

## W384\_Compare\_Acts\_13\_28.mp3

[00:00:02] This is a recording made in the Chapel of the Open book, and we are dealing just with a period at a few outstanding features in the Acts of the Apostles. This evening we are considering the place that Acts 28 occupies in its teaching. It is our custom at this meeting to read a portion of Scripture together. And those of you who are listening to this tape recording, if you care to join us when you switch off and read with us the 28th chapter of the Acts of the Apostles. We have already given attention to this.

Record in the Acts of the Apostles by considering where Pentecost comes into the scheme of things. And then we moved to the 13th chapter where Saul, who also was called Paul, comes into the story. This evening. Our main consideration will be the dispensational place that the last chapter in the Acts of the Apostles indicates. You will notice by the chart that set up. There is a geographical movement through the Acts of the Apostles. In the first chapter, they were totally at Jerusalem. And later on, those who were scattered abroad after the persecution that arose about Stephen went everywhere, preaching to Jews only. And when Peter received a vision from God and a Gentile asked to know the way of salvation. Peter. I didn't say it's friends. Peter said, you know, it is unlawful for a man that is a Jew. Now, it's inconceivable that Peter could have been instrumental in baptizing the church into one body on the day of Pentecost and then in Acts ten to say he was a Jew and had no dealings with a Gentile.

[00:01:59] If you can believe that. Well, the Bible is just a nose of wax. You can make it mean anything. We noticed that the day of Pentecost was not a church festival. I had nothing whatever to do with the church. So you find the record of it in Leviticus? Passover over seven weeks after Passover and after the resurrection, seven weeks. Then the feast of weeks, Pentecost, 50 days. They observed that feast. Those who came came a great distance. The nations that are represented are given in the acts, and they must have made their arrangements before even Christ was crucified and they never knew a word about it. They came to keep a Jewish feast and they were there, Jews only. And then some people almost believed that, the Bible says. And there and then the Spirit of God baptized the whole company, both Jews and Gentiles, into one body. Not there in the book. There were 12 men upon whom were seen the tongue of fire. That's the only specific statement about being baptized in the Pentecostal one. And they were the 12 apostles being given their ordination. I wonder why we read the book like that. We don't read a newspaper like that.

[00:03:17] It means what it says. And it's been written for our learning. And yet we bring all these traditions to it and read through other people's spectacles. Another thing that is wise for us to remember is that a dispensation doesn't begin when God thought about it, for they all began at the same time in the mind of God. They begin when God says to a chosen servant, Go tell. And so there's a key word in the acts of the apostles. In the Pentecostal period. Peter reminded those to whom he spoke. He says, You are the children of the prophets. But do you need to be told that that doesn't refer to a Gentile? You are the children of the prophets and unto you first. This message was sent you first. Then in the 13th chapter, when Paul comes on the scene in the synagogue at Antioch, he says, Children of the stock of Abraham and whosoever among you fear God to you is the word of this salvation sent. So there's a there's a two coming together. And then will we get to x 28? The elders of the Jews have a whole day conference with the Apostle Paul. And the salvation of God is sent to the Gentiles. And the Jew goes into his blindness. Now, we were looking at Acts 13 last time and we saw. That there was a miracle wrought in Acts 13. A Jew withstood the preaching of the gospel to a gentile, and he was smitten with blindness.

[00:04:59] That was a foreshadowing of Acts 28. When not merely one Jew and one Gentile, but the whole of the people of Israel were smitten with blindness, and the Gentiles as a whole were now the recipients of the gospel. And it's in that context. In Acts 13, for the first time, we learn that the man named Saul was also called Paul, and it links him with the Sergius Paulus, who was the Gentile, who believed none of these things are accidental. We also, in the earlier part of the Pentecostal one, had our attention drawn to the fact that a man who was lame was healed. And then Peter says neither is there salvation in any other. But if you're reading the original, you go on reading about healing. Neither is there the healing in any other. The physical healing was a picture of the salvation. And in Acts 28, the words are quoted once more from Isaiah six. Lest I should heal them. The salvation of God is sent to the Gentiles. You see, it all fits. You let the Word of God do the talking and it's worth listening to. Of course it has to come through human instruments and they sometimes have technical issues and so on. But still we one great thing we hope to do in this chapel is to do our utmost to let the book speak.

