

W463A_Finish_Work_of_Christ_35.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the dinner hour meeting on Wednesday, and we are still under the covering title of a finished work. It seems a long time ago when we started with Genesis one. And of course we haven't looked at every chapter since, but we are now in the Acts of the Apostles. We are making giant strides through the book to see the outworking of this purpose and the various phases of it. And some of you may be conscious that my voice has been rather affected over the weekend, and I hope that it will not spoil your attention. Now if the Acts of the Apostles is the historic link. Without it, we should be quite know what was happening. We should have to do some gathering from the Epistles, but there would be great gaps. That the Acts of the Apostles starts with the risen Christ occupying a period of about 40 days, going through the Old Testament scriptures with his disciples. And as a consequence of that, they came to him and said, therefore unto Him. Wilt thou at this time restore again the kingdom to Israel. Now, but I would say they were very wrong. They ought to have been talking about the church. But, you know, I think if I occupied 40 days with all my limitations and at the end of the 40 days, you came and asked a question which had no bearings, I should think I'd be very interested that they evidently have been instructed by the risen Christ that the promises made in the Old Testament that the Kingdom of Israel should be restored was a genuine fact.

[00:01:39] The only question was at this time that he put that office and that's in the father's hands. Then we come to the day of Pentecost and we found there were Jews only there. The church was not baptized with the church wasn't there. And when Peter stood up to explain what it was all about, he turns us back to the book of Joel. This is that which was spoken by the Prophet Joel. It was right on the edge of the coming of the great and dreadful day of the Lord. Signs in heaven above sun and moon being affected. But it hasn't taken place yet. It was waiting. I drew your attention that the miracles that occur both in the Gospels, in the Acts, are not merely just for the sake of a bit of splendor and wonder. They had a significance so that John never calls them in his gospel miracles. He calls them signs. And we were looking last time at the third or the fourth chapter of the acts where there was a lame man who was miraculously healed in the name of Jesus of Nazareth. And then I drew your attention that the word heal and the word whole and the word salvation are all one and the same word. That is to say, in

the Greek the verb sozo, which means to save and sotir, which means the savior and soteria, which means salvation gives us also the word healing.

[00:03:00] So that after they gathered around, the Apostle wanted to know why this man had been healed and what is all about. He said, neither is there healing. The healing. You remember I told you the adjective was there. Neither is there salvation in any other. This man is only a sample, a symbol. One man healed. The whole nation will be healed by the same person. Jesus of Nazareth, whom you crucified, whom God raised from the dead. Well, we're not able to take chapter by chapter through the acts because I want to fulfill the promise to. I said, why survived this circus unfolds so I'm coming to the next miracle is the acts of the apostles. The next outstanding miracle, which also has a significance. So if you will turn with me to the 13th chapter of the Acts of the Apostles, I think we shall then see that we have got another link in the chain of purpose. The Apostle has been converted and commissioned, but he went back into obscurity and now he is being called. Acts 13. I will not stop to read all the names of the folks that were there, but you see, the very one last to be mentioned in the first verse was and Saul. Saul is the name of the apostle and that is not known by any other until we reach this chapter. He was of the tribe of Benjamin, and Saul would be a very honoured name in the tribe of Benjamin.

[00:04:28] That was his Hebrew name. Well, he was separated by the Spirit of God and sent off. And you see, they sail for Cyprus in verse four. Now that Cyprus, the deputy. Verse seven. And by the way. The writer of the Acts of the Apostles could have made many blunders with regard to even the governor's name. If the Senate was ruling or if it was under the Emperor's dictation, the name of this man would be one or the other. Don't ask me which I don't know. But I do know this, that he never makes a mistake. He calls him a deputy. And I've seen in the British Museum the very words he uses with regard to the rulers of Thessalonica, the icebox and the potty talks, they're carved on stone. And yet nobody heard about them before that. They're all in. This man was a faithful historian, so he said there was a deputy there and his name was Sergius Paulus. Now, do you remember? Nobody knew. So far as the Bible is concerned, that Saul was called Paul. But coming to be now in this very chapter on purpose, you see. And this Sergius Paulus, a Roman. Tv Guide to hear the Word of God. Verse seven. Now the charge laid against the people of Israel and you find it in one Thessalonians

chapter two that they withstood the preaching of the Word of God to the Gentiles instead of encouraging it.

