

W419_Gentiles.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book. Under the covering paper, in the form of sound words. And his number 24 of the series. And the subject is the question of the word gentile and its place in Scripture and in the scheme of things. If you will turn with me to Genesis chapter ten. You will see there. A list of the nations of the earth, their distribution in their lands just before the time of the call of Abraham. This is Genesis chapter ten. Now, these are the generations of the sons of Noah, Shem, Ham and Japheth. You notice the order in which they come? Shem is the first. Then ham and japheth. But Chen wasn't the eldest. You can find that by reading the rest of the chapter and on into the next part. But Chen was put first because through him was coming the Messiah and through him the Semitic people. Through him was coming. Abraham, Isaac, Jacob, David and all those. But it goes on now to put Jafeth in his right place. He was first the sons of Jafeth. Well, I'm not going to read all these names, but they're exceedingly valuable. This is the only list of the names of nations as they were in that period that in existence. It's a surprising thing to think the way that people fall over one another. And newspapers print articles. If this were to be discovered today for the first time, Genesis ten.

[00:01:50] You'll be fine. Nations of the Earth offering hundreds of thousands of pounds to get the manuscript because it would settle half or more of the problems that they have with regard to the origin of nations. But it as much as it is in the Bible already, and they've known about it since their childhood. They say it's not true. Nobody bothers. We ought a backhanded lot, aren't we? So it is here. Here's the Sons of Japheth. And then it says in verse five, by These were the Isles of the Gentiles divided in their lands. Every one after his tongue, after their families in their nations. Then you will see when it sums it up again. We get the Sons of Ham that give you right down to Canaan and so on. And once again, they are summed up in verse 20. These are the Sons of Ham, after their families, after their tongues in their countries and in their nations. And then Shem. Then summing up at the conclusion, verse 32, These are the families of the Sons of Noah after their generations in their nations. And by these were the nations divided in the earth after the flood. So specific. Now, the one thing that you might notice in this chapter is that the word nations occurs or I forget how many times you can count them if you wish, but for on one occasion only in this chapter it uses the word gentile. I read it just now.

[00:03:22] The word gentile. Now the word gentile is translating exactly the same word as a word nation. Now, of course, we can't get into the mind of the translators of the authorized version. Now there's nobody to tell us. But I have a feeling in more than one case, they departed from the normal rule in some things. Just to give you a hint, if we will take it. Because don't you see, until there was a people of Israel, until there were Jews, there were no Gentiles. So nobody would want to call them Gentiles because the word Gentiles is some nation which is not a Jew. And as there were no Jews in existence, they simply slipped in here. The thought. Don't forget that the word gentile means the nations. And although I wouldn't like to say that it's an absolutely unbreakable, unbreakable rule, I have looked at any amount of passages, and the general rule is that when you read the word in the singular, it refers to the nation, Israel. And when you read it in the plural, it refers to the Gentiles. The Jew is the nation. The Gentiles are the nations. But of course, when once the people of Israel come on the scene and. They are to be spoken about. It's very useful. Then, instead of saying the nation and the nations to say the people of Israel and the Gentiles and you know exactly where you are. Well, you may say to me why labor that it's so much on the surface.

[00:05:04] I know, but I've received papers and serious studies to go to prove that the Gentiles in many passages refer to the ten tribes of Israel. Well, you see, if the Gentiles refer to those who were the people of Israel, even though they are scattered among the nations of the earth, we are in a pickle, aren't we? And we'll have to hope for the best. I think you will discover, too, if you care to do this and I've done this myself, take every reference to the word people and where you have the people. It's Israel. And when you have peoples in the plural, it's the Gentiles. Well, that looks as though we've got a guidance. It's the nation and the nations, it's the people and the we can't say peoples always, but the people in the plural. Will you look at Deuteronomy 32? Verse eight. To see some idea of the relation of the One nation and the nation of Israel. 32, verse eight. Dear. It says in verse eight, when the most high divided the nations their inheritance. Now, that refers back to Genesis ten when it says it divided them and gave them their lands. Deuteronomy 32 eight. When the most high divided the nations their inheritance, when he separated the sons of Adam, that's what they were. He set the bounds of the people according to the number of the children of Israel. So the children of Israel were the center and the nations of the earth were grouped round them and given their frontiers and their disposition.