[00:06:22] And if you if you are upset over that, as some people are, well, we are let off. You see, you're simply running your head against the book, not our private opinions. It is a private opinion, of course, to put a chart up in front of you, because that's merely an outline. And you could find fault with it if you wish. Possibly so. But you may have to acknowledge that. Nevertheless, that's the movement of the book. And we reinvented three headings. Just a little memory notes restoration. Can we justify that? Well, look, they had 40 days with the Risen Christ before he ascended. And in that 40 days, we don't say how many times we opened the scriptures to them. And as a consequence, therefore, it says therefore, when they came together, they said, Wilt thou at this time restore again the kingdom to Israel. They never said, Oh Lord, is Israel ever to be restored. I believe that with all their hearts. But they wondered if it was going to take place then. Restoration. When we come to the middle, when we're at Antioch, we have a word belonging to Paul's ministry. Never used by Peter, James and John. The others. They didn't have a ministry of reconciliation. When the apostles were told in Matthew ten go not into the way of the Gentiles that wasn't reconciliation being brought about then that was limiting it to the Jew.

[00:07:53] But Paul stood up and said, whosoever among you, as well as those who were of the stock of Abraham and in his epistles, he speaks about the reconciling of a world that was hinging upon the passing away for the time being of the people of Israel. A reconciliation ministry. And then we have another word. When the apostles at last reached Rome. He sent for the elders of the Jews. Now, in the first chapter of the acts, we have 40 days at different times and opening up the Bible. Well, they didn't have 40 days in Rome and they didn't have the Christ in resurrection glory. But they the next best thing. They had a solid day with a man burning with desire to make the book speak, and the only book he had was the Old Testament. He went through those Old Testament pages with them concerning Jesus. And did not release. And they all get the point and they come to the end of time so far as God was concerned. And it doesn't say, as it says in our version, they departed. It says they were dismissed. And then you might like to know that the word dismissed is the word that is used for the separation of a of an adulterous wife. That's what happened to Israel. So you see, instead of believing that the church began at Pentecost. We say. The church began at the last verses of Acts 28 when Israel were gone and Paul was a prisoner.

[00:09:41] And if you know your epistle to the Ephesians and Colossians, you know that he says, I, Paul, the prisoner of Jesus Christ. If you have heard of the dispensation of the grace of God that's given me to you, Ward. How that by revelation he made known unto me the mystery. And people nod their heads and quote it and don't believe it, they say. Nevertheless, the church began at Pentecost. Well, that's not letting the book speak. That very tradition occupy the seat that should be occupied by the word. And you notice the word saint comes three times. And you notice the movement is gentle. But first, Jerusalem. Then Antioch, which is still on the east, as it were, but outside the land of promise. Then the metropolis of the Gentiles. He won't hold this bit against me if I say I just wonder why the Spirit of God should see to it that you and I should know the name that was on the ship. That took a toll on his journey. Do you think it matters to us? Would you say? Surely it doesn't? Well, I say, Well, why does it put in a wonder? What do you say? Do you know, sir? I don't know. But I've got a little kind of feeling. Castor and Pollux were the heavenly twins in the Paganism. Twins? And Paul was just at the moment of entering into his second ministry.

[00:11:17] Now, don't hold that against me if it turns out to be just a lot of people. But it's there in the book, just Castor and Pollux and a ministry was coming to an end and another one was about to begin. So let's have a look at this. Chapter 28, shall we? N.a.. There is usually accepted that Melita is another spelling of the word Malta. There are some who think it was a small island in the Adriatic. But it doesn't matter. It doesn't matter where it was. It was known by these people. I'm also glad to read that the barbarous people received them with no little kindness. And the selfsame barbarous people nudged them three days courteously. Isn't it nice to know the Bible gives them that little credit? And then it says they kindled a fire. Because of the cold. And there is an extraordinary little light upon Paul's character. And when Paul had gathered a bundle of sticks. Look is a shitload. The crew, the prisoners and the apostle Paul, and the only one who got a gumption enough to go and get some sticks to keep the fire going was the apostle. When the apostles walking about gathering firewood. Of course, if we marvel at that, it's because we don't understand the grace of God. Many, many years ago, a very agitated, historically minded young man.

