

W475_Saul_that_is_called_Paul_11.mp3

[00:00:02] This is a recording made in the chapel of the opened book under the title of Saul, who also is called Paul. And we are considering now not so much the earthen vessel. But the glorious truth that was entrusted to him passed on to us, particularly in his wonderful epistles. The subject before us this morning is the initial subject of salvation. It's no use talking about the marvelous dispensation of the mystery if you're not saved. It's not much good arguing about anything if you're not saved. The first thing that you want to be sure about is that salvation is yours. And if ever there was a witness to salvation. It is found in the writings of this servant of God. You will notice that early in the story New Testament, this emphasis upon salvation comes. The parents of John the Baptist spoke about raising a horn of salvation. And mine eyes have seen thy salvation. Said the Virgin Mother. And. Heaven opened and the angel said, Glory to God in the highest. On Earth. Peace. About me? Well, peace about men is one of the fruits of salvation. We read in the epistle of the Apostle Paul in that chapter which our brother read just now. I am not ashamed of the Gospel of Christ. Why? But because she does what God intended it to do. And what is it intended to do? To make you wise? Oh, I see. Are white make you wise unto salvation? You could be a wisely many things and still be dead so far as God is concerned.

[00:02:20] The unto salvation through faith. In the Lord Jesus Christ. You put it very clearly stated The gospel is a message of salvation. And it's also wise to remember that the initial meaning of salvation is healing. Something that he knows where there was before disease. So if you will turn for a moment to the fourth chapter of the Acts of the Apostles, you will see by the emphasis there that this is intentional. A man has been healed. Do you remember? And there's a certain amount of antagonism expressed by the leaders of the Jews because of this fact. And he'd say, Just start reading with you at verse eight of acts, the fourth chapter. Then Peter filled with the Holy Ghost, said unto them, Ye rulers and people and elders of Israel. If we this day be examined, the good deed done to the impotent man by what means he is made whole. Notice he he's giving it fairly straight. It's a good deed that they're being persecuted about. Amanda was impotent is behold. You wouldn't think that would raise a certain amount of objection from religious readers, would you? Leaders. But it did. Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you

whole? This is the stone which was set at nought of you builders, which is become the head of the corner.

[00:04:19] Now, the next thing is to notice this, that you could read the next verse like this. Neither is there he the healing in any other for this salvation is the word healing. He said, look, he is a man who's healed physically. But neither is there. The healing. That is to say, the salvation which extends not merely to the body, but to the spirit and the mind, the whole person. Neither is there healing the healing in any other. For there is none other name under heaven. Given among men whereby we must be saved. So although Peter had one aspect of truth deposited in him and he had to be faithful to it and Paul at another. They both agree in this supreme moment that there is no salvation apart from Christ. But there is a glorious salvation that's result of trust in Him. Now that's what we learn when we dip into this earthen vessel, this question of salvation. There are so many features that we would do well to consider that must be brought out from this earthen vessel. I've just ticked a few here that will be opened as God gives us opportunity on these Sunday mornings. Life itself. What's the good of talking to a person who is dead? And folks may be actively alive so far as the things of this world are concerned.

[00:06:01] But you're very conscious, very conscious when you speak to them that so far as the things of God is concerned, they're dead. Well, this earthen vessel contains the promise of life and the gift of life and the way of life, which we must consider. Not only that, we may rejoice in it ourselves, but realize the need of the other man and the way in which this gift may be received. Or again. What about the blessedness of the forgiveness of sins? To realize that those things which grow upon you as you get to know God worse and worse are entirely removed, never to be imputed again because of the sacrifice of the Son of God. And then to see the two outcomes of this story of salvation, both of which make a perfect, complete, redeemed person. I refer to two words justification. And sanctification. You go out of the law court justified. And you go out of the temple sanctified. Don't you feel that these need to be canvassed and examined so that we've got all these wonders that come to us through this salvation which we are speaking about as the initial act? And that is not all. We want to know a bit more about the way in which this salvation has been procured. And we are very, very conscious.

[00:07:32] It's based upon sacrifice. And then we have a very wonderful title which our Savior has given to him, in which we must rejoice. There is one God and one mediator between God and man himself. Man Christ, Jesus. It's a wonderful thought that when we approach God who is beyond our ability to conceive. We are conducted by the one who is both God and man in a sense that no one else ever has or can be. The one mediator. And then we have two words which seem to be linked together. We have access into a presence that was shut to us and we are made accepted in the beloved. And so I feel that we have in front of us for these Sunday morning services a wonderful set of teaching that we do well to allow this earthen vessel to set out before us. Now, you may say all this is what we know. Well, if that's the case, blessed be God. You can't know it too much. And so our thought this morning is this initial act. Salvation. Now the apostle, writing his epistle to the Romans, was writing a doctrinal epistle to which we turn whenever we are dealing with the nature of sin or justification by faith particularly, and so on. But do notice this I am not ashamed of the Gospel. The very first chapter, he speaking about the gospel and he's writing to saints.

