

## Episode #11-01 The Flow of Truth Part 11-Passages to Familiarize Yourself With

I. All truth flows out of the Old Testament into the gospels. It flows out of the gospels into the book of Acts. It flows out of the book of Acts into Paul's final epistles. That is the flow of truth. We are studying this flow and how it can teach us about God's work with us today and how it differs from His work with others in the past and future.

II. A few months ago, I was talking to a man who had recently taken a new position with a great corporation. He told me that the plant where he was to go to work was an enormous place; so enormous that it frightened him. This man, I believe, is a tool and dye maker. But they told him that on the Monday morning when he came to work, to drive up in front of the plant and to pick up a guide, and that this guide would show him around. And so he did, he drove up in front of the plant, he identified himself, he picked up the guide, and the guide showed him where the parking lot was, and he drove to the parking lot, and the guide showed him the space where he would park each morning. Now he knows two things: the location of the parking lot and his parking space. The guide showed him the door by which he should enter, it showed him the bench where he was to work, it showed him where the time clock was located where he would punch his card each morning when he came in and so on. It showed him where his bench was located, where the drawers were that belonged to him, where the tool crib was located, where the men's room was located, and all of these things that he simply had to know if he was going to make his way around this great plant, and things he needed to know if he was going to be happy in his work there. Now often time people simply cannot find their way around the Word of God because they are not familiar with certain passages. In the past ten messages I have dealt with certain things, and I have wondered if all of my hearers are familiar with these passages. Just to remove all doubt from my mind and just so you will know your way around the Word of God, I will teach them today. There are certain things I want to call your attention to, and all of these passages have to do with the things I have been saying to you. I am not going to spend very much time on any one of them; we have touched on most of them before. But I do want to make sure you are familiar with these passages, that you know what they say, and that you are believing what they say.

A. Matthew 10:1. Again I desire to say to you that this was not based on their faith, it was not based on their holiness, but simply upon the authority that He gave to them. The names of these twelve are given in verses 2-4. 5-8. (Sent (verse 5) is apostello.) With that passage before you, and I trust that you are familiar with it and are believing it, let's turn to:

B. Matthew 15:21-22. She called Him here the Son of David, and this has led some people to suggest that she did not address Him right, and therefore He turned her down because she called Him a son of David. Verses 23-24. Verse 24, sent is commissioned, apostello. Not the word pempo for a common, ordinary sending. Verse 25. Some people say when she changed the title from son of David to Lord, then He acted. But that is not true, for that is not what He said! He did not say you did not address Me right or properly. Verse 26. Knowing these two passages, I believe with all my heart that when Jesus Christ came to earth, He had a Divine commission from God that had only to do with the people of Israel, and that when He sent forth His twelve disciples, He said to them, do not take any road that will lead you to the Gentiles, and don't go into any city of the Samaritans. Therefore His ministry was severely limited to the people of Israel.

- C. Acts 2. In my first proposition, I said that the 120 disciples who gathered on the day of Pentecost were all Jews who believed that Jesus of Nazareth is the Messiah, that is, the Christ, and the Son of God. Messiah is Hebrew and Christ is Greek. There is no difference between these two titles, they are exactly the same. These disciples, every one of them was a Jew who believed that Jesus was the Messiah, the Son of God. That had been revealed to them by their Father Who is in heaven, and these people were the results of the personal ministry of the Lord Jesus Christ. They could call the people of Israel to submission, which is the meaning of repentance, but they did not have the life-giving, salvation-bringing message at that time. They were the result of the personal ministry of Christ, and every one of them that believed was a Jew. Acts 2:1-5. You will remember that I told you that those who heard the word on that memorable day of Pentecost, I say a memorable day of Pentecost because Pentecost came around every year, that every one of these who believed were Jews. They were Jews, devout men, out of every nation under heaven. These who believed had been of the diaspora, but they had returned to the land. The 3000 of these who became believers were, without exception, Jews who were devout men. There are those who would like to believe there were Gentiles there, and these Gentiles were saved on this day, and they went out and preached here and there, but that is nothing but imagination and nothing but a very weak tradition, and it has no basis whatsoever in the word of God. The 120 believers were Jews who believed, and when the 3000 were added to them you had 3,120, and they were Jews who believed, they were Jews before they believed, and they remained Jews after they believed.
- D. When Peter went to the house of Cornelius. Acts 10:36. I have already told you that word sent is apostello, and it means the word that God authorized to the children of Israel. Jesus Christ, the 12 disciples, and now the 120 had a message, but Peter makes in plain in the house of Cornelius that this was the word that God authorized to the children of Israel.
- E. Acts 13:26. Paul in Pisidian Antioch says. That word sent is apostello, and since it refers to an inanimate thing, that is the word of salvation, it should be translated authorized. The thing that Peter said and the thing that Paul said here is the same: you children of the stock of Abraham and whosoever among you fears God, that would be the proselytes, to you is the word of this salvation authorized. And it was not authorized to anyone else.
- F. Acts 28:28. The apostle Paul makes the great pronouncement, whereas until this time, God's salvation-bringing message had been authorized only to the nation of Israel, and Paul had authority to speak it to Gentiles after he had fully taken care of his obligation to Israel, but here Paul says: Being familiar with these three passages, you can see how that in the Acts period, the message was available to only Israel and had to be set forth by believing Israelites. Now, God's salvation-bringing message is available without exception, without distinction, to all men without any priority, without anyone having a primary claim upon it.
- G. Turn back. Acts 8:3-4. We have a statement here. Saul also had a second name of Paul...church here is the outcalled. Paul wasn't ripping up organizations. He was dealing with men, outcalled men, men who had a position, that is a calling, that was out of God....He wasn't going to buildings. He was going to houses looking for these

outcalled men....People take this and say that they went everywhere preaching the word to everyone. What does the word of God say about this?

