

## W399\_All\_Things\_Apostle\_.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number four of the series entitled The Form of Sound Words. We've already looked at this title and we discovered that it's exactly the same word that is used by Paul in the first epistle when he said he was a pattern. It's not a mere formalism. He was a pattern in his conversion and in his living. And the words that he was passing on to Timothy Timothy was to pass on to faithful men who shall be able to teach others also. And so he says, you must have a pattern. He doesn't tie us down, but he says, don't forget that if any man preaches any other gospel than that which I've passed on to you is in trouble. I'm not going to do the gospel. But he calls himself the prisoner of Jesus Christ, who had received a dispensation. We have to look into these terms as we go on. But this series of studies is to help those who are approaching the Bible and sometimes are not quite sure where to begin or where to end or how to get guidance. And we'll do our best with our own limitations consciously in view that end so we won't go over the ground again except to say that is our object to discover something of the sound words which the Apostle has given so that we may not make mistakes and be sort of ranging all over the book and wish we'd had some guidance.

[00:01:33] We looked at the second meeting at two words, beginning with the letter A, This is all artificial, I know, but it gives us a way to put it down. We have access, and although that's the end of the story, it's good to see the end. Sin divides between man and God, and the great work of Christ was to bring about salvation, redemption, reconciliation, acceptance and access. And one day it's going to be so real that God is going to say no more over all the things that divide and destroy. And then the word adoption can be easily misunderstood at the present day. It doesn't mean Dr. Barnardo's home. It means appointing by will someone to be your heir. And although we may not commend the new English version or read it in this chapel necessarily, I was very glad to see that instead of using the word adoption, which the man in the street or the teenager or wherever they have in view wouldn't understand, They've got status as son. Now the Greek word is why Ossetia? Why else is the word son? Kasia is the place, and it's a very good thing. It gives a person who is not a legitimate child of a father. I don't mean illegitimately. He was not necessarily the firstborn. It gives him that place by will. And we argue that out from the Epistle to the Galatians chapter three and four last time.

[00:02:56] Well, now we must come on. And the subject before us today is the other two that occupy this chart. Now, the first group all things. I don't think I'm going to take too long over it because it demands a certain amount of acquaintance with the original. On the surface, you couldn't tell when you're reading the authorized version or many other versions for that reason, whether it's pantile, which means all things, or whether it's tar panta, which means the all things because it's an un-english expression. We don't say the all things, but we can't dictate to God and tell him he slipped up because he chose these words long before English came into existence. It's perhaps a rough and ready way of saying like this that when it says the all things, it could be said. These things that I'm talking about, not universally. The trouble is that there are some people that say God says all and that's good enough for me. But you see, that's not the way we all want. Take, for instance, a very difficult passage and yet clear when once you see it. Romans 11. And so all Israel shall be saved. Well, you say, Well, I know what that means. Would I trust God to tell me that means every single individual Israelite that's ever lived all Israel. But I say, if you'd only remember that Romans Nine, ten and 11 is one section of Romans.

[00:04:23] And in Romans nine, it says they're not all Israel, which are of Israel. Neither are they the seed, because they happen to be descended from Abraham. You'd realize that all Israel has got to be corrected a bit. Now, that's only a sample, you see. We'll take another illustration in the acts of the apostles. Every nation under heaven turned up at Pentecost. What is, I believe the Bible. Well. Where's the lyrics? Oh, the Bible limits itself. Because in the same chapter it says Parthians and Medes and people from Mesopotamia and the districts that are mentioned are all within a radius of about 3 or 400 miles. Every nation under heaven may have a meaning that we can't quite understand yet. How do we know what it means under heaven, you see? So let's be careful. Don't read into the book more than God intends, but be sure to get out of it what He does mean. Let me give you an illustration from the Epistle to the Romans of the two ways in which we may look at this word, all things. Romans The eighth chapter, verse 28. Romans, the eighth chapter, verse 28. And we know that all things work together for good to them that love God. Now that is all things. Just that. No word in front of it. Just all things. And this means good and bad. Because if it meant only good things, well, we wouldn't need to be told that good things work together for our good.