[00:09:25] He's writing to believers. And you and I need to have over and over again these initial terms of our redemption and our relationship with God so that we may stand fast and hold fast to the faithful word. I'm not ashamed. Now, there are figures of speech, and if you were to speak to a little urchin out in the street here and try to give him a little lecture on figures of speech, you think you were crazy. But if he turned around and said to you not off, he wouldn't know he was using a figure of speech. But he is. He's diminishing a thing in order to magnify it. He doesn't know that. Neither do you. Not our offices. Our savior says the. Paul says. I'm not ashamed of the Gospel of Christ. I should think I wasn't. Not off. It's not ashamed. He says our glory in it. We need to lay down my life for it. It needs me. So do you remember there's a wealth in these statements by this servant of God, and they're there waiting for us as we dip into the earthen vessel. I'm not ashamed of the Gospel of Christ or it is the power of God. The dynamic of God. The dynamite of God. The power beyond our ability to copy. Unto salvation. Through five. Which is in Christ Jesus. And everyone listening to me this morning, I believe, and thank God for it has passed that way.

[00:11:06] And they can say, although there are many things hid from my mind and eyes, yet I do know this that he is my savior. You notice how salvation is stressed at the beginning? The wise men came looking for a king. But we read about. Mine eyes have

seen thy salvation. A savior is born at Bethlehem. And when you come to the book of the Revelation. They haven't forgotten salvation. They're salvation unto our God. For salvation is going on, friends. We are saved. We are being saved. We are going to be saved in various aspects and phases of this glorious fact. So do help us remember that the very word salvation is the name of Christ. The Christ, of course, is the word anointed, but Jesus is the word savior. The first one to bear the name in the scripture is the successor of Moses Joshua. And in the epistle to the Hebrews, we read a passage. If Jesus had given them rest, he wouldn't have spoken afterwards. Now, that's referring not to our Savior. That's referring to Joshua. Joshua, the one who led them across the River Jordan into the Land of Promise, was named Joshua. And the one who leads us across a deeper river, Jordan and into a more wonderful land of promise. His name was Joshua. But inasmuch as the New Testament is written in Greek and translated into English.

[00:12:54] But the target gets to us. The word Joshua is disguised and we call him Jesus. And of course, we continue to do so. So we remember these features. The law was given by Moses, but grace and truth came by Joshua. Jesus Christ. The anointed of God. The Savior. I like just to add to this reference in Romans, the one in Ephesians chapter one, verse 13, I was rather tickled yesterday listening to a tape that has been made by our brother over in America, and he said he understood that my. Daughters whenever there was a meeting or they said, Here comes Dad's. Got to go to Ephesians. Well, you can go elsewhere sometimes and fare worse. But in Ephesians chapter 113, we have the apostle saying this. He says. In whom also ye also trusted after he heard the Word of truth, the Gospel of your salvation. So he is reminding the Ephesians, who are on a plane, they're at the highest that's known in the Scripture that the gospel is the means of their salvation. The same as for the lowliest believer who has heard in the open air that God so loved the world that he gave his only begotten Son. Salvation is the same for all, whether it leads always in the same direction and is involved in the same inheritance and as the same sphere of blessing. That's another question altogether. But when you're sitting there in the waiting room of the hospital, it doesn't matter whether you got a Norman ancestry or no ancestry at all.

[00:14:55] You have to remember that what you need is this skilled and. Attention of the great physician, which is there set forth in type and symbol. In two Corinthians Chapter six, there is a little word that may come as a sort of warning to some folks. Two

Corinthians Chapter six. We then as workers together with him. That was the way in which the apostle looked upon himself as a servant of God, working together with him. What a precious thought that is, isn't it? Beseech you. Not command. You beseech you that ye receive not the grace of God in vain. For he saith. I have heard thee in a time accepted and in the day of salvation have I succored thee. A daily reminds. Behold, now is the day of salvation. Now is the accepted time. Behold, now is the day of salvation. It's a very dangerous thing for anyone to have come up against the need of a savior and then to postpone it for some more convenient season for the possibility is that convenient season will not come. This is the supreme thing. Now is the day of salvation. Now is the accepted time. And so we, by the mercy of God, have reached out our hand and received this gift and know that that is truth in need. And then you'll notice in two Thessalonians chapter two, verse 13, another aspect of the truth with regard to salvation, which I think should be included two Thessalonians 2:13.

