse. You will us this fence so that it's a blessing or a disperse because it's wasted. Oh, how much preaching must be wasting God's truth? Because folks will go to the wrong part of Scripture, distort the passage, call it by a different name, insert their own words. Whereas those who rightly divide the word of truth can make this boast before

God that they want every word in the Bible as it is written, without alteration and without wishing it wasn't there.

[00:22:21] If you ever come across a scripture and you have a secret feeling in your own heart, well, I wish that wasn't there. You know full well you've got wrong somewhere. And dispensational truth ritual that will never come back again. He called him and said unto him, How is it that I hear this of thee give an account of thy stewardship? That word stewardship is our word dispensation. The very word Paul used of himself is here. Translated stewardship. Nothing to do with a period of time, although every event must have happened in time. So we know that the word stewardship would fit the cases in the Epistles. He says that I have been given the stewardship of the Gospel of the grace of God and so on. I think the steward said within himself, What shall I do? My Lord taketh away from me the stewardship. I cannot dig to beg. I am ashamed. I'm resolve what to do. That when I put out of my stewardship, they were not told who they are. But you see, them presently may receive me into their houses. So he called the debtors and he said to them, How much do you owe you? Write down 50 and you write down 80. Now, do you know that has actually happened and does happen? In my own experience, in my own experience, I've had it suggested to me that if I only wrote down 50 or wrote down 80, or in other words, soft pedal certain things and don't say much about that.

[00:23:52] Believe in yourself if you like, brother, but don't tell anybody else. You'd make a great success. What sort of success? The adulation of men or the praise of God. You see, the apostle Paul, when he wrote to the Corinthians, he said, We are not of those who corrupt, as he put it, adulterate or forget. The word of God is the. I know already that the word isn't that. It's the word used in the prophet Isaiah when it says they mingle it with water. We are not of those who water down the word of God, but as in the sight of God, we speak the truth in Christ. That's a faithful steward, friends. You have no right meaning for your own convenience or because of somebody else to soft pedal anything that God has written. You're making yourself wiser or kinder than God if you do. A steward is not responsible for the words he's been said to give, but he is responsible to give them. So we now have the Lord. Commenting and it says the Lord commended. Now, which Lord? He doesn't mean the Lord Jesus Christ commended. This rich man possibly commanded. You See, you just got to wait and see. And the Lord commended the unjust steward because he had done wisely.

[00:25:17] For the children at this world are in their generation, wiser than the Children of Light. Now, here's where you've got to watch your step. Our version says, and I say unto you. Now you look at the original and you'll discover that the translation could be just the same. And do I say unto you? You see the difference it makes? I'm not telling you to copy this unjust, steward. I'm telling you to do just the opposite. So let's read on. And do I say unto you, Make unto yourselves friends of the mammon of unrighteousness that when you fail, they may receive you into everlasting habitations. And the implied answer is most certainly I do not he that is faithful in that which is least is faithful also in much. That doesn't follow. You see, if you're going to copy the unjust, do it. But if you're going to be a contrast to him, it is. And he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit. Your trust the true riches. So you see, the unjust steward is a pattern to avoid. But the point is, and it's a worthy one, that it gives us the idea of the word dispensation. It's the administration of a house, a responsible position, and it is required in stewards. You remember that a man be found faithful.

[00:26:49] And I'm positive the apostle Paul would never have said that anybody who copied the unjust steward and said, Write down 50 and write down 80 was faithful. Shall we just see the context of that passage where he speaks about a steward? That's one Corinthians chapter four. One Corinthians Chapter four. Let a man so account of us as of the ministers of Christ and stewards. Here it is, those who got the dispensational charge. Stewards of the mysteries of God. Now, moreover, it is required in stewards that a man be found faithful, and the word found is used more than once in the New Testament of a sort of a legal finding that I may be found in him not having mine own righteousness. That we be found faithful. Now he puts his finger on one of the reasons why some stewards are unfaithful. And it is. But with me, said Paul, it's a very small thing that I should be judged of you or of Man's Day as the word is. The word die standing for the day in which man judges is in contrast to the day of Christ that the apostle had in his mind. He said, I'm not bothering about this day. I'm bothering about that day. Which day is in your mind? Friends, if you're taken up with this day, you will cut your message to suit the congregation. But if you're taken up with that day and what you're going to say when the Lord assesses your service.