[00:12:56] Ask me about consecration and dedication. I don't know what. And guess what was happening to him? He was very near the brink of toppling over. Although what could he do? I should gather some firewood. When he thought I was playing with him, I

said You go and read where it comes. You are too high falutin. He is a man who could be at leisure for himself to think about somebody else. That's the character of the Apostle Paul. But now that's leading us to a problem. When you put these sticks onto the fire. A viper. Came out of the. Heat and fastened on his hand. Notice it says a viper. Oh, I've heard people remembering, as Shakespeare says, with advantage, the horrible, terrible struggle they had with a snake. And he turned out to be a worm. You know, there are some snakes in this country which are not venomous at all, but this one. It was a venomous one so that those who lived in the island looked at him as This is a proof nemesis. Vengeance has got him. He's a murderer. And they looked and waited for him to swell up and fall down dead. Then they changed their mind and said he was a god. Here's a point. Whenever a miracle is recorded in the acts of the apostles that is not worked in the presence and connection with the people of Israel. It only made those who saw the miracle more idolatrous than they were before.

[00:14:24] Have you noticed that when the Paul and Barnabas began to speak? Would say the gods have come down to the likeness of men. And they say. Barnabas was Jupiter because he was a big built man, apparently. And Paul, they said, was Mercury. Because he was the speaker. So they brought out oxen and garlands and were going to offer sacrifices. All people were clamoring and emphasizing supernatural gifts. Today are nearly all connected with things which are a little bit off the beaten. We walk by faith and not by sight today, but here at the last chapter of the acts we have marked 16 in operation. Mark, 16, says These signs shall follow them that believe. They shall take up serpents. She not hurt? Jake was here. They shall lay their hands on the sick and they shall recover. Let's go on, then. He is a man named Thaddeus. And he's suffering from a bloody flux. You've got to be careful how you say those words. Since the days of Bernard Shaw. But that's just simple. Anglo-saxon. If you want the Greek word and the more respectable word. He was suffering from dysentery. That's the word in the book. Now, Dysentery, friends is not a funny painting. You've got somewhere that you go to a meeting that all singing choruses to go out cured. If you've heard some of the feelings of the men that have came home on board ship with dysentery aboard and every few minutes, sometimes the stop and another body put over the side and the ship goes on.

[00:16:10] Another body put over the side. It's dysentery. And here the apostle puts his hand over it and heals it. What are you going to do about it, friends? Is there anyone in this congregation who would dare to say they had that power? If they had before

dysentery, man, I'd still die. There are some who take their misguided faith to the extreme. And I've read cases only recently from the United States where another one has stood up in a congregation of belonging to that peculiar type of people and taken up a serpent. And he died as a result. Well, I can only honor the man because he did do what he is supposed to believe. But you take the ordinary PENTECOSTALIST don't believe it. Not in their hearts. They imagine these things. They cleanse lepers. I have a sister who spent years among the lepers. She never told me that anyone coming from a Pentecostal church had ever gone through her leprosy and left them all claims they didn't dare do it. So this, as it were. Deceive ourselves. Let's face it here. The last chapter of the acts. This man was immune from serpent bite, and he laid his hands on all that were sick and healed. I Then if you look a bit further down, when he got to Rome, he didn't call the church, although in Rome, the Roman epistle, he said he longed to meet them.

