

W478_Saul_that_is_called_Paul_14.mp3

[00:00:02] This is a recording made in the chapel of the old book under the covering title of Saul, who also is called Paul. And particularly in this aspect of it, we are considering the apostle Paul as he describes himself as an earthen vessel containing wonderful treasure. I suppose a good many of us at some time in our lives have known the embarrassment of poverty. Perhaps not scrutiny, poverty in the way that some have to endure. But there's also an embarrassment of riches. And that's where we are this morning. When I put my hand into this earthen vessel and take out some of the gems that are there, which is the most important, which is the one that I should deal with first. I don't know. And so. I felt that possibly. We would say let's consider. The gem. The treasure. Under the heading of the word salvation. For without salvation, we cannot proceed. Because by nature, we are lost. By nature we are condemned. And salvation is the beginning of a process which will ultimately present us without fault in the presence of the living God. If anyone says, Well, I think we ought to have started on something else, well, you're quite, quite right. Only we must make a decision. And I'm concentrating our attention this morning on this great theme. Salvation. Now we do turn to the first chapter of Matthew. Where the New Testament opens. And there we have a reference to our savior himself.

[00:02:02] Verse 21. Matthew 121. And she shall bring forth a son. And thou shall call his name Jesus. Let's stop for a moment. Call his name. Jesus. Keep your finger in chapter one and turn with me, if you will, to Hebrews, the fourth chapter and the eighth verse. Hebrews the fourth chapter and the eighth verse. It says, for if Jesus had given them rest, then would he not afterward have spoken of another day? What do you say? That's strange. But would you look at the margin? You see Joshua? See, the word Jesus is the Greek way of writing and pronouncing the Hebrew name Joshua. Strictly speaking, our Savior's name was Joshua. But Greek Jesus. The point is that whether you say it in one language or another, it means a savior. So let's come back to Matthew one and she shall bring forth a son and thou shall call his name Jesus, for he shall save his people from their sins. So on the very first page of the book, The New Testament, we have the Savior and His saving work and the meaning of His name and the link that is between his name and his great sacrificial, redeeming love. There's no need for me to spread to stress this because I think most of us rejoice in this knowledge altogether

together at once now. But still. Whenever we use the word Jesus Christ, Jesus, the Son of God, we are saying God, salvation.

[00:04:05] May we never forget. The price that was paid to set us free. The redemption that eclipses the Passover and the redemption and deliverance of Egypt, but all types of chapters. The Joshua that leads us across the River Jordan into the land of promise, God's great salvation. But it's not merely a salvation from. It's about salvation, too. And it's a present salvation day by day. He is the one who is in the past, in the present and the future. True to his name. A savior, indeed. Let's look further afield, shall we? We read as a part of our lesson. Romans The first chapter, and I think that's the next passage we must turn to. You know how it starts. Whole, not merely a servant, but a slave, a bond slave of Jesus Christ. Called to be an apostle. Separated unto the Gospel of God. So straight away. In the first verse, he emphasizes the good news of what God salvation. He then goes back to the Old Testament to show that it's fulfilling God's purpose there revealed and ultimately leads on to verse 16, which he had in mind apparently when he started. For I am not ashamed of the Gospel of Christ. That's a negative way of putting it. But sometimes it's a stronger way than the mere assertion. I should think. I'm not ashamed, he said. I'm willing to preach this gospel in Rome also and take all the consequences as he did.

[00:06:00] Ultimately, you remember. But I am not ashamed of the Gospel of Christ for notice these the logical way in which he approaches this, for it is the power of God unto salvation to every one that believeth to the Jew first and also to the Greek for is another reason. Therein is the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith. For there's another reason for the wrath of God is revealed from heaven against all Ungodliness. All this is no sentimental gospel. Are this. You are saved your lost and this your justified, your condemned. And here is the essence of the gospel that the Apostle Paul preached. No wonder he could say I am not ashamed. Sometimes we belittle a thing because we want to magnify it, and I rather think that is the figure of speech used here. Not ashamed, is it? I should think. Wasn't I? Glory in it. But he put it the other way round. I'm not ashamed of the Gospel of Christ, for it is the power of God. And when you look at that word power in the original, you could say it is the miracle of God unto salvation. It is a miracle, isn't it? That stoops down from heaven, pays this price, lays hold upon us, turns us around, gives us a living faith and a blessed hope. All three. We do nothing to deserve it and we cannot do anything to merit it.

