

(Romans) Christianity in Shoe Leather

by Willie Mullan

Paul's prayer for the Gentiles is that they may be filled with joy, peace, and hope through the power of the Holy Ghost.

Duration: 1:14:01

Scripture: Matthew 6:33, Romans 9:2, Romans 15:13-21

Topics: "Christianity"

Description

In this sermon, the speaker emphasizes the importance of preaching the word of God to the Gentiles. He believes that through the grace of God, the offering up of the Gentiles can be acceptable to God. The speaker acknowledges that he may not be as prominent as others in the ministry, but he is content with where God has placed him. He discourages the idea of working miracles and instead focuses on the power of the Holy Spirit in spreading the gospel. The speaker prays for the hands and minds of the listeners to be filled with goodness and knowledge of the Lord, and for them to be led by the Holy Spirit in preaching the gospel.

Transcript

We're turning again to this letter to the Romans, and that's chapter fifteen again this evening. Romans, chapter fifteen. Now we're going through tonight from verse thirteen right down to the end of verse twenty-one.

We have just nine verses this evening, just the short portion, but I felt that there were so many wonderful things from these nine verses that we simply couldn't go on and take the rest of the chapter. We'll finish the chapter in the will of God next Tuesday while the mission goes on at Grange. Michael will be going next Tuesday to Grange, and I'll be back here in the class.

Now I want you to notice that we're starting, as it were, a new idea just now in these chapters. If you notice these nine verses, verse thirteen, fourteen, fifteen, down to the end of twenty-one, you will find that there are nine capital I's in these verses. Nine capital I's, all referring to Paul, of course.

And so this is a very personal part of the epistle. You will find it's a very practical part, because here we are going to find Paul, Paul preaching, Paul praying. We're going to find Paul filled with power, Paul with practical things.

I've called it Christianity in true love, and this is Paul practicing now what he has been preaching right along. Now I embrace verse thirteen again this evening, because it's a sort of launching pad for me into the portion before us. We did it last week, but we look at it once again.

This is Paul's prayer for these Gentiles. You remember how we touched this last week, verse thirteen, Now the God of hope tell you, with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost. For you will notice that it's Paul praying.

You can see that this is one of the prayers of the great apostle for these Gentile believers in Rome. You remember I put it like this to you last week, it was supplication for saved ones. You'll notice that he says, with all joy and peace in believing.

He's praying for believers, so that it's supplication for saved souls, and it's supplication that saved ones might be satisfied. He says, now the God of hope tell you. He wants these saved souls that he's supplicating for to be absolutely satisfied.

He's praying for them to be saved. And he says, now the God of hope tell you. You see, he's praying or supplicating that these saved ones might be satisfied through the Sovereign.

He's looking up to God, now the God of hope. The God who launches hope. The God who sustains hope on the sea of life.

The God who will bring hope to its consummation and haven. My, that's the one he's looking up at. He's looking up at the Sovereign of all.

And he's supplicating that these saved ones might be satisfied through the Sovereign that he's looking to. Now he's not only supplicating that they might be satisfied, but that they might be satisfied with these sensations. It is a powerful prayer.

Now the God of hope tell you, first of all, with all joy and then peace, and then that ye may abound in hope. It's a being filled with joy, filled with peace, filled with hope. My, that's what he's praying for.

That these sensations may indeed satisfy these believers that he's praying for. And then you'll notice this little phrase, this is why I put this verse in, because we're going to meet it once or twice in this portion this evening. Through the power of the Holy Ghost.

The only way it can be done, you know, he was perfectly sure of that. If our minds are to be continually filled with peace, if our hearts are to continually be filled with joy, if our breaths are to continually be filled with hope, it can only be done by the power of the Holy Ghost. No other way it can be done.

But we'll have more of that in the chapter receiving. Now that's what I'm calling Paul's prayer for these Gentiles. And then we come to verse 14, and I'm calling this Paul's persuasion of these Gentiles.

He was persuaded about something. He says, and I myself also am persuaded of you. I love the way that Paul uses not only the personal pronoun, but the emphatic pronoun.

He says, I, my faith. And how often Paul uses the emphatic pronoun, and we can't go into the passages this evening. You remember he said, the Lord himself shall descend from heaven with us out.