[00:05:55] They withstood it and filled up their sins and therefore they were drastically punished. So here we have a Jew, any of us. A sorcerer, a Jew. And he was seeking to turn away the devotee from the faith. This is a little parable going on. You see the Gentile wanting to know. The Jew obstructing, then Saul. Who also is called Paul. That's the first time. And there's a reason for it coming here because it is linked with Sergius Paulus. He is linked with the Gentile. You know that nearly every Jewish boy in those days and many times in these in our land, they had two names I've ever seen. I think it was in Punch or Page where a woman was leaning out of a window in a back alley sort of place and 2 or 3 boys standing in the corner. She says, I see. As you build your body, you indoors, build outdoors. He was sold at home among his Hebrew compatriots. He was Paul among the Romans, you see. And for the first time, he scored Paul. And after that, he's always. Paul linked with a Gentile because he is the only apostle in the New Testament who is called the apostle to the Gentiles. You needn't be spiritually minded. You can be just plain gumption to say if one man only is the apostle of the Gentiles, surely you ought to give him a hearing. Seems to me so. Anyhow.

[00:07:23] Well, now what happened to this Jew? Paul looked at him and said, All full of all subtlety and all mischief, Thou child of the devil, thou enemy of all righteousness. Wilt thou not cease to further the right ways of the Lord? And now behold, the hand of the Lord is upon me. And thou shalt be blind. Not seeing the sun for a season. Dreadful judgment on that man. But it was a foreshadowing, because the next time we come to the great crisis, Israel not merely one man, but Israel as a nation, passed out into their present blindness. Romans. The 11th chapter tells you that blindness in part has happened unto Israel until the fullness of time come in, and then all Israel shall be saved. So we are nearing the end of the acts when there's a parenthesis comes in and it's God's marvelous overruling of grace that the blinding of his people and the holding up of the kingdom purpose opened a door for you and me, for them would reveal for the first time, as we sang in our hymn, that the church had been chosen before the foundation of the world, and not a word said about it till it was evident that the Kingdom purpose would be temporarily suspended. Well, now I drew your attention. Oh, a lot of islanders forget that. The consequence of this was that the deputy with his house believed and were saved. So that we now see there was that particular emphasis. Now,

while we have this passage in front of us, let us notice what happened when he stood up in the synagogue.

[00:09:06] We've only got another five minutes, but I think I can feel that. In the synagogue. He said to them, verse 26, made his brethren. Children of the stock of Abraham. And whosoever among you fearest God. So now you see the Gentile is included with the Jew. In the 11th chapter of Acts, those who were scattered abroad according. As a consequence of the stoning of Stephen went everywhere, preaching to none but Jews. Only now that scripture. Number. Choose only 11th chapter in the 10th chapter. Peter, who is supposed to be the rock upon which the church is built. When he was asked by a Gentile to tell him the way of salvation, Peter looked him up and down and said. You have something unlawful for a man that is a Jew. To be seen in company of one of another nation. But what can I do? He said, Who was I that I should withstand God? Fancy as a leader of a mission to Gentiles when one Gentile asked him the way of salvation, say, who am I that I should withstand God? Did he give you over? Over? I'm going over. It deals? Yes. So we used to do the job. Peter never knew. Had no idea that the Court of the Gentiles. He was out for his own people all the time and write this out. So now here's a change.

[00:10:36] So you see, Paul adds the words and whosoever among you see it is God. Do you is the word of this salvation sent? I draw your attention that in chapter three two, toward the end of the last verse, Peter said, You are the children of the prophets. And he sent his son to you first. He is the second time in this synagogue. The second time. It's the Jew and Gentile together. The last time comes in Acts 28 and not equal at this time. Just to look at that, to see that we've got this link. Act 28. There has not been a 40 day fibrotic position, but there has been a whole day devoted to it in verse 23. And the healing is mentioned at the end of verse 27 and should be converted and I should heal them. No, they were not healed by Jesus of Nazareth. Like you not believe the testimony that the apostle gave for the last time here. And he says, Be known, therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it. Three times of the acts of the apostles. At Pentecost. The word was sent to Israel. And the goal was to repaint. Electric x13. The word was saint for both Jew and Gentile. Now, the preacher is not Peter. The preacher is Paul. And when at long last, it was made evident that they were not going to repent, then the blindness that fell upon Anybus the Jewish opponent.

[00:12:18] One and. Stand up on Israel. So you are not quite aware. We'll get that verse and then I think we've reached our limit again. Romans The 11th chapter. Whenever the Apostles are very important to say, he preface it by saying I would not have you ignorant. Now, I'm not accusing anybody being ignorant. I'm only saying it's good not to be in it. So for I would not, brethren, that you should be ignorant. Of this mystery. The record is a mystery, something that's not quite on the surface that anyone can see at a glance. And what is this mystery? They should be wide open, thinks that blindness in part is happened to Israel until the fullness of the Gentiles be coming because there's always a remnant according to the election of grace. And so although it is rather the nations are blinded, we still know that are those of Israel who have put their trust in the savior. And if you were to come to our Sunday meetings, you would meet one who was very, very fervid with regard to his teaching, who was a genuine son of Israel, who was a believer in Christ and a member of the body of Christ. He hasn't given up the faith of his fathers. The faith of his father's given him up, but he's found that he can be accepted the same as you and I, on the basis of sovereign grace and salvation by the precious blood of Christ.