[00:05:56] But this is the whole lot. All things universally doesn't matter where you are. And the Apostle gives you a little idea of the sweep that he has in mind of the things that may be against us that God can overrule. Look further into this same chapter. Verse 35. Who shall separate us from the love of Christ? He gives you a list of things that might. Shall tribulation or distress or persecution or famine or nakedness or peril or sword. And he adds to it as it is written. For thy sake, we are killed all the day long. We are counted as sheep for the slaughter. Nay, in all these things. In all these things now is reverting to what I've already said. We are more than conquerors through him that loved us. Now he gives another list of all things. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth. And then he looks out and says, If there should be any other creature that I know, don't think about. It's all included. He knows she'll be able to separate us from the love of God, which is in Christ Jesus, our Lord. So without reservation, we can say that we know that all things good, bad and indifferent, however they're intended, however they come, they can, under the hand of God, work together for our good.

[00:07:18] But then in the same chapter, he says. Verse 31, What shall we then say to these things? If God be for us, who could be against us? He that spared not his own son, but delivered him up for us all. How shall he not with him freely? Give us all things. Now when he freely give us bad things. Oh, no. This is the limited one. This is the all things to enter. I better stop for a moment. Pest is the word for all and then it becomes pen and neuter. So we have the word pantehnicon holding all things. And then we have tar, which is the plural neuter of the word. So it's the thee all things. As I say, it's not English way of speech, but that's what it is. Now it is. How shall he not with him freely? Give us thee all things those specified, All things that belong to redemption. So that you see with those few little words, I'm going to leave it with you. I don't want to pursue this too far. It's a little bit technical, but if you are engaged in studying for yourself or engage, particularly in teaching others, well, you'll have to have access to the original and be able to see whether it's just pantar in the universal use of the word or whether it's some distinctive thing which God has in mind. And strangely enough, you'll find that the very term is used of Christ himself.

[00:08:51] I've given one example Colossians chapter three, verse 11, which again is rather strange from our way of speech, but it's there in the book, Chapter three, verse 11, he says, You put on the new man where there is neither Greek nor Jew circumcision

nor Uncircumcision barbarian Scythian bond nor free. But Christ is all and in all. And here we have the be all and end all. So although we wouldn't speak of a person in our language as the all yet, we are glad to know that whatever that all means, so far as our blessings are concerned, are all in Christ. And never to be experienced outside of him. Now, you will be looking at this chart. Those of you who are not at this meeting and there are other packages there to give you a little lead in this direction. But I'm going to pass on now to that which is a bit more to our hand, and that is the meaning of this word, apostle. First of all, should we ask one another? Who is the chiefest of the Apostles? And of course, you won't fall into the trap. You say, I'm going to be a bit wary of this person. I remember somebody putting that to me because it was going to bait me a little bit. He said, Oh, I know who you say is the chiefest of the apostles. I said, Who? He said, Paul who? I said, No.

[00:10:27] Well, he said, You surprise me. I've always called you a poor light. When I said, don't do that anymore. But you said you surely don't say Peter is the cheapest of the apostles. I didn't say so. Well, he said, how? I said, Would you ever look at Hebrews Chapter three? Shall we do that, friends? Hebrews, Chapter three. There's a good many of God's people don't know that there's a chief apostle that's greater than either Paul, Peter or the whole 12. Hebrews three. Wherefore holy brethren partakers of the heavenly calling, consider the Apostle. And high priest of our profession. Christ Jesus. So do you remember that before you start about the merits of Peter or James or John or Paul, they all get any value they have in their apostleship from the one apostle that matters most. He said he that receiveth you receiveth me and he that receiveth me receiveth him that sent me. It all derives from the one great apostle Christ himself. And you see, there's a twofold movement here. The apostle is the saint. One coming down from the father. To the death of the cross. And then in resurrection, he goes back and completes a circle as the high priest and sits down at the right hand, the apostle and high priest. So there's the circle complete. So that's the first thing to remember. Christ comes first. He has the preeminence even among the apostles, they all represent him. Now, secondly, the word has come, of course, from the original into our English language.

