

## W383\_Acts\_2\_3\_Compared\_with\_13.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. And we are dealing this evening with a comparison of Acts 13 with the Pentecostal chapters of the Acts two. It is our custom at this meeting to read a portion of Scripture if you care to join us when you switch off. While we read together the 13th chapter of the Acts of the Apostles. Within the midst of a study in this series in an earlier consideration, which was not put on the tapes, we were giving attention to what happened on the day of Pentecost and why. Well, we shall have to refer back to the day of Pentecost so that if you will keep your Bible open at two and at X 13 so that you can turn easily. The lesson this evening will be rather the result of comparing the two passages. On this chart, you will notice that we have got the X2 separated from x13 by a middle line and then certain features. The Pentecostal outpouring took place at one city on earth. He couldn't take place anywhere else at Jerusalem, the very center and heart of the people, the nation of Israel. And as will be observed when we were considering it, it was only seven weeks after the crucifixion of Christ that the day of Pentecost fell. So it's utterly impossible that those people who came from Mesopotamia and various other parts to keep the Feast of Pentecost had the remotest idea of what we call Christianity.

[00:01:42] The day of Pentecost was fulfilling the law of Moses that is laid down in Leviticus that seven weeks after the offering, after the Passover, there should be this feast of weeks. Now that is what Pentecost is the Greek word, Pentecost simply meaning 50. We found that they were Jews out of every nation under heaven, and they heard the language in which they were born because although there were Jews living in Mesopotamia and living in Rome, they spoke the land of their birth and their adoption. But now when we come to the X13, we find there's a certain move taking place. And it's that move which leads on ultimately to the final closing down in the acts and the opening up at the end of the acts of the Salvation of God sent without reference to Abraham, Isaac, Jacob, or any references to promises made unto the fathers. In other words, the dispensation of the mystery. So now we notice in the in the acts, the first chapter, they are concerned that they are number 12 should be made up. Peter stood up and quoted from the psalm and said, As you remember verse 16, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David Spake concerning Judas, which was guide to them that took Jesus. He was

numbered with us, but he felt and they remembered the promise that there should be 12 thrones occupied by the 12 Apostles.

[00:03:22] And there was only 11 said to be perfectly right. We did wonder whether there was a certain preference in their mind for Joseph called Barsabbas, who was surnamed Justice, a sort of a man with hyphenated names, and the other man, Matthias. But the lot fell on Matthias and he was numbered with the 11. At the moment he was numbered with the 11. The Spirit of God endorsed it. For if Matthias had been mistakenly put into the Apostles Apostolate as some say, then we are saying that the Spirit of Truth endorsed an era. Well, that's impossible. So Matthias was part of the number and was never questioned. He was spoken about as belonging to the Apostles. The 12. We read there that they were filled with the Holy Ghost. When we look at Chapter 13, we get a little parallel, but something's different. They were in the church. There was Antioch. Our Antioch is outside of the actual land of promise, but it's still on the Asiatic side. It's not in Europe. But it's a move. They're beginning to move away from the center. And then we have a list of names Barnabas Simeon called Niger, Lucius of Cyrene and Manayan, which have been brought up with Herod the Tetrarch. And you wonder whether some of those names were very fine, you know, And then there's one thrown in at the end. And so, well, the one who was thrown in at the end was the one that God chose as well as the one at the beginning.

[00:04:56] And the others, although they had certain qualifications, they were passed over. And then we have two words used. The spirit in verse two, as they ministered to the Lord and fasted, the Holy Ghost said, Now we don't know how the Holy Ghost spake. It was true. Possibly one of the disciples that were given that utterance. They had that in the early church. But anyhow, it wasn't a spectacular gift. There was no tongues of fire sitting upon the head of Barnabas and Saul. There was nothing to see but the Holy Ghost said, Separate me. Aphorism I. Now you notice there's a balancing word for that. Diagonalization. It's a little bit of a sameness about it. But a distinction. Now, the apostle Paul remembered this aphorism when he wrote, say, the epistle to the Romans, but he puts it in the very first opening of that epistle. Paul, a bond slave of Jesus Christ, separated unto the Gospel of God. And inasmuch as the word aphorism by sound and by look looks very much and sounds very much like the word Pharisee, and as the word Pharisee actually means separated person but borrowed from another language, I can very well believe the apostle was looking at that word and listening to

that word and said yes. Once I was Pharisees unto the legalism and the law, and now I'm Pharisees unto the gospel of grace.