[00:28:30] You will think very little of what other people think as long as what he thinks is good. Well done, good and faithful servant. So he says. But with me, it's a very small thing that I should be judged of you or of man's judgment. But he says, Look, I don't even judge myself. I don't even judge myself. Now our version says I know nothing by myself. That isn't what he said. He says, At this moment, I'm not conscious of anything radically evil in myself. But he said, because I'm not conscious of it, that doesn't mean to say I'm hereby justified. He, the judge, is me as the Lord. Well, he says, if I can't judge myself, he doesn't even want to bother what you think. That's the attitude frames were. It's a stewardship. The one great thing is we are faithful to our trust and whether we please or whether we offend, unless we are, of course offensive. And that's a thing to repent, we must leave with the Lord. Well, now the next question is, of course, the. Question that shall often raise can two dispensations possibly run together? Well, if you are the idea that a dispensation is a period of time. Well, you can't have two things running together that are the same time if it's a be a piece of time. But if there are different stewardships, is it possible that.

[00:29:53] There may be 2 or 3 of God's stewards having separate ministry given to them going on together. What about the outside world and those who preach the whosoever gospel? Are we going to say that entirely wrong? Well, I shouldn't be standing here in this pulpit if somebody hadn't come and in my hearing, preach the whosoever gospel of the gospel, according to John. I never knew a word about the epistle to the Romans or the epistle to the Ephesians and couldn't have found it if you'd asked me to. But when that man preached from John's gospel, he that believeth on the son hath everlasting life. But he was wrong. It's a peculiar thing that it brought about my instant and absolute conversion. And I never looked back. Never looked back since that day to this. But the whosoever. Gospel of John's gospel has no place in it for the high calling of the Church of the One body knows nothing about the dispensation of the mystery of heavenly places in Christ that we associate with the Apostle Paul and the Epistle to the Ephesians. Or should we think of Galatians chapter two as an example of two different stewardships, shall we call it, instead of dispensation to stewardships being recognized as working at the same time, let's shall be a Galatians Chapter two. Paul has gone up to Jerusalem. He tells you the reason why he went up by Revelation chapter two, verse two, and communicated unto them at Jerusalem that gospel which I preach among the Gentiles.

[00:31:38] Well, that sounds as though he was telling them something there was a little different from what they already knew and did. And then speaking to the gathered, to those who were irresponsible, we come down here in verse. Verse seven. But contrariwise, when they saw that the gospel of the Uncircumcision was committed unto thee. That was making Paul the steward of that gospel as the gospel of circumcision was committed unto Peter. So here are two stewards together at the same time. One having a gospel called the Gospel of the Uncircumcision, one having the gospel called the gospel of the circumcision. Then he says in brackets. For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in thee toward the Gentiles. The spirit of God will never mighty in Peter toward the Gentiles. Or when he wrote his epistles, he wrote to the 12 tribes who were scattered abroad like James did. And when James Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave unto me and Barnabas the right hands of fellowship, that we should go unto the heathen. That's the word gentile. And they unto the circumcision. At the same time. There was no idea that one was going to stop and the other pick up those threads.

[00:33:05] They went together. They had two different callings, two different administrations, two different apostle ships. Now you can understand the courtesy and the true attitude of the apostle Paul when he wrote the Hebrews. I most certainly believe Paul wrote the epistle to the Hebrews, and I can't stop here to give chapter and verse for that. But Paul was outside of his territory. He was the apostle to the Gentiles when he wasn't an apostle to the Jews. So he never wrote his name to the Epistle, to the Hebrews and said, Just suffer a word of exhortation. People, right? If you think of an ambassador representing this country in France and another ambassador representing this country in Germany, there is no reason why the ambassador in France shouldn't cross the frontier and visit his brother ambassador in Germany. But when he crosses the frontier, he ceases to be an ambassador. He's a friend. He can't interfere with the affairs of Germany no more than Paul could interfere with the Ministry of Peter or Ministry of Peter with that of Paul. So any amount of dispensations, if God should so will, could work together if he wished. And today we have the great outside testimony of John 316 being blessed, and we have the emphasis upon the great teaching of the Epistle to the Romans being blessed. And we have, we believe, another smaller circle, perhaps of those who see their high calling under the dispensation of the mystery and our being blessed.