And he's always using the emphatic pronoun. But here was the persuasion that they had of these. He says, I myself also am persuaded of you, my brethren.

Isn't it a lovely little touch? You know, I love Paul for this. Because it doesn't make a matter how much his heart is moved, or how thrilled he is about something. You know, it always takes time to get brethren, or my brethren, or my beloved brethren into it.

And you know, I think we should keep this more often than we do. I think we forget, you know, sometimes that we're brethren. That we're in the one family.

And this is where trouble shows up among us. Just because we absolutely forget this thing. My dear friends, let's always remember that we're brethren.

And he says, I am persuaded of you, my brethren. Watch it. That ye also are full of goodness, filled with all knowledge.

I tell you, this is some people, isn't it? You know, I want you to get this altogether now. You know, he's persuaded that these saints at Rome, that they're full of goodness, he's persuaded about that. And he's persuaded that they're filled with knowledge.

And he's saying that they might be filled with joy, and peace, and hope. Oh, I tell you, if we could only be filled with peace, and joy, and hope, and goodness, and knowledge. Tremendous thing, isn't it? You know, he had very high standards, hadn't he? When I expounded verse 13 last evening, Pastor Irvine said to me when I sat down, he said, You know, this man really loved this thing, didn't he? He really lived this thing.

And he really longed that others would live it. Sometimes I feel, he said, that we're a long way behind this. But he sees that they're filled, full of goodness, and filled with knowledge, and he's saying that they might be filled with joy, and peace, and hope.

Now, let's get this settled once and for all. This can only be done through the power of the Holy Ghost. We want to get this settled.

You see, this is what he said to the Ephesians. He said, Be filled with the Spirit. And do you know, the proper phrase of the Greek there is this, Be ye constantly being filled with the Holy Ghost.

That's what it is. You know, there's not a once and for all filling preached in this book. Now, the disciples were filled with the Holy Ghost on the day of Pentecost, Acts chapter 2. And if you like to go to Acts chapter 4, they were filled again.

And you can go through the Acts of the Apostles, and again, and again, and again, with the Holy Ghost. And it's only as we yield ourselves to God, and by faith, let the Holy Ghost take command of our lives, and be constantly being filled. And you know, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness.

Now, the very things that he's naming here, this peace, and this joy, and this hope, and this goodness, and this knowledge, I'll prove that in a moment. My, these are all the productions of the Holy Ghost. Remember, Jesus said, When he is come, he will take of the things of Christ, and reveal them unto you.

He shall glorify me. And you know, I think this is the knowledge that's here. My, they knew some of the wonders of the Lord.

They were filled with all knowledge, knowledge of the Lord. I think it's the work of the Holy Ghost. And so, friends, this is the bit that we ended with last week.

My, if we're grieving him, or if we're quenching him, or if we're resisting him, you cannot have this joy, or this peace, or this hope, or this goodness, or this knowledge. Are you quenching the very producer? And so he's thus saying to them, Be ye constantly being filled. And this is the production.

He was absolutely persuaded about this. Now, we've touched Paul's prayer for these Gentiles, and Paul's persuasion of these Gentiles, and now we come to Paul's picture of these Gentiles, and this is a little bit more difficult. But we'll take what I'm with us.

We're at verse 15 now. He says, Nevertheless, brethren, there he is again. He's very particular about this, you know, when he's got something to say, he starts to take a breath and gets this tender word in between.

And I think that we should learn here, and that we should follow suit. He says, I'm persuaded that you're full of goodness, and that you're filled with knowledge. I should have stopped with the other phrase, able also to admonish one another.

You know, that's a very lovely thing, isn't it? You know, we ought to be able to admonish one another. It's just gently reproving, or gently rebuking, if you must. That's what admonition is.

And you know, that's the way we ought to bring up the children, in the admonition of the Lord. And we ought to be able, if we've got the knowledge and the love and the peace and the joy, we ought to be able to admonish one another, just gently, you know. Sometimes somebody comes along and says, well now, I don't like the way so-and-so's doing the meetings.

I don't like that. I said, well now, who are they? The judges, another man said. Not looking for you, do you know? Well that's just what you call gently admonishing the brother.

And it's usually enough. And it ought to be. You know, if we would mind our own business, we wouldn't get admonished.