[00:07:38] But it's God's way of salvation. So this man, who was a Pharisee of the Pharisees who boasted in his righteousness, the self righteousness, now takes the other extreme. And he says, Oh, I'm not ashamed of this gospel. This is the miracle of God unto salvation. And then, of course, divides it up the Jew and Greek and so on. You don't need that to be expounded further. Let's notice another aspect, especially when we're dealing perhaps with other folks, the acts of the apostles. The fourth chapter. A miracle has taken place. And you find it says in verse ten. Be it known unto all and to all the people of Israel, that by the name of Jesus Christ of Nazareth. He doesn't stop now. He goes on. Whom ye crucified, whom God raised from the dead, even by him. Doth this man stand here before you whole or saved? Here was a miracle. A man crippled, unable to move, had to be carried about. Then he goes on to say. This is the stone. Which the. Which was set at naught by you builders, which is become the head of the corner. Neither is there the healing. This word Salvation is the word healing. Whichever way you translate it, bodily healing or spiritual healing. So he says, look, this man is healed. He stands on his feet. He begins to walk himself. Now, there is there he the the healing, the true salvation.

[00:09:36] This is only a type and shadow of the of the real thing. Neither is the real thing in any other. For there is none other name under heaven given among men whereby we must be saved. And that's as true today as when the words were uttered. There is no salvation by any plans, by any things that you and I can do. We may write books, we may circulate them, we may make tapes. And but unless Christ is there, either in person or in witness, salvation is utterly impossible. But blessed be God. He stoops to use these earthen vessels and the ministry of the Gospel can bring salvation to a poor sinner who puts his trust in the Son of God as we know for ourselves and rejoice in that fact. So we have his name, Jesus Joshua, as our savior by name. We have his gospel, which is the power of God unto salvation, to everyone that believes. And we read there is none other name under heaven given among men whereby we must be saved. It's rather a pity that the word gospel is used by folks in a very loose way. The Gospel of Social reform. The Gospel of clean houses. The gospel of this, The gospel of that. But here is the gospel, which is beyond all the possibilities of men to encompass and is of God and through Christ alone. If you notice now the extent of this salvation.

[00:11:21] It's expressed in wonderful language in Hebrews Chapter seven, verse 25. I'm taking it a bit like this because I'm conscious that those of you who are listening to me are already saved and know it. But you also have the glorious opportunity of speaking to others. And sometimes you may pick up a word or two from the speaker as a way of presenting certain aspects of trust that may be so in this case. The. Chapter 725. It is wherefore he is able also to save them to the uttermost that come unto God by him. Seeing he ever liveth to make intercession for them. I did come across a little leaflet once. It says from the from the uttermost to the uttermost playing on the words. The deep degradation of some. Who have been lifted out of the horrible pit and the miry clay and their feet put upon a rock and became ministers of the very salvation which had accomplished their deliverance from the uttermost to the uttermost. But that's, by the way. Here. We have then. A salvation which has no limits so far as man is concerned, to the uttermost. Who is it that's being refueled? It is Christ, of course, for such an high priest became us. Who is holy. Harmless undefiled separate from sinners and made higher than the heavens. And yet that holy, harmless, undefiled person bore our sins in his own body on the tree.

[00:13:27] And there was no other one to do it because everyone else had need to have a savior themselves. And so we are shut up to Christ. Christ is our savior in the fullest sense or we have no salvation. That's worth the word. So far as this earthen vessel is concerned. The treasure in him. Will you now look at Ephesians chapter two, verse eight. Ephesians chapter two, verse eight. This is a part of an argument. Of course. You must go right back. Practically the first chapter. But still, we can't do that. For by grace. Are you saved through faith? Don't forget that faith earns nothing. You haven't merited salvation because you happened to believe Christ. You believe him because there's nothing else that you can possibly do. He's done everything that's necessary, and it's by the grace of God free, unmerited favor that you're saved. Not of works, lest any man should boast. So we have the emphasis that we are saved by faith. But we are saved by grace. Lest we should think that our faith as Earth's nothing. Our faith is simply the empty hand stretched out to receive the doll that the beggar begs and can pay nothing for it. It's a free gift. So we've got now his name. Jesus means a savior. The gospel that the Apostle had, at which he preached was the power of God unto salvation. The miracle of God. And in the acts of the apostles, they quickly emphasized there was no other name under heaven.