[00:34:39] So instead of limiting, it's only just working out God's purposes as he purposed before the foundation of the world. Well, then we come to. The as I said earlier, there are those who fail to distinguish between. Doctrinal truths and dispensational truths. But what I feel is the better thing to say is there is no truth, no truth in Scripture which is not dispensational truth. Don't say, Oh, this little bit is what we call dispensational truth. Say no. You start with Genesis. Unless you can perceive that there is a calling in there and a people which differs from yourself and have hopes and prospects which are different from your own. When you will try to do things that are never told to do and you'll make sort of a sorry mess of it. So whether it's doctrinal truth, whether it's practical truth, whether it's prophetic truth, whether it's church truth. It just depends upon the dispensation which obtains at the time. And all proofs must be governed by the question of whether it has been entrusted to a minister to make known now, or whether you're reading in the Scriptures what God did in times past, or whether you're reading in the Scriptures, what He's going to do in the days that are coming. Take a book with the revelation. There are those who have seen in Revelation two and three the seven churches.

[00:36:12] The history of Christendom. All the churches movement since the beginning, right the way up to the present time and ending with Laodicea just before the coming of Christ. And in those churches, there is a promise that that if you keep this word, then you will be associated with the new Jerusalem. You'll have access to the tree of life. You will not be touched by the second death. You're not have a name blotted out of the book of life. All the things that are mentioned in the book of the Revelation and then at the last chapter it says that if you keep the sayings of this book, then the blessings which are in the book of the revelation shall be yours. Oh, that's good. That's lovely. But it also says in the same context that if you do not keep the things that are written in this book, then the judgments that fall in the book of the revelation will be your portion. What has that going to take place for? 500 years ago say somebody believed that the book of the revelation was all about themselves. Well, how could the judgments that have not yet fallen on the earth fall on that person because he denied it? Don't you see? Every part of the word of God has got its proper context. And that key is, of course, in the first chapter. John was in the spirit in the Lord's Day or the day of the Lord.

[00:37:33] And because some people are so keen to make the Lord's Day be a title for the first day of the week, they've taken the key away from the first chapter and we've got a good deal of confusion. There's a very. I've used it before. But it has had some effect. Ain't just the one question of eternal life. Surely that's not something to trifle with, is it? And I've asked the question, Do you remember perhaps the first. The first recording that was ever made with great diffidence and great trembling, as it were, and wondering how I was going to get on at the house of our friends out at Purley. There we had the first recording, and in that first recording I started with these challenging words. Would you agree that if someone had been rather moved at a gospel meeting to inquire the way of life? Would you agree that someone should give them the gospel? According to Matthew? What do you say? Don't you believe the gospel, according to Matthew, is a part of scripture? Oh, yes, I do. Well, what's your objection? Well, let's see what's happening to this man. We go into his own house. The man's very concerned because he heard something about everlasting life. And he's got the gospel of Matthew. He's got no other book. He's got the gospel of Matthew and he's searching the pages. He's reading the Sermon on the Mount and he's reading the parables.

[00:39:01] And he's he thinks, I don't know whether I'm ever going to get to this. He's given me this book, and I wanted to know how God gives and bestows everlasting. Oh, he says, I've got it, I've got it. He's got it now. In the 19th chapter. A rich young ruler came to the Lord and said, Good, master, what shall I do that I may inherit eternal life? When he got to sell all he got and follow me, he said, I didn't think that was it. Or at the end of every chapter it says, And if you deny yourself, you give up your home. You turn your back on your father and your mother and your wife and your child and all. He said, I'm getting worse than ever. Oh, there's one more reference. Matthew 25. Those who visited the Lord when they visited God's people, when they were in prison but confessed to the Lord they didn't know they were doing it unto him. So it wasn't a Christian act. They simply kindly went to some of the Lord's. They go into everlasting life. Well, he says, I'm just about done. What am I to do? I've got to sell possessions. I've got to keep the law of Moses. And the Lord went through the law of Moses and telling him what to keep. But in one of us poor creatures who believe Dispensational truth, we come along to him and say, Look here, friend.

[00:40:18] The gospel, according to Matthew, is God's word. But it's got a little limitation in that it says, Go not into the way of the Gentiles. Are you a Jew? No. Well, leave that

book to the Jets for the moment and take this one instead. Oh, what's this? That's the gospel according to John. The same savior? Yes, the same life? Yes. The same crucifixion. Yes, the same resurrection. But what's the difference? You read it. Early start and it only gets into chapter three before he sees a God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have ever. Oh, he says, I've got it. Don't you see? Don't you see? It's one thing to believe all scripture is given by inspiration of God. It's another thing to say that it doesn't matter where you go from Genesis to Revelation. It's all the same to me. It isn't. That's handling the Word of God, at least incorrectly, if not deceitfully. And in the case of that one man, it was robbing him of his desire to know what God had said with regard to the gift of eternal life after he'd got that life. Hardly believe the Son of God. After he knew his position, then he could read the Gospel of Matthew, Mark, Luke and all the epistles and the Revelation and Isaiah and Genesis and get a wonderful teaching out of it.