[00:06:26] But whether he did all that, of course it's only a speculation. But he was separated unto this work. Now the word diadeloso is in chapter two. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind. And it filled all the house in which they were sitting. And there appeared unto them cloven tongues like as of fire. And it sat upon each of them. I don't know whether you spot the word, but it's the word cloven. You see, there was no there is no parallel here in the sense nothing to see in Acts 13, just the word spoken and obeyed. But in this case, there was something to see. A time of fire and a gift of speech, because these men immediately spoke with other tongues as the spirit gave them utterance. Well, that's one of the things to keep in mind. When the Apostle Peter stood up to address. The. Stood up to address the gathering on the day of Pentecost. He said, Ye men of Israel. He said, Men and brethren. Now, if you'll notice, Peter was very conservative about using the word brethren. Await a certain gentile led by the Spirit of God and by a vision and by a dream came to inquire of Peter the way of salvation. Peter drew back from him and said, Oh, no, He said, It's not lawful for a man that is a Jew.

[00:08:07] So you see on the day of Pentecost when he said men and brethren, he met the people of Israel. But how have we come to Acts 13? We find there's a move being taken in a wider direction. Paul in this synagogue at Antioch. He said in verse 26, Men and brethren. Yes. But he goes on to extend. Children of the stock of Abraham. Yes. And whosoever among you. Now there's the addition. There is no whosoever among you on the day of Pentecost. For what you can gather from the attitude of those people. There would have been a riot if one Gentile had been allowed there. And you could read in the history of the Times how Pilate and how the Roman governors and the soldiers are all on edge when there was a feast and a fast on because as sure to be bothered. By these people. The hearing days. Not only men, brethren and children of the stock of Abraham, but whosoever among you. Fear of God. And in case somebody might say, well, that doesn't prove that the Gentiles. We look a little further down the chapter, verse 43. Verse 42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Well, they must have heard something about it and been there to have asked for a repetition.

[00:09:34] So now you see we've made a move in the acts from Jews only to Jew and Gentile together. And the next move will be the Jews going out and the Gentiles only. That's the three marks in the acts of the Apostles at the beginning. Jew only in the middle, Jew and Gentile together in the last chapter. Salvation of God is sent to the Gentiles with Israel in their blindness. Well, now we move down this study a little further. When the apostle Peter would answer the question as to what this all means, he said This is that which was spoken by the Prophet Joel. And if you read through that prophecy, it's only, what, three chapters? The Prophet Joel. You'll find that it's impinging all the time on the great and dreadful day of the Lord. Not only does it say I will pour out upon thy handmaids and my servants, and they shall. They shall prophesy. But it says I will give blood and fire and pillars of smoke. And Peter says although that hasn't taken place yet, this is the beginning. This is how it's going to start. He is an incipient day of the Lord. If only Israel would repent what we would call now, the book of the revelation would have gone on immediately, but it was cut in two and postponed. But it was started. There is no idea that by fulfilling the prophecy of Joel, the church of the one body came into existence.

[00:11:06] That's too fantastic for words. And yet there are folks who read the Acts of the Apostles and they read that Peter definitely said this is that. And then they shut their eyes and say, The church began at Pentecost. What if the church began at Pentecost? You should find something about it in the prophecy of Joel. And that, I think, beats the biggest spiritual riser that you'll ever meet. Well, on the other hand, when we read the 13th chapter, we don't read that the apostle says about Joel or this is bad, but he gives a history. Of the people. We were reading it together just now, and he draws attention that in verse 1840 years in the wilderness, and then there were 450 years until Samuel the Prophet, and then there was 40 years under the King Saul. And then without saying 40, there was another 40 years under David. Would you say, Oh, what he's quoting the Old Testament scriptures. And so it's just the same as Peter saying this is that, well, that's not quite so. If you will turn with me to the first Book of Kings. The first Book of Kings. And I think it's the sixth chapter. Yes. First Book of Kings, the sixth chapter. We read these words and it came to pass in the 480th year after the children of Israel will come out of the land of Egypt in the fourth year of Solomon's reign over Israel in the month Zif, which is the second month that he began to build the house of the Lord.