[00:17:39] His first concern was the elders of the Jews. And they told him they hadn't heard much about him, but they would like to know what he was thinking. So he arranged a date. But he did say this to them, verse 20. For this cause. Therefore, have I call for you to see you and speak with you? Because that for the hope of Israel, I am bound with this chain. For the hope of Israel. And if you turn back a page or two, you'll see that that is definitely what he says. The 26th chapter of the acts will give us two passages that bear upon this. He has already stood before the Roman governors, and because he saw that justice was not going to be administered, he as a Roman citizen, exercised his right. To be judged by the Roman citizens in Rome itself, that is to say, the emperor. And nobody could say him nay. So at last, when the examination was over, one of them said if he hadn't appealed unto Caesar, he could be let free. But he's appealed, so he must go. And he stood before Agrippa, and he told him that he was glad to have an opportunity, seeing he was expert in the things to do with the Jews.

[00:18:56] And he said. About the he says in verse six. And now I stand in the judged for the hope of the promise made of God unto our fathers, unto which promise our 12 tribes instantly serving God day and night. Hope to come. Apparently nobody had whispered to the apostle Paul that the ten tribes were lost. You know, he said, our 12 tribes are instantly serving god day and night. They'll believe that they're out. But it was the hope of Israel. That is stood there. The hope of Israel was still the hope before the church. And if you would agree with me that the epistle to the Romans is the last epistle

of that series, it's the greatest epistle of that series. And in chapter 15, he says the hope before them was there shall be a seed of Jesse who shall rise to reign over the Gentiles in him, shall the Gentiles hope. Now the God of that hope fill you with all joy and peace in believing. Is that your hope? Are you focusing attention upon the rise of the seed of Jesse who shall reign over the Gentiles? Will you say no? I'm. I'm waiting for one Thessalonians four. One Thessalonians four. Goes out of its way to link it with the voice of the archangel. And the archangel in Scripture is Michael. And Michael is the prince that stands for the Children of Israel.

[00:20:22] When he stands up, there's going to be a resurrection. Where do you come in? You see, we're all in the middle of the acts of the apostles and we haven't got a place there. The only way in which you could get saved and blessed was to be a wild olive grafted into the olive tree of Israel. But when I come to the epistle, to the Ephesians, I belong to the Body of Christ in which every member is perfectly on the same level as every other one. And that cannot be illustrated by a wild olive grass graft, contrary to nature into the Israel olive tree. So you see this x 28 is the marking place. This is where we draw the line. Up till then, the hope of Israel was possible. And now they've got their last opportunity. And they go off the scene and they've been off the scene for over 1900 years. And the day is coming very, very soon when they shall look upon him and they pierced. And this present dispensation of which we belong will come to an end. The church of the one body will be complete, and the part that was laid down will be picked up again by God. We live in a parenthesis. A period when prophecy is not being fulfilled. We are on the edge of it. But not so. And you will read some of the writings of the Early Brethren.

[00:21:41] You can read James Harvey and they tell you the same thing, that at the end of the acts, prophecy ceased. But the moral is they turn back again into the middle of the axe and built their church on one Corinthians and its assembly rulers. And the only thing that I can say is. This I being born in Bermondsey. When I came to this edge at the end of Acts 28, just like a Bermondsey boy, I said, I'm going to get over there and see what the other side. And when I did, I brought back such a bunch of grapes like Eshkol. To let them see. Oh, you haven't lost anything. You've got them more. And then I was nearly stoned like the spies were. So history repeated itself. But let it be God. Some believed. Oh, yes, we've lost nothing. Friends. We've gained because we now see clearly that our hope is not the promise made to Abraham, Isaac, and Jacob. We

belong to a calling that was a mystery, hidden God and never revealed until Paul became the prisoner of Jesus Christ for you Gentiles. So in the 20th chapter of the Acts of the Apostles, he called the church together. He said, I don't quite know what befalls me, but I know one thing is waiting me bonds and imprisonment. But none of these things move me neither count of my life, dear unto myself, that I might finish my course with joy as what he said then.