But these saints, they were able to admonish one another. Remember the bit we were at about the rules. Know them that have the rule over you and admonish you in the Lord.

And if you're going to have the sergeant major, he'll have to give the order sometime. And you need to have rulers. We went in through this and we know all about them now.

But look, he says, nevertheless. And that simply means that although you're full of goodness and filled with all knowledge and able to admonish one another, nevertheless, brethren, I have written boldly unto you in some thought or in some thoughts, as it should be. It says you know ourselves that I should write too.

I'm putting you in mind because of the grace that has given to me of God. That I should be the minister of Jesus Christ to the Gentiles. You know, there were two things that weighed very heavily with Paul.

And one was gifts, and the other was grace. And do you know he was the gift of man? Well, of course, he was the great apostle of the Gentiles. You know, apostle is a gift in the church.

And he was the great gift of God to the Gentiles in the church. And he never forgot that. It weighed heavily with him.

And it didn't matter how they had grown in grace or how much they knew or what knowledge they had. He felt that he was actually responsible to admonish them too. And to preach to them.

God be ridiculous. And just because God had given them grace to do so. And so he's weighing these two things, gift and grace.

And so just because God had given them grace and gift, well, it doesn't make a matter how much. You know, I'm in the position where I'm responsible to admonish you and to talk to you also. That's how he felt about it.

And all gifted people ought to feel like this, that God has given you gifts. Well, you're responsible, you know. Some people may not like it, but that doesn't matter.

Now, here's what he's saying. At the end of the scene, because of the grace that was given to me of God, that's why I'm righteous. Secondly, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God.

Now, here was the whole idea behind the ministry to these saints in this fashion, and speaking to them because of the grace of God upon them, that the offering up of the Gentiles might be acceptable to God. You know, he had got a great picture of these Gentiles. That's what we're at now.

You know, he pictured the whole Gentile world just like a great harvest field. And all the Gentiles that were being brought into the church, mighty were like the grain or the sheep from the harvest field. And he was making it an offering to God.

The idea is the old Hebrew offering in the Old Testament. And he's just taking all the grain, and he's lifting it in the arms of his face, and he's placing it on the altar of God. That the whole Gentiles, God again, might be acceptable to God.

That's what he saw. It's a great vision, you know. I think that we need to learn here.

Sometimes I'm wrong here by the way I utter things, but they're not wrong in my heart. Sometimes I say we had six saved last week in Bangor. It's not the proper way to say it, you know.

I know it thrills you, and it's the sort of language we use. But always we should only remember that there were souls brought out of darkness. And how they pleased God.

They were for the glory of God. Not for our boasting. Not for the putting up of hands.

Not for the boasting of the evangelist. We ought to keep that always. We should use the language like that.

This is how Paul saw it. My how God was being glorified in the offering of all the Gentiles called out of darkness into marvelous light. And then he went just that little bit further, didn't he? He said there in the middle of verse 16 that the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost.

And there's a great phrase for you. Being sanctified by the Holy Ghost. You can see, and you will see tonight that you know Paul was depending on the Spirit of God for everything.

Would these saints are to be killed? Would their minds are to be filled with peace and their souls filled with joy and their breath filled with hope? Then it can only be done by the power of the Holy Ghost. If this entire offering is to be acceptable to God then it must be the work of the Holy Ghost. It must be the Holy Ghost that's setting them apart.

You know this word sanctified and this word sanctification my, it gets a lot of talk in the churches that to me is complete nonsense. Oh, I know that will upset one or two of you but I'll rattle it into you harder than that in an interlude. Because there's a great lot of nonsense talked about sanctification.

Let me ask you, Point Bletch. Don't be afraid of me. What do you think sanctification is? Go on, turn it over in your mind.

Exactly now what you think it is. Let me show you one or two verses now. Come to 1 Corinthians chapter 7 1 Corinthians chapter 7 verse 13 Paul speaking about woman married to unsaved husband and he says in verse 13 And the woman which hath an unhusband that believeth not and if he be pleased to dwell with her let her not leave him for the unbelieving husband is sanctified by the wife.

Oh, there you are. There's an unbelieving husband sanctified. Is he sanctified? I thought the book said that.

And what did you think sanctification was? Because whatever you thought it was, this fellow's got it. I'll put some of you in the fix now. Because I know that some of you think that sanctification is the second blessing.