[00:12:46] So now we've got just beyond David, as mentioned, in Acts 13. Now it's utterly impossible at this moment for me to prove anything. I'm only throwing this in that most of you know something about it. Then if you reckon up a number of years according to Paul's estimate, and then you reckon up the number of years according to one Kings six, you've got 93 years discrepancy. Now, if I'd been given the job to do it, you wouldn't have had 93 years discrepancy to know a lot more. But there's no discrepancy in the word of God. So what is the answer? Oh, there's a reason it fits exactly into the Apostle Paul's teaching, because if you will now patiently go through the book of judges and notice when all the people of Israel were subject to a heathen king and put down the number of years that they were subject to the heathen king. It's just exactly 93 years. So the two titles are quite true on the calendar of the world that Paul is using. It was 93 years longer than the calendar of the people of Israel that the one writing the Book of Kings were using and the 93 years was when Israel were low army, not my people away from God, when he said that's what's coming in a fuller sense than ever.

[00:14:07] Yet I'm sorry I cannot stop to to make this clearer, but may be given to you and you can work it out. Whenever we go back to the 13th chapter. Oh, that always makes you better at me. The other word on this side is restoration. You know, when they first came to our savior, after he had given them a whole, what is it, 40 days off and on, teaching them the scriptures, they had one question to ask him. Wilt thou at this time restore again the kingdom to Israel? Now the perfectly right. So you cannot go through the scriptures without reading the burning words of the prophets and know that in spite of Israel's failure and departure, he that scattered Israel will gather him and he will take him back again and restore him more than ever. He's lost. The only question that couldn't be answered was, was it going to take place immediately? Wilt thou restore at this time? And our Lord said. Practically, I can't answer that question, for that is depending upon something else and it's depending upon the key word of the kingdom. Repent. Joel says, Rend your hearts and not your garments, and the restoration shall come. Peter says, Repent. John the Baptist said, Repent. Our savior said Repent for the kingdom of heaven is at hand. And they were waiting for the repentance which didn't take place so that it couldn't be answered yes or no.

[00:15:39] So the restoration of Israel was imminent? It was possible, but it began to pass by the time you got to X13. So we'll take another stage. In both of these passages,

David is mentioned. You will see that in quoting about the children of Israel, he speaks about David as their king. But presently he picks up the reference to David again. And. Reading from verse 35, wherefore he saith also in another psalm, Thou shalt not suffer thy holy one to see corruption for David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers and saw corruption. But he whom God raised again saw no corruption. Now, if you go back to the Chapter two in the acts, he emphasizes the fact that David was raised to sit upon his throne and leaves it there to sit upon his throne. Why? That's to occupy the throne as king. But here, he says, be it known unto you, therefore men and brethren, that through this man is preached unto you the forgiveness of sins. He goes on, Instead of emphasizing the throne, he emphasizes the gospel side. Now, the acts of the Apostles was written by the same man that wrote Luke's Gospel, Luke. He tells you in the opening verses the former treatise which I have written unto you, O Theophilus, of all that Jesus began to do and teach, are now starting to go on with a second one.