[00:06:55] And many a war and trouble has arisen out of transgressing the original frontier that God gave. You find that mentioned in the acts of the Apostles when he made of one blood all nations to dwell upon the earth and gave them the bounds of their habitation. It wasn't really arbitrary. They had definite frontiers and then they transgressed them. And we get all the mud we're in today. Well, that's another story. In the 12th chapter of Genesis. Just to go back, you find the origin of the nation in relation to the nations where Abraham is called out of out of the chaldees. And we read. In Genesis 12. Now, the Lord had said unto Abraham, Get thee out of thy country and from thy kindred and from thy father's house. You see, what we've got to remember is a thing that startled, I think, some of the Jewish people who read Paul's epistle to the Romans. He said, in effect, Abraham was not a Jew. Don't forget. Oh, Abraham, our father. No, he was a Gentile. He was a Gentile. He came out of her the Chaldees. And the people of Israel and an artificial nature out of that. One man who was a Chaldean God made the one peculiar nation, Israel, through Isaac. So it is here and I will make of thee a great nation. So he is a nation that had been made.

[00:08:31] I will make of thee a great nation and I will bless thee and make thy name great. And thou shall be a blessing. And I will bless them that bless thee. And I will curse him that make it lighter thee. Do you notice that our version says, and I will curse him that curseth thee? Oh no, I will curse him that make it light of thee. As a change of word. And in thee shall all families of the earth be blessed. So the Gentiles are some of the families of the earth. And this is the one distinct family. You will remember that Balaam, who was a prophet, although he was very much misguided and misled, he looked upon the children of Israel. He said, The people of Israel shall dwell alone. They shall not be numbered among the rest of the world. They are separated people. And so now we've got the idea. At least I trust we have that in the parlance of the Scripture, a Gentile is one of the nations as distinct from the nation Israel. The word for nation, and the word for gentile is the Hebrew word goy. And if it's in the plural, it's goyim. And you can quite see that the people of Israel are not always happy about using it because on the surface, it looks as though you're saying the gentile of Israel sometimes, well, that's impossible. So they very often have dropped it.

[00:10:00] But to this day, with Israel in the land of Palestine, again, you remember that they are careful to write Israeli. We may not realize quite why they do it, but the I on the

end of Israeli is assuming they've got the word goy in the front goy the nation of the I means the possessive case the nation of Israel. So we have the nation goy and the nation's goyim or keeping to the scriptures. We have the Jew and the Gentile. So after all that, we come back to the fact that we know it so well. But I thought I ought to elaborate it a bit for the sake of those who may be puzzled by some of these things that have been said, that the Gentile in the New Testament refers many times to the scattered people of Israel. Well, now let's look at 1 or 2 passages where the Gentile is blessed of the Jew. Only to remind yourself, let's take to our jotted down Isaiah 49 six. Isaiah 49 six. It says in verse five, and now saith the Lord that formed thee from the womb to be his servant, to bring Jacob again to him. Though Israel be not gathered, though they be not gathered yet. Shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel.

[00:11:46] I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the end of the earth. You see, there's a distinction there, isn't there, between the tribes of Jacob and the nations that are to the very ends of the earth. And one other passage while we've got Isaiah Open, chapter 60, verse three. Oh, perhaps you will read the first three verses. Arise. Shine for thy light is come and the glory of the Lord is risen upon thee. Oh, who's this talking about? Verse 20. In the preceding chapter. And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob saith the Lord. Nobody in his senses would say Jacob means any other but the people of Israel. So arise, shine for thy light is come. And the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth and gross darkness the people. But the Lord shall arise upon thee. And his glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. So the Gentile, you see, is not forgotten. When God chose Abraham and focused all his attention upon the one people Israel. It wasn't that he was forgetting the rest of the world. He was preparing a priestly nation through whom should come the Messiah, and eventually the gospel that goes to the very ends of the Earth.

[00:13:24] His ways are not our ways, but he knows what he's doing and why. And you remember in the passage we read in Acts 13, the movement in the Acts of the Apostles had reached a point when the Jew was so opposing the preaching of the gospel that it was enacted in the case of Sergius Paulus. A Gentile and a Jew who sought to turn

away the deputy from the faith and prevented the preaching to him. And Paul, for the first time, is called Paul in the Scriptures to link him with the Gentile, who was the ruler, and Saul, who also is called Paul. He is caused by miraculous act blindness to settle upon that Jew for a season. And in Acts 13 it was exhibiting in tight what was going to take place in Acts 28. In Acts 13, it was one Gentile named Paul and one Jew who was smitten with blindness and Paul associated with it. But in Acts 28, it was the nation, not one that was smitten with blindness and the salvation of God sent to the Gentiles. Not merely one man and his house and retinue. So you see, that was. And then it was beware, lest that come upon you, which was spoken of the prophets, and it came upon them. So at the moment the tables are turned instead of it being a Jew first and also to the Greek as it was in Romans.