- H. Acts 11:19 is the Divine commentary on this... The very same event we were reading about in Acts 8... There were colonies of Jews in all of these places. They spoke to none but the Jews only. Verse 20. The Hellenists were the Greek-speaking Jews. This was the first time the word was preaching in Greek rather than Aramaic, not the first time it was preached to Gentiles! You see from this as I set forth in proposition 4: in the 8 years that elapsed between the day of Pentecost and Peter's visit to the house of Cornelius, every believer was a Jew, a man of Israel. No man was authorized to speak the salvation-bringing message to anyone else, and even if some Gentile overheard it as it was being proclaimed, it was still not for him. In this period of time, up until Acts 10, no one made an offer of life or salvation or forgiveness to anyone at all except to an Israelite.
- I. Another passage we must be familiar with if we are going to understand the things that I have been teaching you is the events that took place in Acts 10. This was the first time and the only time the apostle Peter ever proclaimed the life-giving word to a Gentile. If you think otherwise, you will have to make it up. There is simply no record of it in the Word of God. This commission was clear and plain. This man Cornelius was not an ordinary sinner, this man Cornelius was not some ungodly Roman centurion. Be familiar with what is said about this man in Acts 10. Acts 10:1. If he were filling out an application form, his name would be Cornelius, his address would be Caesarea, his occupation would be military, a soldier, and the position he held in the military was that he was a centurion of the band call the Italian band. That is the way the Bible packs it in. We can thank God that it did pack it in that way, and we can work to bring it out. What kind of a man was he? What would those who knew him and worked for him have said? Acts 10:2. We are told in the psalms that the fear of the LORD is the beginning of wisdom, and this was a God-fearing man. Not just himself, this man had caused his fear of God and his respect of God to permeate his whole house. He pitied Israel in their terrible condition as they were ground under the iron heel of the roman conquerors. Though he was a part fo it he was not in sympathy with it. When he prayed, he was not like those that went about from idol to idol hoping he would hit the jackpot somewhere. When he prayed he prayed to God and no one else. He didn't just try this and try that and try something else. No. When he prayed he prayed to God always. He only prayed to God. Sellers: I remember one time on the streets of New York City, a woman came up and there was what looked like a Catholic nun, I don't think that she was, but she was sitting there begging. And this woman threw some coins into her basket and said to her friend, I heard her say, I'm giving something to everyone. I just hope I can hit the right one. I'm so anxious that my prayer will be answered. Here she was going about giving a little contribution to everyone who was beggning hoping that she was going to get into contact with someone who could move God and cause that some desire of hers should be fulfilled and some wish of hers could come true. Well, Cornelius was no such man. Acts 10:3-4. Ninth hour was the three o'clock in the afternoon....He had done this, and now these things had come to God's attention. Verses 5-15. Cornelius happened to be a man whom God had cleansed. He had never yet been given an opportunity to receive the Lord Jesus Christ. The salvation-bringing message that he

was familiar with was not for him. Acts 10:16. You will have to follow through the rest of the record for yourself. WE have already touched upon the greater part of it. To complete it I would need to read the whole chapter and expound it, and that will have to wait for the exposition of the book of Acts. But when Peter got to the household of Cornelius and the house was called together, in Acts 10:34. Peter explains what he means by that. He doesn't simply stop there and say that God shows no partiality. Acts 10:35. Right there that was the basis of a man's relationship with God from the days of Adam down to the time in which we live. The basis of acceptance is that a man shall fear God and work righteousness. Now you might say, What is this righteousness? It isn't going back to the Bible and picking up a command here and a command there and saying I will do this and that will be righteousness. It's not picking up something about tithing or picking up something about the feasts or picking up something about baptism, and saying I will do this and that will be righteousness. Not at all! For you and for me, when the disciples came to the Lord Jesus Christ in John 6:28, He answered in John 6:29. For you who hear my voice, and for those who have heard of Jesus Christ, I tell you there is no righteousness you can do that will make you accepted in the sight of God than to put your faith in Jesus Christ, the Savior of sinners, to believe in the One Whom God hath sent. Up to this time, Cornelius had had no such opportunity, but he is going to be given the opportunity. Peter talks not more than about five minutes to say all this if you spoke slowly and carefully. I could read it in one minute, and quoting it slowly it would only take two. Yet we know that the house of Cornelius was touched, and that is the last you ever hear of the man Cornlelius. I stress this for the fact that the man Cornelius did not become a herald of the salvation-bringing message to other Gentiles. He might have wished to do this, but he could not do so without a Divine commission. For Paul was the one man whom God commissioned and that God authorized to proclaim Christ to the Gentiles.

III. Conclusion. Next time we will continue studying passages to familiarize ourselves with and find our way around the word of God.