[00:17:12] If you compare the Gospel, according to Matthew with the Gospel, according to Luke, you'll find it's along these lines. Our savior is said to be born at Bethlehem in Matthew, and to be born in Bethlehem, in Luke. But in Matthew it is. Where should he be born? That is King of the Jews. And in Luke's gospel he is born a savior and now no reference to a king. When John the Baptist preaches repent for the Kingdom of heaven is at hand. It's repeated in Luke's gospel. Repent for the forgiveness of sins. Now Kingdom of Heaven is at hand. You notice the difference. Kingdom of Heaven where it says King in Matthew. It says Savior. Where it says Kingdom. In Matthew, it says salvation or forgiveness. And then in Luke's gospel comes the added bit. Old Simeon goes into the temple. He takes the infant Christ in his arms, and he says, Now, Lord Lettest, thou thy servant depart in peace. For mine eyes have seen thy salvation. A light to lighten the Gentiles first and the glory of thy people, Israel second. Fancy that from old Simeon, who was waiting for the consolation of Israel. So you see, the Gentile element is stressed in Luke's gospel. If you take the two genealogies in Matthew the first chapter, our Savior's pedigree is traced through from Abraham, Isaac, David Solomon and down. And then you come to a place where you reach a king that God said, He shall never have a descendant to sit upon his throne.

[00:18:47] And then you come to Luke's gospel and the genealogy is traced down through Nathan, the brother of Solomon. The granddaughter Solomon takes up when

Solomon's line goes out. You see Nathan comes down this side and the same name in Matthew Salathiel comes over into New Salathiel. So there was a little love match which they didn't know was bringing about the purpose of God and marriage took place and they went down that line. And there's Mary's line. And so they meet together in the infant Christ. The evil one put his smoke in there and stopped the descendants of Jeconiah from being king. But God had his way about it, and he became the seed of the woman which was promised in Genesis three, as well as the seed of David, which was promised afterwards. Is that a comfort for us to know that in spite of all our weakness and failure, the wiles and snares of the devil can be evaded and overcome because we trust in the living God and in line with his purpose. So we have David there in the Pentecostal period. It's emphasized to sit upon his throne. But when we come to Acts 13, we meet for the first time. The great Paul Keating. Well, we only say Paul because he was the one commissioned to speak of justification by faith without the deeds of the law.

[00:20:12] And the only time the word justified comes in the Gospels is in Luke's gospel. When two men went into the temple to pray, one a Pharisee, the other a publican. And he said, that man, not the one who boasted that he kept the law, but that man went down to his house. Justified. That's Luke. And here Paul stands up in the synagogue, and for the first time, Christian aspect of justification is announced. Let's read it again for it means so much to us. Verse 38, We've read already. 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. There's the announcing of that truth, which the Apostle Peter sped up and wrote, as it were, red hot, the epistle to the Galatians, and then, more solidly and slowly afterwards, the mighty Epistle to the Romans, all based upon the words The just shall live by faith. Decoder is another word. Repeat. The call to repent. Peter said, Repent ye therefore, and be converted that your sins may be blotted out and he will send back Jesus on the times of restitution shall begin that were spoken by all the holy prophets since the world began. But instead of saying repent, he says, Beware.

[00:21:45] Beware. Beware. Lest that come upon you, that is spoken in the prophets. There's two things that the Prophet said in the early one all the prophets have said about restoration. He says. And all the prophets said about this other side if you don't

repent. So he's beginning to prepare them for a calamity. Acts 13 links together in some things with Chapter two by comparison and contrast, but it's also anticipating Acts 28 for we get a man stricken with blindness. One Jew withstanding the preaching of the gospel is stricken with blindness, and in the last chapter of the acts, the whole nation is stricken with blindness, and the salvation of God is said to the Gentiles. Is that all accidental? It's all forming a part of the pattern. And the more we see that, the more we understand the general trend and move and purpose of this acts of the apostles. Now, when you read the earlier one that we looked at again to see the passage for ourselves, you'll see that when Peter spoke about the remission of sins. He links it with baptism. Verse 20. Verse 38. Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. And ye shall receive the gift of the Holy Ghost. Well, I don't know whether you believe in baptism for the remission of sins. There are some people do and they can go to that verse to prove it.