[00:14:54] The people of Israel as a nation are blinded, and the Gentile, who had no covenants of promises, are in the center of things at the moment. Then the day is coming when that people shall look upon him whom they pierced. They will give him a recognition that they withheld so long. And a nation shall be born in a day. And thou say unto him that loved us and washed us from our sins in his own blood and made us a kingdom of priests unto God. That's their destiny. And then the earth shall blossom as a rose. And at long last, the words that are so often quoted at this time of year will be possible or fulfillment, peace on earth and goodwill among men. We can say it piously and wish it now, but the Scripture tells you when it will come and it is associated with a person, the Prince of Peace. And without the Prince of Peace, there can be no peace on this earth. Well, now let's look again a bit closer to this in the gospel, according to Matthew. Just again, to see this distinction between the Jew and the Gentile, I know I'm turning you to passages that you know already. Chapter ten. But we're wanting everybody listening to this to get the benefit. Chapter ten. The Lord is speaking to the 12 that He has chosen. Verse five, These 12 Jesus sent forth and and commanded them saying, Go not into the way of the Gentiles and into any city of the Samaritans.

[00:16:26] Enter not but go rather to the lost sheep of the house of Israel. You see a definite distinction. Israel. Samaritans. Gentiles. And then in chapter 20 of this same gospel, verse nine. Chapter 20, verse nine. Uh. No. Okay. I think I'll have to let the man slide. I've got to slip here. Um, I got it associated. This passage I had in mind with the Acts of the Apostles Chapter 427 that may give it to us if we'll get the parallel passage. Acts 427. Yes. It says in verse 26, The kings of the earth stood up and the rulers were

gathered together against the Lord and against His Christ for of a truth against thy holy child Jesus, whom thou hast anointed both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together. There is a distinction again. You see Herod, Pontius Pilate, two rulers, Gentiles, one set people of Israel, the other. And then again in Luke's Gospel 21, Chapter 21, verse 24. This 21 is parallel to the prophecy of Matthew 24, the Second Coming of Christ. But it is written a little bit more from the Gentile standpoint, like Luke's Gospel always is. Luke is the only gospel that refers to Adam. Although, of course, Matthew knew that Abraham wasn't the first man on the earth. It's good enough for Matthew's purpose if he shows the descent of Christ from Abraham.

[00:18:35] But it was not good enough for Luke's purpose. He goes back to Abraham, but he goes on and goes back to Adam. So we have a reference to the Gentile in connection with the Second Coming, which we don't get in. Matthew 24. Luke 21. It says. Verse 24, These be the days of vengeance. Verse 22. And they shall fall by the edge of the sword and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. So the Gentiles at this time unto the second Coming of Christ are having dominion over the people of Israel and treading down Jerusalem. And it's rather remarkable thing, isn't it, that although the people of Israel are back in their land and have claimed nationality, have their own coinage, have their own army, have their own universities, have their own language, they have not yet got rule over their capital city. It's still divided into two with centuries armies looking at each other over rusty old barbed wire. And until that lifted this, people are not a sovereign people and they may have to go through a dreadful ordeal before that takes place. But for the moment, we are concerned with the fact that God means what He says. When he says Gentiles. He means us to differentiate between the people we call Israel or the Jews. And then we'll look at the epistle to the Romans chapter one.

[00:20:17] The epistle to the Romans. Aware, Of course. We are now starting with Paul's witness. Romans The first chapter. He says that he was separated unto the gospel of God. And in verse five, by whom we have received grace and apostleship for obedience to the faith among all nations. Among all nations. And in verse 13. Now, I would not have you ignorant brethren. That often times I purposed to come unto you. And that was I was led hitherto that I might have some fruit among you also, even as

among other gentiles. You see, they must be in other nations. It's not possible to read that as any other meaning. And then you'll look at Chapter 11, where he speaks about his apostleship once again and its distinction between the Jew and the Gentile. Romans 11, verse 11. I say, then have they? That's the people of Israel stumbled that they should fall. God forbid, but rather through their fall, salvation is come unto the Gentiles. For to provoke them to jealousy. Now, if the fall of them be the riches of the world and the diminishing of them, the riches of the Gentiles, how much more their fullness. For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office. And then ultimately, verse 25, blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved.