[00:12:11] It's lifted straight over. An apostle is a Greek word. Apo is the word that means away from and Xeno is the verb I send. Now, if you want a little study that is profitable. Open your English Bible and go through the every chapter in John's gospel

and put a little mark against the word send or saint. You'd be surprised how many times it comes. Let me refresh your memory of the way in which it comes, even in John 17. That's a long way through the gospel. He says in verse eight, for I have given unto them the words which thou gavest me. And they have received them and have known surely that I came out from thee. And they have believed that thou didst send me. But that's not the only occasion. That's not the only reason. It says in verse 21 that they all may be one as thou father art in me and I in thee, that they also may be one in us. That the world may believe that thou hast sent me. Verse 23. I in them and thou in me that they may be made perfect in one, and that the world may know that thou hast sent me. You see, it's there. And it comes right through. Even when the man who was born blind was healed by our saviour. He was sent to wash in the pool of Siloam.

[00:13:33] And John didn't resist the temptation to put in brackets. Do you know what Siloam means? You say no. Well, he says, I'll tell you, it means sent puts it in. It's a very definite feature of John's gospel that he is the sent one. Now that's the word apostle stereo. I said it became a term used in the Greek language, mainly for an expedition set setting out with a navy to go on a sort of an embassy. And so the word becomes the idea of an ambassador, one who is sent from another with full power to represent him. And so the apostle Paul or the apostle Peter, they had a power which wasn't given to other men. There are no apostles today. No apostles today in the sense that that these are given in the scriptures. They had their work to do. Their work was a foundation ministry and it ceased. You say, Where do you get that from? Ephesians Chapter two. I'd like you to interrupt me. And you don't do it too many times. I do it, you see, for your benefit. Ephesians Chapter two and ask where it comes. Verse 19. Now therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets. The apostles and prophets are a foundation ministry and they ceased when you come to Second Timothy. It's the teacher and the evangelist that follows.

[00:15:07] Paul never appointed another apostle. The ones that followed him was the evangelist Timothy. And then Timothy was told to pass the ministry on to those who were able to teach others also. So a foundation ministry never to be repeated was the apostle and prophet. And then the continuing ministry until the end of time will be the evangelist and the teacher will see again. Everybody, it says in Ephesians in a moment. Now, with regard to the the word apostle, we've got in the way that it means to be sent

away from someone to represent him. And when you are representing God or when you're representing the apostle Christ himself, then all power is given. As he said, you wait till you are endued with power from on high. And they had power to raise the dead, to cleanse the lepers and power even to hand over to Satan. And you read in the acts of the apostles to devote a person to death. Even Peter did that. Well, that leads us to 1 or 2 points that need to be. Examined. Where should we turn to discover who are the 12 apostles and when were they appointed? Well, we find it in Matthew the 10th chapter, so let's be sure of this, shall we? Matthew The 10th chapter. I don't know whether anybody here could give the names of the 12 apostles straight off without making a mistake. But that doesn't matter so much as long as you know where to find them.

[00:16:38] Matthew The 10th chapter and the first verse. And when he had called unto him his 12 disciples, he gave them power against unclean spirits to cast them out and to heal all manner of sickness and all manner of disease. Now, the name of the 12 Apostles is the title changes. They were disciples, followers, learners, and then they become appointed in this new order of ministry. Now the names of the 12 apostles are these. So I think we'll make sure of them for once. The first Simon, who is called Peter and Andrew, his brother. James, the son of Zebedee and John, his brother Philip. And Bartholomew. Thomas and Matthew the publican. James, the son of Alphaeus and Lebbaeus, whose surname was Thaddaeus. Simon The Canaanite. Now that can be misunderstood. Now, Canaanite could never be an apostle in the sense of the word, the Canaanite in the days of Joshua or judges. But he was the man who was a zealot for Israel. The land of Canaan for Israel was his object. He was the Canaanite. He was going to turn out everybody and rise a rebellion against Rome and let the land of Palestine belong to Israel. So he's called in another gospel. Simon The zealot. And then Judas Iscariot, who also betrayed him. These 12, including Judas, were sent out on their ministry, and their ministry was limited. Verse six. Oh, verse five.