[00:23:16] But when I read the apostle's epistle to the Corinthians. And Jesus Christ sent me not to baptize but to preach the gospel. He said, Oh, I baptized so and so. Oh, yes, I can't remember. Can you believe that? If baptism was essential for the remission of sins? Paul would say, Christ sent me not to baptize, but to preach the gospel. And. Peter said, If you're baptized, you have a remission of sins. You'll receive the Holy Ghost. Well, look at the last verse of Acts 13, and the disciples were filled with joy and with the Holy Ghost. So suppose they were baptized, were they? Well, if they were. Luke's been very remiss. He hasn't told us so. He hasn't told us. So they never let everybody anybody raise the point. So these people enter into the joy of salvation and they may have been baptized for aught I know, but evidently it's not so important to some people would say. And certainly it couldn't be for the remission of sins. Otherwise he would have said to these people the same as Peter said, the others, unless you're baptized, you won't be a child of God. You won't have the forgiveness of sins. You have no place or lot. But that isn't so. Will become a guide to other features. In both cases, Christ is raised up in the Pentecostal emphasis is raised up to sit upon the throne.

[00:24:43] And in the passage before us in Acts 13, he's raised up to be a savior. But in both cases, you remember that there is a stress upon being saved. And in both cases, Chapter 13 and in the third chapter of Acts, the people of Israel are reminded that they had the first opportunity. Let's make sure of that, shall we? It says here, verse 24 of Acts three. Yeah. And all the prophets from Samuel and those that follow after as many as



are spoken have likewise foretold of these days. Ye are the children of the prophets. Then that's only true of one people, Israel and of the Covenant which God made with our fathers. When Peter says that, I'm sure God didn't make any covenant with my fathers. Peter wouldn't have recognized my fathers as being associated with the covenants made with God. And then the guide saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed unto you first. He's reminding them 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. Now that brought a responsibility. If God gave light and blessing and salvation to the people of Israel, and it wasn't for their own sakes, it was through them all kindreds of the earth were to be blessed so that if they failed, the gospel failed. It couldn't go through.

[00:26:23] So he reminds them in the 13th chapter of the same thing. Verse 46. And then Paul and Barnabas. Bolden said it was necessary that the word of God should first have been spoken to you. Now, you see, Peter speaks about it as a blessing and as an honor. Paul speaks about his responsibility, which they had shirked and failed to. The both of them say it was sent to them first, but from two points of view. That should first have been spoken to you. But seeing ye put it from you and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles. So here's the first turn to the Gentiles. In the acts of the apostles, we turn to the Gentiles. I know Cornelius comes into the scene, and Peter, at last, is compelled, almost against his will to accept the man. Priestess. Who was I? That I should withstand God as though he would have withstood him if there was any possibility. And while we're at it, you might like to know that word withstand is the last word in the acts of the apostles. No man forbidding him. So we are told in the epistle to the Thessalonians that wrath was coming upon the children of Israel to the uttermost because they were forbidding us to speak the gospel to the Gentiles. Peter had a little bit of the attitude at the end of the Apostles. There was no wonder, forbid for they had all gone out into their blindness and salvation of God was sent unhindered.

[00:28:02] So there we got these contrasts and comparisons. Then there are two miracles performed here. And with these, I think we shall have to now occupy our attention a bit more closely. Will you come back now to the third and fourth chapter of the acts? Because following the words of Peter. There was a work wrought. The third chapter. Without reading the words right the way down. I remind you that Peter and

John, who had, according to some people's teaching, now become heads of the church which have been baptized into one body on the day of Pentecost. They go into the temple at the hour of prayer. Well, I don't know whether that's all right for you, but I should have a difficulty of going into the temple at the hour of prayer, even if they let me, because there would be a priesthood there That was not the priest that I would recognize. They will be offering sacrifices, which I couldn't accept yet. Peter couldn't go in. You see, that's only one thing. And there was a certain man there, lame from his mother's womb, who was waiting a beggar at the gates. And when he saw Peter and John. He looked at them, expecting to receive an arms. About Peter manifested as he manifested in his epistle that silver and gold didn't mean much to him. You remember he said, Oh, silver and gold have I none? And in this epistle, he says, Not with corruptible things as silver and gold, as though he didn't think much of it.