[00:15:41] Given among men. Neither is there salvation in any other. So we're shut out to Christ. We've looked at. It's to the uttermost right to the extreme end. And there we discover it's not merely a faith because we've merited it. It's by grace. Are ye saved through faith? Now, shall we turn to the preaching of this gospel, as we find revealed in the acts of the Apostles and the Apostle Paul, particularly in the 13th chapter where his public ministry takes a definite stand? Acts 13:26. Men and brethren. Children of the stock of Abraham. And whosoever among you fear it is God to you is the word of this salvation sent? He is the man given an opportunity to preach in this synagogue, and he emphasizes straightaway salvation. So in his estimate, as in ours, I trust we realize this is the beginning. And this We are saved. The Bible is a closed book and we are without hope. And we are lost. We are lost. And he came to seek and to save that which was lost. We sang a hymn which was written on Psalm 23. Simple language, but wonderfully true. And so we go on in our consideration of these features and look at the 28th chapter of this Acts of the Apostles. Would you say that's the last chapter? Oh, yes. And what's the last word in the last chapter of the Acts of the Apostles? Verse 28.

[00:17:56] Be it known, therefore unto you that the salvation of God is sent unto the Gentiles and they will hear it. And there was a division. And Israel cast into their present blindness. And you and I have the glorious opportunity of hearing a full salvation practically as a consequence. So we've got this stretch you see in Paul's epistles. It's not reserved for the opening of the gospel to the unsaved. It keeps on coming. This man delighted and rejoiced in the trust that was given him to preach a savior, a salvation, a salvation that was eternal, a salvation that was gloriously. In the future, a salvation which involves body and spirit. A salvation which to do with the forgiveness of sins. A salvation that provided a robe of righteousness. A salvation. The guaranteed life everlasting in glory. All under that one word. Oh, what a savior. That he died for me. From condemnation, he has set me free. And so we've got this wonderful trust to make this known as far as it humanly possible. Now, let's take it a stage further and notice in writing to Timothy. Second Timothy. Chapter three. Second Timothy Chapter three. We often turn to verse 16 when we are speaking about the inspiration of Scripture. But don't let us forget that this was a part of a statement made by Paul to his son Timothy. And we go back to the 15th verse.

[00:19:47] We could go back further still, but the 15th verse and that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through

faith which is in Christ Jesus. What an encouragement for you and for me. Well, we have to deal with children and we have the problem of putting salvation before them. But the Holy Scriptures are given to us so that we may, by turning to the teaching of this Old Testament scriptures, they're the ones, of course, that was in view. We see the types of the shadows and the pictures and the way in which God has spoken of His deliverance of his people that will make a child wise unto salvation through faith which is in Christ Jesus. So there's an encouragement for you and for me. Even though we are facing a difficult problem, it's not so difficult for the Spirit of God can make the Passover lamb and all the other types and shadows of the Old Testament bear their witness that the child may pass from death unto life. So I'll repeat again verse 14, but continue thou in the things which thou hast learned and has been assured of knowing of whom thou hast learned them. And that from a child there is known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. But you don't stop there. Scripture is still at our disposal.

[00:21:30] After you're saved, you need to grow in grace. And so I'll finish the reading. All scripture is given by inspiration of God and is profitable for doctrine, for reproof. For correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished unto all good works. So verse 15 says from a child. Verse 17 ends up with a man of God. That's the range of this book from a child. You know, the holy letters and the man of God still needs it and will still need it until the day comes when he's in the presence of the living Word of God himself. And the written word will then have served its turn and purpose. Shall we look now at Romans the 11th chapter, just to get a little idea of the intense earnestness of this man of God to whom we owe so much under God himself. Romans. What did I say? The 11th chapter and the 14th verse. Now. I think we'll go back a little bit. He's speaking about his own people. Verse 11, I say, then have they 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 is 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, inasmuch as I am the apostle of the Gentiles, I magnify mine office.

[00:23:25] If by any means I may provoke to emulation them which are my flesh and what and might save some of them. So you can't help but realize this man had salvation in front of him. Nearly all the time that I might save some. Shall we look again with this

thought in mind? And. In one Corinthians 922, you'll catch the same refrain, I think, one Corinthians 922. But. He's speaking about himself. Suppose we go back. To verse 19. For thou art be free from all. Yet have I made myself servant unto all? That I might gain them for unto the Jews I became a Jew. That I might gain the Jews. To them that are under the law as under the law that I might gain them that are under the law. To them that are without law as without law. Brackets being not without law to God. But under the law to Christ that I might gain them that are without the law. To the weak. I became as weak that I gained the weak. What are you doing all this for? I have made all things to all men. That by all means, I might save some. Isn't this a wonderful thought? That man's intense earnestness. He put himself in all sorts of predicaments and positions and conditions. So that by some means or another, he might save some. I feel a bit rebuked sometimes as we read the earnestness of this man of God.