Has the unbelieving husband got the second blessing? You answer. I'm tackling you now. Oh, I know you talk a lot of trite but you never come to the citrus to find out, do you? I can take you to John 10 now and find the Lord Jesus sanctified.

The Father sanctified the son. Did he get the second blessing? Well, no. I'm robbing it in.

I'm only teaching. You know, when I do this, I always find somebody at the end of the meeting and they say to me, Mr. Moran, you know, that's terrible. I had an experience years ago and they brought me to the Lord.

There's nobody talking about your experience, please. Nobody in the world talking about your experience. I mean, God, if you've had an experience, some of the old dead doctors could do with it.

But if you're going to make your experience a doctrine and call it sanctification, I'll have to rap your knuckles for you. Because you're talking brothers then. If you had an experience and it brought you nearer to the Lord and you got away from canality and worldliness, then praise the Lord for it.

Shout hallelujah, man, and don't be afraid. But don't go starting teaching about sanctification because you'll have to say it's unbelievable. Isn't that common logic? Ah, you're off the subject.

There's nobody talking about your experience. Bless God for your experience. But if you start to teach it as a doctrine for everybody else and call it sanctification, then follow me in the Scriptures and see where you are.

This unbelieving husband is sanctified. Isn't that right? And the English language just means what it says, you know. Some of them when they get at their tight corner they say sanctification means one thing over there and it means another thing over here.

God pity you. Does blue mean blue one day and red the next one? You'll be in a fix with the English language. Sanctification just is the word sanctification.

It's got the same root meaning the whole way through. And I'll prove it to you in a moment. Now we've got to see into this, haven't we? Are you settled now that I'm not up against your experience? I'm not up against your experience.

I'm praising God that you've had an experience. But I'm trying to teach you that you mustn't call your experience sanctification because it won't work. Because this fellow's got these unbelieving husbands.

Have a look at the verse again. For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband. Elsewhere your children are unclean but now are they holy.

Holy is the same word. They're sanctified too. My dear friends, this is putting things in the picture, isn't it? Now let's go to Corinthians.

First Corinthians. The first verse of the very first chapter. First verse of the very first chapter.

And Paul, the apostle, and his professors is writing on to the church which is at home. For them that are sanctified in Christ Jesus. Now tell me this.

Are these Corinthians sanctified? Of course they're sanctified, don't be afraid of it. It's what the book says. Well I'll show you how they're living.

Have a look at the third chapter. Verse one. He says, And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto beds.

In Christ I have fed you with milk and not with meat. Further to you were not able to bed it, neither yet now are ye able, for ye are yet carnal. Whereof there is among you envying and strife and divisions.

Are you not carnal and walk as men? That's the sanctified boys there. That's them. I like to say that's the second lesson.

These fellows could have done with something, I can tell you. What the book says, they're sanctified, isn't it? Sanctified in Christ Jesus. Ah, but they're yet carnal.

Will you see this again? Have a look at Hebrews. And the third, the last chapter will do us. Hebrews, chapter thirteen, verse eleven.

For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. Therefore Jesus also that he might sanctify the people with his own blood suffered without the gate. How were they going to be sanctified? By his blood.

Is it said, are the people sanctified by his blood? Of course they are. Then are you depending on the blood? Are you sanctified? Of course you are. Sanctified by blood.

Now I'll put it all together for you in a moment. Have a look at this one. John seventeen.

John gospel chapter seventeen. And verse seventeen, that's easily remembered, isn't it? The Lord Jesus is praying here for believers. And he's praying this first.

Sanctify them through thy truth. Thy word is truth. Isn't that tremendous? And here's another one.

Have a look at this one. Second Thessalonians. And we're at the second chapter.

I don't know why I'm doing this because I didn't intend to do it. But nevertheless, we're led this way. Second Thessalonians and we're at chapter two and verse thirteen.

But 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 through sanctification of the Spirit and belief of the truth. Now God chose them, didn't he? From the beginning to salvation through what? Through sanctification of the Spirit and belief of the truth.

Which one came first there? You think the Bible printed it wrong? I know a fellow who argued with me once and he said Paul was wrong on that. He should have put it the other way around. He should have put it the other way around and understood him, of course.