[00:29:36] But is it such as I have give I unto thee. In the name of Jesus of Nazareth, Jesus Christ of Nazareth. Rise up and walk. He did. Well, then there was a tremendous hubbub about this. And details, but it's repeated again in chapter four. So we'll come to the fourth chapter. Again, a word. Verse eight of chapter four. Then Peter filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel. If we this day be examined of the good deed done to the impotent man, by what means he is made whole. Be it known unto you. Now you see, Paul says the same. Be it known unto you. That's why he introduced these. These great words in the synagogue. Peter uses the same introduction. Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, that this man stand before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved. Now, the point that y'all want to make is this.

[00:31:00] That the word salvation in verse 12. Is literally the word healing. And it's got the Article V in front of it. So now we come back again. He says, Look, you're all fixing your eyes on this one man who has been healed physically. He's been healed by the rejected Christ. And now I want to tell you something else, says Peter. The whole national healing of Israel will be only accomplished in that one name. Neither is there the healing. Leave out the word salvation. You won't be losing anything. You see. Listen to Peter. He says you are thinking about that heating, I tell you. Neither will the healing

be accomplished by any other. Now, would you come with me to the last chapter of the Acts of the Apostles and see whether this is still a word that the Apostle has in mind? Verse 27, for the heart of this people is waxed gross. And that is a dull of hearing. And their eyes have they closed? Lest I should see with their eyes and hear with their ears and understand with their heart and should be converted. And I should what? Heal them. Be it known, therefore, unto you. He had the words again. Be it known, therefore, unto you that the salvation of God. He said to the data, See, this feeding miracle was not merely a miracle for that man's benefit. It was a type and a shadow.

[00:32:33] A picture of something. Well, now it's come to the 13th chapter because there's a miracle there. And let's see if it's the same sort of thing or a contrast. Now, we are told that Paul had reached certain parts in his journey and he came to the isle, went through the Isle of Cyprus, and to. And there was a certain sorcerer, a false prophet, a Jew. His name was Bar-jesus. You know, beer is the chaldee being is the Hebrew for son. And you remember there was the Son of God on one side of pilot and there was Bar Abba, the son of his father on the other side, the two sons. And the whole prophecy and a whole division of the world is between whether you belonging to that sign or that sign, ultimately. And so we have this man called Bar Jesus. He's got the very name Jesus attached to him, a false, a false Jew. And he's got another name, Elymas the Sorcerer. So that was his name by interpretation. What did he do? He withstood. Did I tell you just now that Peter said, Who was I? That I should withstand God? And he aids in the acts of the apostles, No one withstanding. Now, this is a Jew. What? What's he doing? He's trying to stop the preaching of the gospel to a Gentile. And now will you, for a moment, keep that 13, but turn quickly to one Thessalonians chapter two and see that this is the very thing that brought about the doom of Israel at the close of the Acts of the Apostles.

[00:34:22] One Thessalonians. Chapter two. Verse 14 for Ye brethren became followers of the Churches of God, which in Judea are in Christ Jesus, for ye also have suffered life, things of your own countrymen, even as they have of the Jews who both killed the Lord Jesus and their own prophets and have persecuted us, and they pleased not God and are contrary to all men. Here comes the word forbidding us to speak to the Gentiles that they might be saved to fill up their sins away, for the wrath of God has come upon them to the uttermost. That was the last straw that brought the judgment down on Israel for nearly 2000 years have been blinded while the Gentile has been blessed. Come

back to Acts 13 and see it just in time. Not a nation blinded, not nations blessed, but one man. Blinded and one man blessed through whom? Through the instrumentality of a man named Paul. But we haven't heard about Paul up till now. If we've gone through the acts of the Apostles and this is the first time we say No, no, no. His name is Saul. Now, why is it that we're not told this man was named Paul until this critical moment? Well, let's look and see. Verse seven. There was with the deputy of the country, Sergius Paulus.