[00:18:16] Go not into the way of the Gentiles and into any city of the Samaritans. Enter ye not. But go rather to the lost sheep of the house of Israel. That's a limited ministry and that covers the gospel, according to Matthew. There is no extension of the Gospel of the Kingdom in the Gospel of Matthew until after the Lord has risen. And then He says, This gospel of the kingdom shall be preached in all the world for a witness, and then the end shall come. You understand that the Apostle Paul is not named here? Or would you say Judas dropped out and Paul took his place? Should we turn to the first

chapter of the acts and test that for a bit? The first chapter of the Acts of the Apostles. The Acts of the Apostles starts really at verse 15, because the preceding 14 verses are an overlap of the last chapter of Luke's gospel. And Luke wrote both the gospel and the acts. So he overlaps and says, Now the former treatise, I told you these things. Well, now this is where we go on with the story. In those days, Peter stood up in the midst of the disciples and said the number of names together were about 120. You got a difficult verse here unless you watch because it will make it sound to your hearer that Peter stood up and told them that the number were 120. Let's put in brackets.

[00:19:47] Now, he goes on to say he stood up and said, Men and brethren, But why does it break the story and put in brackets? The number of names were 120, 120, if you write it down, is 12 with an aught on the end and he's going to speak about the 12, he's going to add to the 12 and they're going to be 12 nations represented who came up to Pentecost. It's all there, all over this Part 12. Now, why were they concerned about this number? Well, our savior said in the regeneration, when the son of man cometh. You which have followed me, you shall sit upon 12 thrones judging the 12 tribes of Israel. Well, there's only 11 of them. Oh, would you say they've got to wait for Paul? Well, Paul says he was 18 of the 12, and afterwards he was seen in me. Born out of due time. Paul didn't know that. He see. Perhaps you ought to have asked our opinion about it. I don't know. But unfortunately, we weren't there to tell you, were we? So shall we have a look at this a bit more carefully? In those days, Peter stood up and said, Men and brethren. This scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David Spake before concerning Judas, which was guide to them that took Jesus. He's evidently basing it upon Scripture. He said it must be fulfilled. The scripture says so.

[00:21:07] But how do you know that, Peter? What he said, Don't you remember in the first verses of this Acts of the Apostles, it says in verse three, to whom he showed himself alive after his passion by many infallible proofs being seen of them 40 days. And speaking of the things pertaining to the Kingdom of God, and Luke tells you that he began at Moses and the Psalms and the prophets, and he opened up to them the scriptures concerning himself. Well, he said, We heard all that, and what are we going to do about it? He's got it based on the Word of God, you see. Well, now. He said, something's got to be done. It's written verse 20. It's written in the book of the Psalms. Let his habitation be desolate. Let no man dwell therein. And his bishopric let another take. Wherefore are these men now? You see, so many have said now they exhibit a

prejudice. They bring two men only before the Lord and live it God. But it didn't. There already limited by the word of the Lord. Let's see what they first of all say. Wherefore are these men which have comforted with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John until that same day in which he was taken up. Must one be ordained to be a witness with us of his resurrection? They are the towns.