[00:17:07] He's contrasting some of them that had pleasure in unrighteousness but in 13 but we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation. Now here is something which is beyond our ability to probe. From the beginning. But it's a comforting thought that God didn't choose us in the beginning, and they wake up to find that we were sinful. He knew all about us. He knew all that we would be. And he provided a savior as well as a head. So he says, Here we are bound to give thanks always to God. For you brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation. And then the next thing is so important. Through sanctification of the spirit and belief of the truth. Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ. Notice the ways, the steps in this. Bound to give thanks. Chosen to salvation. Called by the Gospel. Obtaining the glory. And so we are going step by step from grace to glory and two Timothy Chapter two. Two. Timothy Chapter two, verse ten. He's speaking about himself in verse nine. Wherein wherein I suffer trouble.

[00:19:06] His gospel that he was preaching. It wasn't a respectable calling. He suffered trouble wherein I suffer trouble as an evil doer, even unto bonds. And the irrepressible Paul. Almost under his breath. Put it in brackets. Let me read it again. Wherein I suffer trouble as an evil doer. Even unto bonds. But the word of God is not bound. Remember that? That slipped in. I may be bound, but nothing could bind the Word of God that goes

forward. Whatever happens to his servants. Therefore, I endure all things for the NSX that they may also obtain that salvation. Now, here's a peculiar aspect of salvation. Not merely they may obtain salvation in a general sense, if you can even speak of it like that. But he says, I have in mind that salvation. Which is in Christ Jesus, accompanied with eternal glory. So you see, friends, we have only started. We have passed from death unto life. We have believed the gospel. We have entered into the joy of forgiveness, of sins. We can say, I know that my redeemer lives. But we haven't done with salvation yet. We live, said the apostle, looking for that blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ. Notice he still called our Saviour. We are not saved in the full sense until we are presented spotless in that presence in that day. What a word this is.

[00:20:59] Then friends to lift out from this earthen vessel. Salvation in all its various and wonderful aspects. In the. Was that two Timothy one nine. Avoided. Just make sure that. Yes. Two Timothy one nine who hath saved us and called us with an holy calling. Now he puts in a corrective. Not according to our works. If ever there was a man who could have been saved by works. I think the Apostle Paul would have been up among the number. He speaks about himself as a Pharisee of the Pharisees. Tell me anything. I ought to do more, and I'll do it sort of fantasy. So there were quite a number of different types of Pharisees, and he was that sort. And he collapsed when he realized. What he was up against in this particular. So he reminds them. Who saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. So again, we are taken back to the period before mankind. God had a plan. And he knew what was going to take place and he made this glorious provision so that we may be saved, but not by our works, but is now made manifest by the appearing of our saviour, Jesus Christ. Who hath abolished death. These are Polish death in the sense that it cannot hold anyone forever.

[00:23:04] Salvation includes resurrection. Otherwise glory is a is a tantalizing word which we shall never enter. But he's now made manifest by the appearing of our savior, Jesus Christ, who hath abolished death and hath brought life and immortality. Immortality is a word bandied about by some. But immortality is the gift of God. It's not the natural condition of the person or the soul, but it is ours waiting for us in the glory, life and immortality to light through the gospel. Whereunto. I am appointed a preacher

and an apostle and a teacher of the Gentiles. So we are not wrong when we concentrate our attention upon Saul, who also is called Paul, not because we are magnifying magnifying the man, but we are accepting God's prerogative to choose what vessel He shall use. And this is the one particularly set apart for the Ministry of Truth among the Gentiles. Supposing we just give a word from Hebrews. This apostle to the Gentiles had one opportunity to speak to his own people in this Epistle. Chapter seven, Hebrews Chapter seven, verse 25. He now speaks to the Hebrews about a character of Christ, which he never uses anywhere else. If you read right through Paul's Epistles, Romans and Corinthians and Thessalonians and Timothy and so on, he never once refers to Christ as a priest. We may have our reasons in our mind for it. We may not know why.