[00:22:03] Well, I. One of those days flogging a dead horse, I think. If that doesn't. If those passages don't convince you that God means what he says when he says Israel is the nation and the Gentiles are the nations surrounding them, well then I haven't got any further proof or ability, but I think now we'll just go on. We'll look. At the way in which the apostle has used this word gentile in that epistle that belongs so much to our calling, the epistle to the Ephesians. And this, you will see, is set out upon the bottom of this chart that we have in front of you. The reason why it's side there about that is because it was just a small portion and it would have been down here somewhere. Not very easy to see. The word ethnos. Gives us our word ethnology the science of the nations. And we find alternating in the epistle to the Galatians. We find the same word translated Gentile and heathen. Paul says that when it pleased God who chose me from my mother's womb and call me by his grace that I might preach him among the heathen. Well, as you and me, we are the heathen of Scripture. The heathen means it the nations. Then, of course, it came to mean what the nations have become like. And they had no knowledge of God. No word of God. They lapsed into idolatry. And it says in Romans one wherefore God gave them up and that's their position until the moment came for a message to be sent to the Gentiles.

[00:23:42] Well, now, in the early part of Paul's ministry, he was ministering to the Gentiles, the gospel that was preached before unto Abraham. He says so. But in Ephesians and Colossians is ministering to the Gentiles with a gospel that distinctly says it was hidden from the ages and the generations and hid in God until it pleased him to reveal it. Well, if that doesn't convince you, no argument that I give Ken. They are plain words. They don't need any translation. They simply tell you it's something new

that had been hid in God and purposely hidden away until Paul became the prisoner of Jesus Christ for US Gentiles and received it. So we're going to look at this Ephesians and we'll see the use of the word gentile there in this epistle. The first occurrence comes in chapter two. Verse 11. He says to you and to me reading this, don't forget.

Remember that ye being in the time past Gentiles. In the flesh who are called uncircumcision by that, which is called the circumcision in the flesh, made by hands that at that time ye were without Christ. Now, this doesn't only mean you are never believed him and had no gospel preached to you. It's just in direct opposition to what was true of the people of Israel. Because when he's writing to the people of Israel in Romans the ninth chapter, he says to them, pertain the adoption and the glory and the giving of the law and the service and the covenants whose are the fathers.

[00:25:23] And as concerning the flesh, Christ came. That was the that was the sole privilege of Israel through other no other nation on the earth had had been promised that a messiah was coming of Christ. So these Gentiles here they were that time you were without Christ, you had no knowledge of him, didn't mean any word, didn't mean anything to you. If you'd have said to any of the educated Greeks or Romans before the advent of the Son of God, do you believe in the Messiah, Sire? That means some lotion you put on your head, doesn't it? See, the word ointment gives you the word anointed and the word ointment and anointed means the Messiah. They wouldn't have known what it meant, but this was a pointing. I'm not playing with words that are two words for anointing. One is to anoint with oil and others to appoint to show what it means. About appointed him as the prophet and the priest and the king. But he came from Israel. These people were ignorant of it. You were aliens from the Commonwealth. And that word is the word citizenship. You were aliens from the citizenship of Israel and strangers from the covenants of promise. God made covenant promises to Abraham, Isaac, Jacob, David, Solomon and others, but never made covenants and promises to these poor outside Gentiles.

[00:26:43] And it says having no hope. So if you have no Christ, you have no hope and without God in the world. Well, that was the position of those to whom this marvelous teaching of Ephesians was coming. To that people, to people who were outsiders in a most awful sense. With no covenant relationship with God at all. And He brings you and me right into this glory. When I first saw this in the early days. I had to make a decision. Right opportunities of preaching at different places. And of course, it caused a great

deal of difficulty. But I said, look, I cannot stand up in this pulpit and preach this mystery among the Gentiles to whom no covenants had ever been made. And then for peace and quietness, sit down and observe the Lord's Supper, which is a memorial of the New Covenant which God made with the House of Israel and the House of Judah. And to this day, I've had to take that stand. I have no covenant to remember. God never made any covenant with my father's. And if he had, I don't know who my fathers are. So I'm just as bad off as ever. But he's rounded or they were the covenant people. They had the fathers, they had the adoption, they had all this. But I had not. I had not. I was an alien. Well, that's my position so far as the Commonwealth is concerned.