[00:22:26] And if you'll turn back for a moment to John's gospel, you'll see there are only echoing what Christ told them, and that, he said, will bring to their remembrance when the time came. John 15, verse 26. But when the comforter is come. Whom I will send unto you from the Father. Even the spirit of truth which proceedeth from the Father. He shall testify of me. And ye also shall bear witness. Why? Oh, because you're clever or because you're favourites. Oh, no. Because ye have been with me from the beginning. Eyewitnesses. Witnesses, friends. Not that they heard somebody else say something about it. Eyewitnesses. Well, now, evidently, there were only two. There were only two that could say I was there at the time of John the Baptist, and I've continued right through. His name is not mentioned in the Gospels any more than the name of the 70 are mentioned in the Gospels that he was there known by the Lord. Now, there are two of them. We don't know which to choose. But the lot fell upon Matthias and he was numbered with the 11. But then they say, Oh no, that was certainly that's only prejudice on their part. But look, friend, are you willing for this? The moment those 12 were made up, the day of Pentecost came and the Spirit of God descended upon the 12 men, 12 tongues of fire. You mean to tell me the spirit of truth endorsed a prejudice that's compromising the spirit of truth in the sense that we cannot tolerate? Paul had another ministry altogether, as we see presently.

[00:24:04] Entirely different. Now the numbers made up to 12 and they can go on with their witness. And so we've got. They put the tube in. They prayed and he was numbered with the 11. There is a possible need to put a brackets in verse 25, if you'd like to look. I'll do it without the brackets first. That he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And the usual interpretation is that Judas fell from that position, that he might go to his own place. You know, where his own place is. Well, that isn't what it's teaching. Put those words in brackets, the same as the words are in brackets. In verse 15, the number of names together were 120. So we read it again that he might take part of this



ministry and apostleship that he might go to his own place and he was numbered with the 11. And incidentally, from that, Judas by transgression fell each to his own place is Matthias is being appointed to his own place. That's their object. Well, now we must look at the other aspect of the of the word apostle, and that is to consider. The apostle Paul because he so intimately belongs to US Gentiles. Will you notice the Romans, Chapter 11? Thus 13.

[00:25:35] Be speaking about the fall of the people of Israel and the riches of the Gentiles as a result. Verse 13, for I speak to you Gentiles. Inasmuch as I am the apostle of the Gentiles, I magnify mine office. If he magnified himself, it would have been wrong, but he had to magnify his office. So that was given him by God. And so you will find there is an alternation in Paul. He says unto me. And then he says, less than the least of all saints. I don't want to magnify myself, but you can't get this truth apart from me, he says, for the Lord revealed it to me that I should make all the Gentiles. See, when you see that in Ephesians Chapter three. Ephesians Chapter three. For this cause I. Paul, the prisoner of Jesus Christ for you, Gentiles. If you have heard of the dispensation of the grace of God which is given me to you, Lord, how that by revelation He made known unto me the mystery, as I wrote before in a few words, whereby when you read, you may understand my knowledge of the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit that the Gentiles should be fellow heirs of the same body partakers of his promise in Christ by the Gospel whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of His power unto me.

[00:27:06] Also, I don't like him saying me unto me, who am less than the least of all saints. Is this grace, given that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of this mystery? You see, it was given to him. Peter never knew a word about it. And in his last epistle, he says, As our beloved brother Paul has written in his in his epistles, many things hard to be understood. Peter said that didn't belong to his ministry. So will you go back for a moment to the epistle, to the Galatians? We read the first chapter of Galatians, and those of you who are listening to this tape, I would advise you before you finish this study that you read the first chapter of Galatians right through. We can't do it again for your benefit just now. But if you will notice, he continues this question of the apostleship

into Chapter two. Let me draw your attention to the structure of Galatians one. You do know that underneath the surface of the scriptures, there is a pattern. We want to be very careful not to be fanciful and get all sorts of little headings, but I'm going to ask you to notice actual words that are used by the Spirit of God, and you can't turn a blind eye to those.

[00:28:19] Will you look at verse one? I'll put a stress on the words. And they are identically true in the in the original. Paul an apostle not of men, neither by man. Backed by Jesus Christ and God, the Father who raised him from the dead. Notice the words Not neither, But now an apostle is no use to us if he hasn't got a message. We don't want a person standing dumb or put on a pedestal. So he says, verse 11, I certify you, brethren, that the gospel which was preached to me is not neither. But is it my apostleship was not a mean. My gospel is not a man. Neither received it per man, but I was taught it by revelation that independent of the 12. He never asked Peter, James and John what what gospel to preach. You will find that they had to recognize him presently. Then. He says when it pleased God to separate me and call me though he comes not neither. And but again, verse 16, to reveal his son in me that I might preach him among the heathen. Immediately I conferred not neither, but. Now, I don't know how you feel about it. That's got me. I can't avoid it. That's there by the spirit of God. So we have Paul's independent apostleship and independently received gospel and an independent commission. He never had hands laid upon him.