[00:25:06] But when is writing to the Hebrews? He speaks about Christ as a priest. Many times, in many ways, because they had been brought up with regard to the teaching of the tabernacle and the veils and the priesthood and the mercy seat and so on. And so Christ is fulfilling that. And so he says here in chapter seven, verse 25, these words. Oh, so I must go back again a little bit earlier. Verse 23 is speaking about these priests, and they truly were many priests because they were not suffered to continue by reason of death. That's the reason why they had continuance by passing the priesthood on. But this man, because he continued, whoever hath an unchangeable priesthood. Wherefore I think the word unchangeable doesn't give us the meaning that the Apostle had in his mind. It doesn't mean a priesthood that could be not changed into something else, but it means a priesthood that could not be passed on and in transmissible priesthood, nobody else could follow him. There were priests appointed to follow Aaron, but not this one. And the reason why is that he differed from Aaron in this particular. But this man because he continue it ever. This Risen Christ. Who is the priest of Hebrews? He dies no more. So there's no need to appoint a successor for him. It's not possible and not necessary. Wherefore he is able to save them to the uttermost.

[00:26:49] He is a priest to the uttermost. He salvation is to the uttermost that come unto God by him seeing he it. No seeing he ever liveth to make intercession for them. And so we have this stress and. I think coming back to Romans, we might get one aspect which I haven't touched upon, which I think is necessary for us to include Romans five verses nine and ten. Romans, five verses nine and ten. In verse eight, it says, But God commendeth his love toward us. In contrast to what has already been said before, that

while we were yet sinners, Christ died for us. He didn't wait for us to turn to him. He provided a savior to turn us to God. Much more than being now justified by his blood. We shall be saved from wrath through him. Isn't that a comfort? Because we belong to Christ and we are justified by his blood. The terrible thought of standing before a judgment seat. And the wrath of God being a possibility before us is gone completely once and forever. So he says here. I'll read that again. Much more than being now justified by his blood. We shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his son. Much more. Being reconciled. We shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, which is rather a pity.

[00:29:07] I don't mean to say it's a pity what we've received, but it's a pity that we have to revise the English here because this may strike a wrong note. We never received the atonement that Christ made when he died. The just for the unjust that was offered to God. But the atonement, which is the consequence of atonement, is the word reconciliation in our language. So shall we just alter that to be sure. And not only so that we also joy in God through our Lord Jesus Christ, through whom we have now received the reconciliation? And so we have these marvelous features in salvation. There's one further point and others finish that. Not so that I finished the subject. We've got to go on with these wonderful aspects of truth which we find in this servant ministry. But if you'll turn to the epistle to Titus, you'll see that you can't avoid that. It's there on purpose. Running through this little epistle to this servant of God. Titus the Apostle has spoken about God, our Savior. In first chapter, second chapter, third chapter. And he alternates the titles. God our Savior, Jesus Christ, our Saviour. It's evidently on purpose. So shall we make that our own before we finish? Titus One, three and four. Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth, which is after godliness in hope of eternal life, which God that cannot lie, promised before the world began.

[00:31:04] But as in due times, manifested His word through preaching, which is committed unto me according to the commandment of God, our Saviour. Well, there we have God, our Savior. To Titus, my own son. After the common faith, grace, mercy and peace from God, the Father and the Lord Jesus Christ our Savior. So in one verse, it's God, our Savior. And in the next verse, it's Jesus Christ our Savior. Do you find this is

repeated? Chapter two, verse ten. He's speaking of the servants not purloining. But showing all good fidelity that they may adorn the doctrine of God, our Savior in all things. But if you look further down, it says in verse 13, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. So we have once more God, our Savior and Jesus Christ our Savior. And then in chapter three, we have it all over again, verse four. But after that, the kindness and love of God, our savior toward man appeared. And then in verse six, which he shed on us abundantly through Jesus Christ our Savior. Well, now, that would perhaps demand a separate study all to itself. But don't you see, by the sheer fact of reading it, the apostle is emphasizing to his son, Titus, and to us that although the savior must be a man.

[00:32:45] As by man came, death by man came also the resurrection of the dead. He's no ordinary man. Because he can be spoken of as God our Saviour in the same breath as is Jesus Christ our Saviour. And if that caused you trouble and you have a difficulty to believe it, well, don't let that stop you, for none of us can encompass it. None of us can really know in this full sense what it means for the Son of God to be both spoken of as God and man. But we realise that it's concentrated in one precious word, and that word is enough for us till the day comes too, by his mercy to know, even as we are known. And his name is Emmanuel. Emmanuel. Unto us, a child is born unto us. A son is given and his name shall be wonderful. Counsellor, the mighty God, the Father of the ages and the Prince of Peace. This is found in the earthen vessel of Saul the Apostle, in his preaching of Christ to the Gentiles. I've touched upon only touched upon the one of the aspects of salvation. We hope to touch upon a good many more that arise out of this before we put this earthen vessel aside and find other means of instruction and edification.