[00:23:07] And at the end of the story. Two Timothy Chapter four. He says, I have finished my course. So there's the beginning and the end of a new ministry. Now, in this 26th chapter of the acts, there's another statement. He runs over what we have recorded in the ninth chapter of the Acts of the Apostles, how he was on the way to Damascus. And then he was overwhelmed by the vision of Christ and speaking to him. But you're not told exactly what the Lord said to him. You read Acts nine again. He only learns what the Lord wants him to do by Ananias coming and telling him. Now we're going to hear for the first time in scripture what Paul actually heard the Lord say to him. So let's read on, shall we? 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 both of these things which thou hast seen. And of those things in the which I will appear unto thee. Don't you see? He's told him immediately in Acts nine that he had a two fold ministry. Both Look at the word both. I'm making you a witness. Both both of what? These things which thou hast seen.

[00:24:29] Will you turn back to chapter 22? And you will see that that is recorded there. Verse 15, for thou shall be his witness unto all men of what thou hast seen and heard. So he did. And he was waiting for the next time when the Lord appeared unto him. And he did. And He appeared unto him this time and said, Now I'm sending you to Rome. And he tells them this. In which I will appear unto the future. Delivering these of the people and from the Gentiles. Now, Paul couldn't be delivered from the Gentiles in Acts nine. There were no Gentiles to bother about. But they are now. They've got him, you see, delivering thee from the people of the Gentiles, unto whom now I send them. And there are those who are opposing our teaching. They pounce upon the fact that some manuscripts leave the word now out, and then they expect me to close my eyes and shut my mouth and say, not another single word, but all friends. It makes no difference except my emphasis. I am sending thee in the present tense means now, whether I say

now or whether I leave the present tense or say it is, I'm either stressing it or letting it bide. So I give them the opponent. I give them the word. Now you can keep it. And I still say delivering thee from the people and from the Gentiles unto whom I am sending you in the present tense.

[00:26:01] So we're right at the end of the acts before he got this new dispensation revealed to him. Well, then, as I say, we come to the to the Acts 28. We find that miraculous gifts and the hope of Israel are right there. That we're almost at the end of their time. Let us see what he said and how he conducted himself in this 28th chapter when he did see the Jews. Verse 23, And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus. Now, I don't know whether you're a bit sensitive about the names and titles of our Lord, but if I'm speaking to a person and after a few minutes, the only name they give him is Jesus, more or less know where he is. Although his name is Jesus. And one day in that name, every knee will bow. It's very, very seldom used by the apostle who is our pattern. He nearly always gives him his title, Jesus the Christ or Christ Jesus or the Lord. Now, he left all those titles out when he spoke to these Jews. He went through the Old Testament concerning Jesus out of Moses and the prophets, and they went at it from morning till evening. You can imagine what sort of a time they had, can't you? Turning passage after passage.

[00:27:36] I've told you before, I'm sure. Yes, I have. Once we challenged in Whitechapel many, many years, a 50, 55 years ago, possibly down the back streets of Whitechapel by a Jewish little circle. Listening to me, trying to speak in the open air. When I quoted from Daniel the ninth chapter. And the challenge was that that was in the Protestant Bible. It wasn't in theirs. So the little old Judy went back at our request and brought his great big Bible, offers up the size of himself. And he opened it at Daniel nine and he read out to the public the actual words You Kurdish Moshiach the Lord. And he said, I've never seen that before. Messiah shall be cut off and have nothing. And as many a person like that little old Jew who stands and withstands a word of God because they've never seen it. I see some people think they can dismiss the whole story, saying, Well, I don't see it like that, as though we've got to say, Oh, he doesn't see it, therefore it doesn't exist. We don't act like that usually, do we? When a person says he's blind, we say, Poor chap, lead him across the road. He might get run over. So here we've got

them from morning till evening. I mean when did not agree? No repentance. Now the national movement didn't come.