It says they were chosen to salvation through sanctification of the Spirit and belief of the truth. Did the sanctification come before the belief? Oh, thank God it did. Thank God it did.

Now we have played about with it enough, haven't we? Look, friends, this is a tremendous subject. One of the ones that really fills me. The word sanctification simply means supplication.

That's the basic meaning. And the word sanctify and the word holy and holiness it means to set apart. You can't say holy for it so you say sanctify.

And, friends, it's all the same basic root meaning. It just means to set apart. Now, whether you've seen me doing all the all the texts, we've touched them.

So let me tell you this. You know, God the Father set apart God the Son to be the Lamb of God and to be the Savior of the world. He was sanctified, He was set apart to be the Savior.

So it fits there. And just because these Corinthians had their faith in the finished work of Christ they were set apart by the blood of Christ. They were set apart.

They were sanctified in that sense. And then, friends, we come to this tremendous one in 2 Thessalonians. You know, it's the work of the Spirit of God to set people apart for God.

You see, last week I pitched in Bangor night after night while this great audience would rise and render way out and I would sit on the platform and gaze down. You know, I would see a man or a woman sitting still with her head down. You know what's happening, don't you? At least I do.

It's the Holy Ghost has gripped them and they're being set apart. What do we need now? Belief in the truth, what do you think? Oh, that's just an improper place. And this is the work that Paul that makes this Spirit of God that's setting them apart for God.

And he's working that they might be acceptable to God as an offering to God. Now, that leaves the unbelieving husband. Now, what about him? This has always been a problem, hasn't it? Well, it's no

problem at all.

You know, we find that in Corinthians chapter 7. And Paul went down to Corinth one day, didn't he? And I have no doubt that Paul preached all around Corinth, not only in the great city, but Paul preached in the district. And you know, it's quite possible for us to think the night of Paul entering into a little village. And for our clarification, let's say there are 20 houses in the ring.

And they're all heathens, they're all pagans, they're all idolaters. He stands out in the middle of this little village. And he said when he went to Corinth, I'm determined to do nothing among you if Christ and Him crucified.

And he starts to preach the gospel. You know, he's preaching from this little bunch of houses. And we'll say a wee woman in this little thatched house, she's listening and she gets saved.

Well, now, her husband doesn't get saved, then there's nobody else in the village gets saved. But another soul, only one soul gets saved. Well, now, inside that little house from that moment forward, there is a light that is not in any of the other little thatched houses.

There's a wee woman who knows the Savior. And that just separates her house from every other one. It's different.

It's intolerant. And that separates her man from every other man. He's got a seed woman, another woman, so that in that sense he's separated by the light.

I didn't need to tear it and stretch it to do it, did I? Oh, I wish you'd read your Bible. I'd have left trouble with you. For me, you come and argue, you know, and I just get so fed up listening to your nonsense that I leave you alone.

I get letters from wee fellows who can hardly spell their own name and they want to teach me about sanctification and they don't know two verses about sanctification in this book. And I just leave the wee cretins alone and to think they have won the battle. Just leave them alone.

Now, you'll please remember that while I took you through that for your edification, I didn't say one word about an experience you've had. Don't you make your experience a doctrine and we'll have nothing to say to you. Because some of you try to make your experience a doctrine to teach you all the things that you can't find in the book.

Your doctrine's not there. You've had your experience. Well, go on and bless you for it.

The day that you've got back to the Lord you should be shouting hallelujah forever. There's nobody taking it off you. But don't start to just take words out of this book that won't catch.

Because you're only getting yourself into a fix. You're only fiddling about with God's truth. And you're making a complete mess of it.

And you can't answer the questions when they're turned up to you. You know I only need to turn up 1 Corinthians 7 verse 14 to the whole bunch of them and the sound gazing at it and they turn white and then they turn blue and then they turn yellow and they are yellow anyway. Alright, let's get on with it.

We'll get back to it. 1 Corinthians. We're at Romans 15.

Now, let's get the hold of this. This is very important. We've had two phrases now.

Verse 13 ending with the Holy Ghost. And we have verse 16 ending with the Holy Ghost. That these wonderful things should only be brought out by the power of the Holy Ghost.

That's what Paul does. And so that was Paul's picture of the Gentiles. Now we come to verse 17 and 18 and part of 19 and we're at Paul's performance among these Gentiles.