[00:28:09] By nature, you notice I've put by nature it doesn't say that only the sinful ones among the Gentiles were this, the whole lot of them, if they were very best people who could think of and some of these Gentiles were in a measure according to their light, they were good people. They were all outrageous, wicked ones. But none of them knew God. And of course, they couldn't reach any standard that would be pleasing to him. But by nature, the sheer fact of being born a gentile put you out. You can't be responsible, can you, for having been born a Briton. You can't be responsible for that. But he puts you out of court with regard to some things that belong to other nations. So here they were. So they were aliens. Now, will you turn to the bottom passage, Ephesians 4:17, and show you where the apostle is moving? He says in verse 17, this, I say therefore and testify in the Lord that ye henceforth walk not as other gentiles walk. Now he's telling he can say to these people as other gentiles, because they were gentiles. But you couldn't say to a Israelite, don't walk as other gentiles because that wouldn't be grammatical and sensible. So he says, don't walk as other gentiles walk in the vanity of their mind. And this is in contrast with the lowliness of mind in verse two. You positively walk with all lowliness of mind, but negatively don't walk in the vanity of your mind having the understanding darkened.

[00:29:43] Being alienated from the life of God through the ignorance that is in them because of the blindness of their heart. Who, being past feeding, have given themselves over to analyze deviousness, to work, all uncleanness with greediness. So you see, there's an alienation by practice. Alienated from the citizenship by nature and alienated from the life of God by their wicked practices. That's you and me. We were among that number. We were the nations that could be said to be so far off of hope and possibility of even believing the truth. There they were, darkened in their ignorance and

alienated by wicked works. So when we come back to chapter two, we find. Two little words. Chapter two, verse 13. But now. Back now. And if you look at chapter two, verse four, you'll see a similar. But God. When it's dealing with our sin. It says in time past you walked according to the course of this world. But God, who is rich in mercy and goes on by grace, you saved. Then he comes back and says, And dispensation. Ali, you were as you were described in this verse 12, you were far off. But now. In Christ Jesus Ye, who sometimes were far off, are made di by the blood of Christ. Well, now we haven't got all the time there is. So we'll look at chapter three, verse one. He is the title that Paul takes to himself under the guidance of the Spirit of God for the first time in Scripture.

[00:31:34] I don't mean to say he hadn't been in prison before because we were reading this morning that he was in prisons oft. Oh, yes. He knew what prisons were like long before this, but this was an imprisonment that stands out from all the rest. The imprisonment at Rome. For this cause I. And you notice in verse 14, he says it for this cause I. He was going to say something for this. Cause I. And then he stopped. Because he was going to say something. It would have to have an explanation for this cause I the appalled the prisoner of Jesus Christ for you Gentiles, or I hope you've heard of the dispensation that's been given to me, he says. And then he goes on telling you all about this mystery that's entrusted to him, to him who less than the least of all saints, as it given that he should make people see it. And when he got right through with that, he comes back again. He says, Well, I was going to say for this, cause I bow my knees unto the father. So aren't we glad that he had a parenthesis and held himself up to explain something? Here, he says, For the first time, I am the prisoner of Jesus Christ for you, Gentiles. We were looking this morning at that passage in Colossians two, where it says he was about to fill up in his flesh that which was behind the sufferings of Christ for his church, which is the body.

[00:32:57] And this prison ministry was the filling up and completing of those many things that he was told at his conversion, he would suffer for the name of Christ. So he says, I have to tell you at the end, verse 13, wherefore I desire that ye faint not at my tribulations for you, which is your glory. So you see, He says it's for you. I'm a prisoner. It's for you. I suffer these things and it's for you, Gentiles, that I have the title The Prisoner. So there's the prison ministry. Well, now, if you look at chapter three, verse eight, we see what peculiar character is given to that prison ministry. Chapter three, verse eight. And to me. And the apostle Paul often broke off like this because he says,

I'm saying it's been given to me. Oh, he said, I do not emphasize myself, me, but I must. I should be unfaithful. If I didn't tell you that you've got to come to me for this or you won't get it at all. And to me, who am less than the least of all saints, and we can forgive him for going into a figure of speech and being ungrammatical because you can't be less than the least friends if you try, can you? You try it. That way you'll move like this.