[00:41:42] But he'd more or less know where he stood with regard to that one thing. And if it works in that one thing, it works in many another. So I felt that perhaps it would be wise if we devoted a little time before we finished up this question of the mystery with this emphasis upon what do we mean by Dispensational truth? Well, now, not only do we read that the gospel is sent, but we read the Apostle was sent. And so I finish up by drawing your attention in the Acts of the Apostles to just four passages, and then we'll finish the acts of the Apostles. 326 I know this is an old story, but it may be new to some because you see friends, no word could ever be taken by you. It must be sent to you. This is a message from God. You receive it if he sends it to you. But do you know whether he sent it to you? Well, how do you know? In the ordinary way. Well, you say I look on the envelope. Well, sometimes you can find it on the envelope of this. If you look at the epistle of James and start reading it first and then look at the envelope afterwards, you will find your reading somebody else's letter, although it's in the scriptures for you are not one of the 12 tribes scattered abroad, are you? That's to whom it was addressed.

[00:42:56] You're welcome to read it and lessons are in it. But it doesn't speak to you in that sense. So we have at the end of Acts X three these words, verse 25, Ye are the children of the prophets and of the covenant which God made with our fathers. Prophets. Fathers saying unto Abraham and in thy seed. Yet all kindreds of the earth be blessed. Can you put yourself there? Yes. You say I can put myself in the word all

kindreds. Yes. You can't put yourself anywhere else. You are not one of the children of the prophets. God never spoke to your fathers. He spoke about you possibly in all kindreds of the earth. That's all. Now it goes on unto you first. God, having raised up his son, Jesus sent him to bless you. In turning away every one of you from his iniquities unto you. First he sent him. Well, now we read in Acts 13. You remember? But I'll refresh your memory that the Apostle has another emphasis upon the word sent. The Acts 13, verse 26. At verse 26, Men and brethren, children of the Stock of Abraham. Well, that so far met the brethren of Paul were Jews and children of the stock of Abraham were Jews or Israel. And whosoever among you fearest God, that's the addition of it. And they were gentiles.

[00:44:34] It says so further down. And whosoever among you fearest God to you is the word of this salvation sent? So here's a change. Now you will find there's another one in the 26th chapter, verse 17. Paul is now a prisoner and he is giving his defense before King Agrippa. And he says, the Lord will appear to me once on the road to Damascus. Promised that he would appear to be again the second time and he'd done it. Acts 26. Verse 15, and I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest? But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness of two things. Both of those things which thou hast seen and hast seen is past, isn't it? Excuse me. Yes. And of those things in which I will appear unto thee will appear unto thee is future. Is it? Well, you can't make past and future all one and the same time, can you? I have appeared unto you. I will appear unto you now then delivering thee from the people and from the Gentiles Unto whom now sending. Past, present future appeared in the past. I have appeared unto you at the present and in the future. He said, I will appear to you. So it's all completed. And then he gives a resumé to open. The eyes turned from darkness to light, which is very much anticipating Ephesians and Colossians in in a few words.

[00:46:08] And then the last passage Acts 28. Because the Jews had the whole day conference and still remained unrepentant and unbelieving. He said in verse 28, Be it known, therefore unto you that the salvation of God is sent. Here it is sent unto the Gentiles. And that they will hear it. If it had never been sent unto the Gentiles, they would never hear it. God alone has the right to send and he sends. By now, we've got the got the word. You see, an apostle is a sent one. Apostolo is I send away from myself one who represents me and entrusted by me. Have we got some sent to us?

Anyone? There's one man who says I magnify my office. I am the apostle of the Gentiles. All thanks be to God. He hasn't forgotten us. We cannot lay claim to covenants of relationships with Abraham or with the fathers. We are aliens from the Commonwealth of Israel. But we have an apostle sent to us. And when poor Israel went out into their blindness, the salvation of God was sent unto the Gentiles. And He said they would hear it. And that includes you and me. So blessed be God for the wonderful fact that Dispensational truth shuts nobody out. But it's opened a door for some of us that otherwise would forever have been locked.