Paul's performance. Now this is very thrilling and you want to watch it carefully. Verse 17.

I have therefore whereof I make glory through Jesus Christ in those things which pertain to God. You know, Paul was very particular about glory. But he never hesitated to glory in things pertaining to God that were wrought by Christ.

And I follow suit. You know, if the Lord deems to come down and fill a thing like me and move through me and people who came will ask these are things that pertain to God and they're wrought by Christ and we have a right to talk about them so long as we keep level-headed. And so that's what Paul's saying here.

You see, that's Paul's glory. The thing that he gloried in. And then watch this verse because this is a very, very well done.

Verse 18. For I will not dare to speak of any of those things which Christ hath not wrought by me. You see, there were many Gentiles saved before Paul was saved.

You know, actually Peter was the first to go to the Gentiles. He went down to the house of communion. You should remember that.

Oh, and the great company were wrought in and brought in by other preachers. And Paul says, now I'm not boasting about the things that have not been wrought by me. I'm not doing that at all.

This is his humility. He's quite prepared to admit that why he is the great apostle of the Gentiles that there were many things wrought among the Gentiles that were not wrought by him and Christ didn't take care. So that's very humble, isn't it? I love Paul for that sort of thing.

Now, you've seen his glory and his humility. Now, I think that that phrase in the beginning of verse 18 should be a rather emphatical one. Because you should read on from verse 17 and those things which pertain to God to make the Gentiles obedient.

You know, that was his victory. God wrought through Paul to make the Gentiles obedient to the gospel. Boy, that was his victory.

He had gone over the whole known Gentile world and he'd seen God working. Those things that pertain to God Christ had wrought and the Gentiles became obedient to the gospel and he's praising the Lord for it. Now, I want you to watch this bit because this is a very important bit.

He says, Christ, verse 18 in the middle of the verse, to make the Gentiles obedient, now watch, by word and deed, through mighty signs and wonders. Now, these four words sum up the ministry of Paul. And remember only of Paul.

That's the bit I want you to get. Oh, I know he used words. He was a great preacher.

And I know he used deeds. And I know he used signs and wonders. And this is where some of the poor preachers get off the rails trying to follow the great apostle.

You know, signs and wonders belong to the gifts of an apostle. That's what they are. They belong to the gifts of an apostle.

So God asked me to be doing signs and wonders because I am not an apostle. And all who claim to be an apostle, or apostles, claim to be an apostle, or apostles, will have to have the signs of an apostle. Because an apostle has signs.

It belongs to the gifts. Let's go into 2 Corinthians, chapter 12. 2 Corinthians, chapter 12.

Now, while Paul went to Corinth and did mighty things, remember some of the Corinthians, after he had gone, they doubted his apostleship. And in these last chapters of the second letter, he's proving indeed that he was an apostle. Verse 11.

2 Corinthians, chapter 12, verse 11. I am become a fool in glorying, he says. Ye have compelled me.

For I ought to have been commended of you. And they didn't commend him. You know, they were talking behind his back.

He says, for in nothing I am behind the very cheapest apostles, though I be nothing. Then he comes out with it now. Truly the signs of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

Ah, but they belong to an apostle. For the boys that are looking for signs from boys who are not apostles are in a wee bit of a fix here. Because these happen to be the signs of an apostle.

And I honestly believe this is the trouble with expounding Mark 16. This is the trouble. Ah, we'll take a night out of it when we're here.

All right, let's go there. We're at Mark 16 now. This is something that puzzles people at times, and I don't know why.

Verse 14. Mark 16, verse 14. Afterward he appeared, that is the Lord Jesus, unto the eleven, that's the apostles, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

Now they were eleven unbelieving apostles. And he upbraided them for their unbelief. Eleven of them.

Oh, they were really gifts to the church. And let me tell you, it doesn't make a matter what sort of a gift you have. I believe I've got the picture.

And I believe I've got the gift of evangelists. But I should tell you this, that if I haven't faith in God the whole way through, it will be no use to me. For without faith, it's impossible to please God.

And it doesn't make a matter what gift you have. And don't forget that. These unbelieving apostles will be no ghosts enough to knock this unbelief out of them.

But of the good thoughts of them here, is any commission. Verse 15. And he said unto them, go ye into all the world and preach the gospel to every creature.