[00:28:57] He quoted for the last time in scripture, Isaiah six. Can I ask you to tell me where the first occurrence of Isaiah six comes in The New Testament? You say? Yes. I know in the parables of the mysteries of the kingdom of Heaven. They had rejected Christ as greater than the temple, greater than Jonah, greater than Solomon, Prophet Priest and King. They rejected him. And he says, I'll tell you now the secret side of the kingdom. It's not going to be set up now. It's going into this phase a good deal of disappointment, a sowing of tears as well as wheat. And he quoted Isaiah 60 as this is being fulfilled. This is where they reached and where they reached in the land and rejected Christ. They reached in Rome and rejected Paul, his representative. So now the two sides have had the opportunity and have taken the same line. And so he says, verse 28. Be it known, therefore, unto you. At the salvation of God is sent unto the Gentiles and they will hear it. So the movement has been due only diabéticos because there were Jews, no Gentiles in the middle. There was Jew and Gentile together brought by the Reconciliation Ministry of Paul and then Gentiles. Only with the Jew gone out into his blindness. That's the movement. That's where we come in. If you read the envelope before you slid it open.

[00:30:31] You may sometimes do that as I do. You know, you've got a pile of letters and you're struggling with the toast and the marmalade and it all getting stuck together. But you ought not to do it or it's very wrong. You should slip them all out. And then you suddenly find you've slipped the wrong one out. Well, it's not quite so serious, but when you come to the book and you never bother to look at the envelope. I remember once taking a meeting at one place. I'll put my book under a capsized a bottle of olive oil because they anointed with olive oil at this place. And they told me where they found it in the epistle to James. But they never read the envelope. James or his. His word is Jacob. You know, James is the word. Jacob in the New Testament. Jacob. Up to the 12 tribes. And that letter never came back. Ah, no. They found him all right. Well, I'm not one of the 12 tribes in that there. There's no word for me to pour olive oil on somebody's head and abihu. But it was true for them. So you see how needful it is to watch that you have the right piece in front of you. So. Says when they had heard these words. They departed or were dismissed and had great reasoning among themselves. Now, for two years, Paul was there fighting at Rome.

[00:31:52] Pre-hearing. The laws. Delays are mentioned by our great poet. And here they were. But they were overruled by God. It could have been a very, very pleasant two years in Rome to be in prison, even if it was military custody, as it was chained to a sentry who was changed every so many hours. So that all in Caesars Palace heard the word. Many of them believed chain to the prisoner of the Lord. Must've been an experience to hear that. The Apostle Paul dictating the epistle. You imagine a Roman soldier. With the wrist tied to the apostle, and he's dictating Paul, an apostle of Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places, according as His chosen us in him before the overthrow of the world. Cantabile. This man's listening. Never heard anything like it in his life. And as a good many Christians who has lived ever since have never heard it in their lives either. You could go up to many of Christian, sad to say and say. Can you quote a bit out of the Sermon on the Mount? Oh, yes. Can you give me in your own language not quoted the first 14 verses of Ephesians. The remotest idea. That's the message that Paul the prisoner, gave for the first time. That's where we come in. We don't come in at the Pentecost.

[00:33:26] We don't come in at Acts 13. We come in at the end. And the salvation of God is sent to the Gentiles. Now it says. Will you compare verse 23 with verse 31? Let's read you the game, verse 23. And when they had appointed him a day, there came many to him unto his lodging, to whom he expounded and testified the Kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening. Now look at the other one. Verse 30 and 31. And Paul dwelt two whole years in his own hired house. And would you believe it? Someone has written a lovely little treatise to prove that his lodging was not his own hired house. What the idea was to so that he couldn't be a prisoner just here. Would you believe it, that people would say that our lodging wasn't a hired house? Whatever was it? Friends? What does it matter? He is a man in custody and can't move. He's kept there for two years. He was the prisoner of Jesus Christ waiting for his trial at Rome. Preaching the kingdom of God. Or again, somebody says there, that shows you wrong because you say now the church began. But that means to say then that the church is outside the kingdom of God. But it isn't. Nothing can be outside the kingdom of God or the sovereignty of God.