[00:34:17] Doesn't it come in? Shakespeare's Julius Caesar. That was the most unkindest cut of all. Who's going to quarrel with a man who stabbed to death? Most unkindest. Less than the least. He said, are not worthy to be called an apostle. But he is nevertheless, his grace was given to me. I received the call and I must seek to fulfill it unto me, who am less than the least of all saints. Is this grace? Given that I notice the I should preach among the Gentiles the unsearchable riches of Christ. The word means no footstep, no foot. Mark left. You can't say, Oh, he is a type of the body of Christ in. Oh, it's not there. There's no hint in the Old Testament scriptures. There's no hint in the Gospel of Matthew. There's no hint in the early epistles that the Gentiles. As such, we are going to be called to this close relationship with the Risen Ascended Christ. Our version, says verse nine, to make all men see what is the fellowship of the mystery. If you're reading the revised version, you see that the the word koinonia, which is fellowship, is is altered to the word oikonomia, which is the word dispensation. One begins with Kyrie, the other begins with okay. And it's one of those slips that are in good succession. I make any amount. I look at my paper here and I tell you, Oh, I miss my mark. I don't know what passage I put down because there's something that goes over your mind when you're studying and you're writing.

[00:35:55] You look at the wrong thing. You don't think you've done it well. That's happens over and over again in these copies of the Bible. It doesn't alter that inspiration because we got so many thousand copies to compare one with the other, that it's all clear that the general feeling of the editors of the Greek text is that we should read dispensation. So let's do it. And to make all men see what is the dispensation of the mystery. You won't find it if you go outside Paul's ministry. He was the one who was to make all men see it. And he said to Timothy, The things that thou hast heard of me among the same commit thou to faithful men who shall be able to teach others also the things that thou hast heard of me. So we've adopted for this series of studies have a form of sound words, which you have heard of me, and we are putting the word gentile as one of the words that we ought to have some understanding about. That's the we the

reason why we are carrying on like this at the moment. Well, one more point in verse nine. And to make all men see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God. In Colossians, it supplemented. It was hidden away from the ages and the generations.

[00:37:11] Well, if that cannot be hid, what can? If it's hid in God and never revealed until this moment. Then it is deservedly the mystery. Well, that brings us then, to the central feature of this, which is the real center of the whole epistle. Chapter three, verse six. That the Gentiles. Here they are. This has been revealed that the Gentiles should be. Now, we've got three words here. Fellow heirs, same body and partakers. And the three words all commence with a little preposition soon, together with. How are we going to translate it? I don't know. It's so difficult. Heirs together. That's all right. A body together. What does that mean? Partakers together we can have that. Some have put the word joint. Joint heirs. Yes, a joint body. But have you ever seen a joint body, that is to say, a body that's only got one joint? You see, you're done. Now, the reason why is there's nothing on earth like this company in which they are likened as a body. And yet, on the other hand, there assured that every member is absolutely equal to every other one. Well, there's no body on earth like that. Your body and mine isn't like that. When Paul was referring to the human body to illustrate diversity in unity in one Corinthians Chapter 12, he says, the eye cannot say of the hand. I have no need of thee. And some parts of our body are called uncomely parts.

[00:38:42] But if we hadn't got them, we'd still be rushed off to the hospital and something has to be happening. You see, there's no uncomely parts in the body of Christ. Not no. They're all are absolute equality. So it's an absolutely new revelation and a new thing. So it says whereof I was made a minister according to the gift of the grace of God given unto me. And so we've tried to emphasize today the need to distinguish things that differ. These features that show you that God has a purpose in Israel. He has a purpose among the Gentiles. And they all find their beginning, their middle and their end in the risen and ascended Christ when he comes to take to himself His kingdom and to reign, Israel would enter into their glory. And when he comes as the lamb, the light of the new Jerusalem, the bride of the lamb will enter into her position. And when he is manifested in glory, the church of the one body made up of these poor outside gentiles of which we form a little company. We shall find our goal and our blessing to. So we leave it there and pray that those who are listening to us, as well as

the little company in this chapel, may have realized what a wonderful blessing it is to be outside Gentiles. But bored in this day, to have had ministered to us through the prison ministry of the Apostle Paul. Such a wondrous calling.