[00:29:55] So writing to the Corinthians, he says some bring letters of commendation to you and commendation from you. But who's going to give me a letter of commendation? He said, Nobody. That's his glory. I'm not very episodic. I know, but I'm in the same fix myself. I've got no ordination, no commendation, no letters at all. It's between me and the Lord. And because the King James version had to watch their step with regard to something to do with ecclesiastical things, when it says the House of Stephanus have addicted themselves to the ministry, they didn't like to say they've ordained themselves. Which identical word? Identical word. It was their responsibility to the Lord and nobody else. That's where Paul comes in. That's where you and I come in. So now we've got the emphasis now in the chapter two. In chapter two, he picks up this again because it's so important. Would you look now? Can you see friends when reading or would you like the light? Is it all right? Because I don't like to ever dim religious light and feel folks are not being able to read their book. Thank you. Now, do note this, this, and I'm going to

jump about in this chapter, and I hope you'll just give me a chance to show you its construction. Then 14 years after I went up again to Jerusalem with Barnabas and took Titus with me also, and went up by Revelation and communicated unto them that gospel which I preach among the Gentiles.

[00:31:29] Now. Why should he go up to Jerusalem to tell them what gospel he preached among the Gentiles? Have he preached exactly the same thing. What we'll see in a minute. But privately to them that were of reputation, lest by any means I should run or had run in vain. Now, then, further down the story, verse 11. But when Peter was come to Antioch. See? Paul goes to Jerusalem. Peter comes to Antioch. I withstood into the face because he was to be blamed. Oh, she. Puts Peter in rather a bad light, doesn't it? For before that, certain came from James. He did it with the Gentiles. But when they were come, he withdrew and separated himself, fearing them, which were of the circumcision. Now, part of us in verse one, stood firm with the Apostle Paul. Notice it again with Barnabas. But Barnabas in verse 12 goes over with Peter. And the other Jews dissembled likewise with him, insomuch that Barnabas also, as you could put it, even Barnabas was carried away with their dissimulation or hypocrisy. Isn't that dreadful? I would say to everyone who's listening to me, Don't let your faith rest in the opinions of any man. Don't make these tape recordings a substitute for your own personal responsibility. When Barnabas stood with Paul, he stood firm, and when he stood with Peter, he went over. That's a warning for us all. Well, now we're back again.

[00:33:05] Verse three. But neither Titus, who was with me being a Greek, was compelled to be circumcised. That was the gist of every point, he said. He came back. He came out as he went. You're trying to make this an imposition upon the Gentile church. But look, Titus went right up into the very center of it and came out again. Now look at the word compelled again in verse 14. But when I saw that they walked not uprightly according to the truth of the gospel. I said unto Peter before them all, if they are being a Jew, live this after the manner of the Gentiles and not as do the Jews. Why compel it? You see it? Why compel ist thou? The Gentiles delivers to the Jews? And then I hope. You hope you've spotted the next one. It says in verse five. To whom we gave place by subjection. No, not for an hour. That the truth of the gospel, truth of the gospel might continue with you. Now, look, verse 14. When I saw that they walked not uprightly according to the truth of the gospel. Do you mean to tell me that's there by accident or design? It's working out. He is the two apostles. Look at the difference

between them. And then notice what he says. Verse six. But of these who seem to be somewhat. Who are you talking about, Paul? He says, I'm actually talking about Peter, James and John.