[00:35:53] Sergius Paulus. Oh, yes. If you look to the original the Apostle Paulus, like Timotheus Timotheus, that's an ending. His name was Paul the Gentile, sitting on their judgment seat. And the man who was preaching the gospel had the same name. And here at this moment is the moment when God tells you so. Surely it's to make you see that this is the apostle to the Gentiles who's being withstood by the Jew. And so what's the consequence? Verse seven again, which was with the deputy of the country, Sergius Paulus, a prudent man who called for Barnabas and Saul and desired to hear the Word of God. But Elamis, the sorcerer for so is his name by interpretation, withstood them, seeking to turn away the deputy from the faith. Then now is the first time who also is called Paul. And it was a custom in Israel. The custom to this very day in great cities. For a Jewish person to have a Hebrew name in his home and have a Gentile one for convenience outside. I dare say some of you have actually seen one of the drawings, I think it was in Patch on this very subject. There was evidently a back street in Whitechapel and the woman looking out of a window and she saying, Isaac and 2 or 3 little children standing at the corner. He says, Build your mother wants you. That's true. Saul was an honored name in Israel.

[00:37:27] But Paul was a gentile word. So now we are told this Paul is the apostle to the Gentiles. But the very fact that at this moment, the scripture says so. Well, what did he do? Fill with Holy Ghost, set his eyes on him and said to this with stagger all full of all subtlety and all mischief, Thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. And now behold, the hand of the Lord is upon me. And thou shalt be blind. If I stop there, that wouldn't be quite true. If I say Israel are blind and stop there, it's not quite true. Blindness, in part has happened unto Israel until the fullness of the Gentiles be come in and in all Israel, whatever their eyes open and be saved. So it says here there shall be blind not seeing the son. For a season. Bad enough to be blind, isn't it? The water mercy to think that even that was

going to be lifted. All in the tribe. And immediately there fell on him a mist and a darkness. And he went about seeking some lead lady by the hand. But what about this Sergius Paulus, who wanted to hear the Word of God? Then the deputy, when he saw what was done, believed being astonished at the doctrine of the Lord. But I look, I look all the way down here.

[00:39:01] I don't see the Apostle Paul said, Oh, Papa Sergius Paulus, you believe this salvation and you've trusted in Christ. But unless you're baptized, you'll never have your sins forgiven. He never told him that he walks off. If he baptized the man, the Spirit of God had never said a word about it. I'm only drawing your attention. We can't build on negatives. But still the same time you see. And at the end they were all filled with the Holy Ghost. These Gentiles. Not a single word about necessarily to baptize them. So do watch out that you don't put ordinances in the place of the finished work of Christ. I believe they did baptize you in the Acts of the Apostles. Believe the apostle believes as he's baptized. He said he did. But to teach that baptism is necessary for salvation. Or teach baptismal regeneration that by being sprinkled with water, a little child becomes a child of God and an inheritor of the kingdom of heaven is perilously near blasphemy to me and I think to you. But there's only one name under heaven where we can be saved, and that is the name of the Son of God. Whatever ordinance is omitted or included. And so we get down to this point. You see, we have these two miracles, one of healing, which is a symbol of salvation, which would have taken place if they'd only believed in that Jesus of Nazareth.

[00:40:21] You notice that Peter keeps on in the early acts of the Apostles to call him by that name, Jesus of Nazareth. Why, that? That's the despised one. When we come on the scene. And later on in Paul's epistles particularly, he reverses even the order of words and he continually stresses Christ Jesus. It's the exact opposite of Jesus of Nazareth. One that despised, but one the exalted one. Even if we known Christ after the flesh, said Paul, we know him so no more. And if you take the revised text, you'll discover that no one in the New Testament uses the title Christ Jesus except the Apostle Paul. So even those titles you see have got their bearing and their place. Well, now, of course, the next thing we should do is to say, let's take the 13th chapter of the Acts of the Apostles and compare it with the 28th chapter. Well, don't be alarmed, friends. We're not going to try to do that this evening. But it's possible it may be wise, as we are taking this time off from our general exposition. It may be wise if we when we

meet together, we say, let's do it. Let's see how far this is. Looking back to Pentecost and contrasting with it and how he's looking forward to Acts 28 and comparing with it. So we have these wonderful foreshadowings of the teaching of the Apostle. One thing more when we come back to the 13.