[00:34:49] You'll find the Kingdom of our Lord Jesus Christ is mentioned in Colossians. We've been translated into the kingdom of his dear son. Ephesians speaks about the Kingdom of Christ and of God. Oh, yes. You can't be outside the Kingdom of God, but it depends what part you're in. You may be living in the city of London. You're in the kingdom. You might be living in anew in the kingdom. You might be living right up here in the north of Scotland. You're in the kingdom. But he doesn't mean to say you're all living in the same place, does it? All having the same privileges. So better game. He was still preaching the Kingdom of God. But notice this difference. Teaching those things which concern? What did he say up further? Jesus. That's all. Jesus. Did he say that again now? No. No. Teaching those things which concern the Lord Jesus Christ. Therefore, did our position. He says, When I was dealing with my own countrymen, I expounded out of the Old Testament scriptures the things concerning Jesus. But when I came to you, Gentiles, I didn't expound. The Old Testament. Scriptures are not mentioned. You're not mentioned. It doesn't mean to say that Paul didn't believe him. But Paul believed them so truly that he said it's no good me looking in the book of Genesis for a mystery that was hidden in God and never revealed until I became a prisoner.

[00:36:13] I shouldn't be acting reasonably, would I? If it's a mystery hidden God and hidden away from the generations, it won't be in the Old Testament, in spite of all that, people may say. So. If you have a little time to spare and you'd like to make a little test of this, take Paul's early epistles, Galatians, Corinthians, Thessalonians, Hebrews and Romans and count how many times the Old Testament is referred to. You see, you'll have a nice little long job and then come to his later epistles Ephesians, Philippians, Colossians, second, Timothy one and two. You see Timothy and Titus, well, you have a sheet of paper which will fill about 5 or 6 lines at all. Not because Paul doubts the Old Testament scriptures, but because he himself is giving you scripture instead from the risen ascended Christ. And only occasionally does he refer to the Old Testament in passing. Now that's a fantasy that you can verify yourself. Full of references to the Old Testament scriptures. Romans Particularly other parts. But this now he starts with a new revelation. He says, I received it by revelation. And it was something he did God and only now revealed since I became a prisoner. And then the last word in this passage. No man forbidding him. That's the word used when Peter said. We've been having this man with us. And he never preached to Cornelius.

[00:37:53] If you notice the story, he says the word which God said to the children of Israel. He never spoke to Cornelius. He let Cornelius hear the word that God spoke to the children of Israel and how long he would have gone on like that. God alone knows. But while he was going on, the Spirit of God fell upon Cornelius. And Peter had to stop. He said, Can any man forbid water? Now that they've been baptized already in the Holy Spirit, can any man forbid, would any man say it if he hadn't thought of forbidding? And then in his apology in the next chapter, he said, Who was I that I could withstand God? Well, he had no need to withstand God if he already baptized the Gentiles and the Jews in the one body. It doesn't make sense, you see. So that's the word forbidding. And in one Thessalonians chapter two, he says, the people of Israel are filled up. The measure and wrath is coming on them to the uttermost, forbidding us to preach to the Gentiles that they may be saved. And so you've got Acts 13, the men forbidding preventing the Apostle Paul speaking to the to the man named Paulus. And so blindness settled on the one man. And now in Acts 28, they're forbidding again. And blindness settles on a whole nation. And it's they're free nobody now poor Jews gone. He can't forbid if he wants to.

[00:39:14] Nobody's going to listen to it. As the last word in the ads. And that brings us up to the end of the edge of the Dispensational frontier. And we belong to the other side of it. So that although in that very chapter mark 16, with its signs and miracles and healings and poisons and snakes and so on, reached right to that end, they stop. The Jews require a sign, and when the Jew goes, the signs go. We have not. A day is coming when God will fulfill His covenant of marvels and there'll be signs on this earth again. But another thing to remember with regard to miracles and signs. Is that any three words that are used, signs and wonders and miracles are used in two Thessalonians two of the man of sin, the son of perdition with all deceivableness with signs and wonders and lying miracles. The sad thing is that the next outbreak of miracles is going to take many an untaught Christian by surprise. And you say all this must be of God and it will be from beneath. May the Lord keep us then, with our attention, our hearts, our minds, all we possess focused upon the fact that God has entrusted us with a written revelation. And our great concern is to let that book speak and never mind what other people may think or say, whatever we may think or say. Unless we speak according to this word like it says in Isaiah, there is no mourning for us. No light in us.