[00:25:26] He set before us, indeed, as an example, that we should follow very closely because he followed so closely in the steps of His Lord. Should we look now at Romans, the 10th chapter and the 13th verse? Romans, the 10th chapter and the 13th verse. We go back a little bit. I just pick up verse nine. If thou shalt confess with thy mouth, the Lord Jesus. And shall believe in thine heart. Don't forget the two must go together. That God hath raised him from the dead. Thou shalt be saved. If you confess that Christ is the risen Son of God, you'll be saved. For with the heart, man, believeth unto righteousness. And with the mouth. Confession is made unto salvation. I read scripture. I remember when I first heard the gospel, I was as much a heathen as those who live in Africa. I didn't know beginning or end of it. And I responded to the appeal. If you believe this message, will you stand up and say so? And I think I've told you before, I look round that vast congregation in Exeter Hall, over a thousand people looking at me and I had to stand up and I passed from death unto life without knowing a single doctrine or able to explain anything. I just believed the message of a risen savior. Oh, how wonderful it is and the way in which God can bless.

[00:27:20] So here we have it. The. That's the Romans, the 10th chapter and the 13th verse. For whosoever shall call upon the name of the Lord shall be saved. How then, shall they call on him whom they have not believed? How shall they believe in him? Whom they have not heard? How shall they hear without a preacher? How shall they preach? Except I be sent? Oh, yes. There's all this in it. But that's in the hands and under the control of God. He uses save sinners himself and sends them to tell other

sinner that there's a salvation that's equally theirs. If I'll only put their trust in the same son of God. Shall we look again at one Timothy 1:15. One Timothy 1:15. Or say, look again? I think it's another aspect of a truth we've just been considering. One Timothy 1:15. This is a faithful saying. This is a faithful saying. There's an impression here of earnestness, of reality, of something very, very important. This is a faithful saying and worthy of all acceptance. What, Paul? What? Nothing about heavenly places. Nothing about before the foundation of the world. Just this. That Christ Jesus came into the world to save sinners. Christ Jesus came into the world to save sinners. And then he adds a beautiful little bit of whom I am chief. And it may mean not so much. He was the chief of sinners, but he was the first of sinners to be saved in the way that he was.

[00:29:23] He was there on the road to Damascus and he was saved by the appearance to him in a vision of the risen Christ. And he said, I am a pattern unto all those who believe. I did nothing. I simply looked up and said, Who art thou, Lord? He said, I am Jesus. Whom thou persecutest? Finished. That Christ. Jesus came into the world to save sinners of whom I am the first of a series, or of whom I am the chief of sinners, in my own estimation. And then we have. In two. Timothy, I think we ought to just give that a word. Although we rejoice to know before we read it. Two Timothy one nine these words. Who has saved us is speaking about God, who hath saved us and called us with a holy calling. Not according to our works. We could never do anything to pay for our salvation. We could never do anything by any suffering we endure. Not according to our works, but according to his own purpose and grace. According to his own graceful, gracious purpose. A purpose that goes back before time. Which was given us in Christ Jesus before the world began. So this is another way of saying before the foundation of the world or overthrow the world. Here's a purpose working out of which we have no possibility of altering or affecting.

[00:31:12] But what about now? That's before the world began, but is now made manifest by the appearing of our savior, Jesus Christ. Who hath abolished death. And who hath brought life. And immortality. And that may be. Better expressed a mortal life, not merely two things life and immortality, but life. Yes, but immortal life. You know how so many philosophers have argued and unbelievers have argued about the necessary immortality of the soul? Well, that's not known in Scripture. The soul that sinneth it shall die. But immortality is the gift of God. And it is this, this great salvation which provides life. For those who are dead in sins. And salvation is the great covering term for the

grace of God given to you and to me. The door by which we enter into all the promises that await us in whichever calling we may be found. I trust that although it's a simple word this morning and one that you already anticipate and believe, you are nevertheless glad to have your thoughts directed to him. Who is a savior, who brings salvation with all its blessings and hopes. And one day we're going to look upon him and we're going to rejoice in his presence as a consequence of the great salvation which has been provided by his life, his death, his resurrection is ascension and is present session at the right hand of God. Oh, what a savior that he died for me.