[00:34:22] But that's a discourteous. He says, Yes, I give them full credit, but if there's any standing between me and the gospel that's given to me, they're all somebodies and someone's. We don't want to take a lesson for this and be rude to people. But this man says no. Chuckling Do I now persuade men or do I stand before God? So he said, of those who seem to be somewhat whatsoever, they were it maketh no matter that he got accepted, no man's person. For they you seem to be somewhat in conference and did nothing to me. But contrariwise, when they saw that the gospel of the Uncircumcision was committed unto me as the gospel of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision. The same was mighty in me toward the Gentiles. And when James Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision. There is a definite statement in scripture that the the leaders at Jerusalem recognized that Paul had an individual apostleship and a message to give to the Gentiles which they had to accept. He wasn't in conflict with them. It was a different calling. When our time is running out and I must come to that which belongs particularly to our present period, I'll give you a reference in Ephesians chapter four.

[00:35:48] We've already turned to Matthew ten and found that when our Savior was walking the earth here in the flesh, he appointed the Apostles. Now we're going to read in chapter four, verse nine. Now this. He ascended what is it? But that he also descended first into the lower parts of the earth. He he that descended is the same also that ascended up far above all heavens that he might fill all things. And I think you'll find that's one of the references with a V in front of it. And he gave some apostles who the Ascended Christ. Now, if he was the ascended Christ who gave these apostles, they couldn't be the apostles that he appointed when he was here upon Earth. Here's a new order of apostles. The Ascended Christ now is making apostles and some prophets. And as we already found in Chapter two, the apostles and prophets were a foundation ministry. Now, he says, some evangelists, some pastors and teachers. And it was for a special work. The word perfect in here means to knit together a broken limb. Restore such an one. It's a medical term because there's been a rupture at the end of the axe.

When the when Paul had his all day conference with the elders of Jerusalem at Rome, rather, elders of the Jews, and they still persisted in rejecting Christ, he said, the salvation of God is sent to the Gentiles and they will hear it.

[00:37:12] And here we live in a parenthesis. Israel gone, blinded coming back again. Time of our calling is running out. But we are living in a parenthesis which had nothing to do with what Moses said. All the prophets said should come, but it was a mystery. God, Paul says, hidden in God revealed. Now, for the first time, he says, I'm the apostle of that. You could get it for no one else. So he says. For the knitting together of the saints, the readjusting them for the work of the ministry for the building up or the edifying of the body of Christ. Well, there's more in that, of course, than we can cover altogether. But I hope I've touched upon the salient features that here we have an order of apostleship which belongs to us because we happen to be Gentiles. And as the prisoner of Jesus Christ, another title, he received the revelation of a mystery which has nothing to do with promises made to Abraham, Isaac and Jacob. They belong to his descendants and they will be literally fulfilled. We believe that all the promises of God will be fulfilled, every one of them. But I'm told in Ephesians that I was an alien from the Commonwealth of Israel and a stranger from the covenants of promise having no hope and without God in the world. And I come in without any covenants, without any promises, just as I am without one plea.

[00:38:33] That he shed his blood for me and sent this man as a messenger to the poor. Outside Gentile. And then to read of all spiritual blessings in heavenly places where Christ sits on the right hand of God. It's so unbelievable if God hadn't promised it. So we're not losing anything, friends. We're only gaining them by recognizing that the apostle whom Christ said to us is not Peter nor James, nor John, but Paul, who was originally called Saul and who comes into the story in the Acts of the Apostles as the chosen vessel to bear the name of Christ to us for outsiders of the Gentiles. I don't mind you calling me Paulette, because it doesn't make a scrap of difference because I'll be rude enough to call you a matthew White or something, you see? Well, then you've got to you've got to find out what I mean by that. It doesn't matter. We're not worshipping, man, Paul, he said. Was Paul crucified for you? Were you baptized in the name of Paul? Of course not. But we nevertheless honor the fact that Christ himself had the right whom he was going to appoint. And he did. And shall we put up with any remarks that people may pass? That's very small in comparison with the glory that comes through.

Putting our trust, full trust in what God has said. Well, our time is up and we cannot extend it. And so we commend this witness once more to the Lord and to those of you who have been sharing it with us.