[00:41:56] Verse 46, when then Paul and Barnabas waxed bold and said it was necessary that the Word of God should have been first spoken to you. It was necessary, but seeing ye put it from you and judge yourselves unworthy. How did they do that? Well, by rejecting the word of God. They judged themselves unworthy of everlasting life. Lo. We turn to the Gentiles. Now, some have maintained that this is the moment when the dispensation of the mystery came in because Paul turned to the Gentiles when he didn't seem to know much about it, because you find he goes to a synagogue. Keeps on going. The synagogue still to get to the 19th chapter. But he was in anticipation of it. And he quotes the Old Testament for it. For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And whether the Gentiles heard this, they were glad and glorified the word of the Lord. And it is this next bit. And as many as were ordained to eternal life believed. And that's a strange bit coming in there, isn't it? As many as were ordained to eternal life believed. Does that mean to say that some were prevented? Well, it looks as though those who did believe didn't merely believe because they thought they would. That God was working out his purpose at the same self-same time.

[00:43:30] And they would wake up to the fact, perhaps long afterwards when the Apostle Paul comes along to them again later on and says, you realize you were chosen in him before the foundation of the world. You didn't know that, did you, when you believed? But it may be true of them and it may be true of us that we think we were saved because we believed so We were from that angle. But we believed because God had a word to say about it to. And of course, that brings us into deep waters. And two, sometimes rather bitter arguments. And so as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region. Here was another consequence. And you will find in the acts of the apostles, there are several places where it comes to a halt and says something like that. So the word of the Lord was multiplied somewhere else about eight times. I think in the acts of the Apostles, it breaks it up into sections ending with something like that. And then we have that other side of the story instead of the people of Israel saying, Isn't it wonderful to think that the

Word of God was the only word of God that was multiplied or that was published was the Old Testament? There are no gospels written at this time. This is only a few years after Christ.

[00:44:54] The word of God that they preach was what Moses said and what Isaiah said. It says so here instead of saying, Isn't it wonderful that the word that we had entrusted to us is now being believed by the Gentiles? Instead of that, they hugged it to themselves. They denied that they had a or forgot that they had a mission of salvation to the ends of the earth. And so they perished. Or do you remember many, many years ago somebody saying to me, it's very nice to stand up in a meeting and sing about ourselves, a little garden walled around, sacred and peculiar ground. But he said, Don't put glass on the top. You see. Don't be so sacred and peculiar that you taught us envy or that you wish that it wasn't spreading to others. And that's where Israel failed. They hugged it to themselves. They call the outside Gentiles dogs. So they might have it. But the Israelites were actually an artificially made nation by God that through them, the salvation of God should spread to the Gentiles and all families of the earth be blessed. So they failed. And you and I can fail in our measure, too. If we take the truth that God has entrusted to us and hang it to ourselves instead of seeing to it, like the Apostle Paul said, his great prayer and his desire was that he should enlighten all as to what is the dispensation of the mystery which had been hid in God, but now to be made public.

[00:46:27] And we shall find that it is only those who are ordained to believe will accept it, and others will turn around and say, I don't see anything in it, or you can't worry about that. Isn't it good to be used by God to come into touch with 1 or 2 here and there and have dealings with eternity while you're standing at a street corner and be the instrument of just a contact that God knew would take place before the world began. So now we're getting into some deep waters, aren't we? But there it is. And so at long last. A Jew stirred up the devout and honourable women. They were devout with it. They were honorable with it. But they were all stirred up. You could easily stirred up this animosity and persecuting spirit and the chief men of the city and raised persecution against Paul and Barnabas and expelled them out of their coasts. The very ones that God had said, Separate me, Barnabas and Saul, unto the work to which I call them, and the honorable people and the devout women. They expelled them out of their coasts. What a curious mixture we are, aren't we, as ordinary human beings? Isn't it marvelous that God can do anything with us at all? Or be thankful for sovereign grace. That in spite

of all our failures and backslidings and oppositions, he can sometimes use us as earthen vessels to be poured out to the blessing of others.