He that believeth and is baptized shall be saved. He that believeth not shall be damned. And these signs shall follow them that believe.

What's the signs? There are five of them. In my name shall they cast out devils. They shall speak with new tongues.

They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover.

There are the signs. Notice the phrase in verse 17. These signs shall follow them that believe.

Does it mean that these signs will follow all believers? Actually, some people read into it anyway. Well, I can tell you that that's nonsense to read that into it. Because the Bible just teaches the very opposite so clearly that you could have no mistakes about it.

I'll have to do that bit for you. Let's go back to 1 Corinthians. And we're at chapter 12.

1 Corinthians. And we're at chapter 12. And he's teaching them here about the body, the church, and all its members, and all the gifts that's in it.

What a wonderful chapter this is. We would need to really do the whole chapter, but we'll just do a part of it. Now, we'll go down to verse 27.

Verse 26. Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. Then he comes to sum it up.

Now, ye are the body of Christ, and members in particular. And God hath set some in the church first. Apostles.

I had an argument with a man not so very long ago about the church. And he said to me, Willie, you know, you've missed. The church began in the Old Testament.

The church began in the Garden of Eden. That's what he told me. And I said, now, if the church began in the Old Testament or in the Garden of Eden, will you explain to me how the apostles got first? He hath set some in the church first.

Apostles. Let's come down that way. And he was stuck, you know.

Just stuck. Bowled out first of all. Now, watch this.

And God hath set some in the church first. Apostles. Secondly, prophets.

That's New Testament prophets, mind you. Thirdly, teachers. Why the teachers come up the line a bit.

After that, manacles. Then gifts of healings, health, government, diversities of tongues. Tongues are lost.

Now, he starts asking questions. Are all apostles? What's your answer? No. Are all prophets? No.

Are all teachers? No. Are all workers of miracles? No. Have all the gifts of healing? No.

Do all speak with tongues? No. Then, if the Bible clearly teaches that all the believers do not speak with tongues, then you can't meet Mark 16, say the deuce, can you? Come on over to your corner, so I get a

quote back here. Oh, I don't know why the Lord has led us this way, but there's somebody here getting it this evening.

This is a line of things that we've got into. Never mind, it's the Holy Ghost in charge. Let's go back to Mark 16.

So then this phrase doesn't apply to all believers. Verse 17 again, the Lord speaking to these unbelieving apostles. These kinds shall follow them that believe.

My name shall recast out devils. They shall speak with new tongues. They shall kick up serpents.

If they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover. Now these signs, these are signs.

Oh, but these are the signs of a believing apostle. You just go down to them and say, My ears, Paul. Look at this first one.

In my name they shall cast out devils. Didn't Paul do that? Yes, you remember the woman in Acts 16? Look at this. They shall speak with new tongues.

Didn't Paul do that? They shall kick up serpents. Didn't Paul do that? Remember the scorpion? He's the only one recorded that we don't have any record of Paul fulfilling. Not to my knowledge.

And if they drink any deadly thing, it shall not hurt them. The last one. They shall lay hands on the sick and they shall recover.

These are the signs of a believing apostle. And these signs were not by Paul. Now don't let us follow on there because we're not the Pope.

Let's go back to Romans. He says, Christ wrought through them in bringing the Gentiles as an offering to God by word and deed through mighty signs and wonders. Yes, he was an apostle and he got the signs and wonders.

And I'm just a poor preacher and I've only got the Word. And I'm taught, you know, to preach the Word. That's what I've been doing all night.

That's what I do every night. That's what I do every night of my life. Preach the Word.

Sure, this is a great thing. Oh, I'm just a third. I'm only running third in the race but I'm content with where God put me.

And you don't need to come around to try to get me to work medicals because I know nothing about it. Do all work medicals? That's what I say to them. A fellow came in the other night and he said, You know, you'd be a great man, Mr. Moore, if you could only work these great medicals.

I wouldn't have. Of course I would be a great man. I knew that.

Poor wee critter. Friends, let's get the hold of it. Call the apostles talking.

And he was used to Christ. To bring the Gentiles as an offering to God. Through the Word.

Through deeds. Through signs. Through wonders.

What's the next bit? Why the power of the Spirit of God. He thought it again. Why doesn't he keep to it? He comes to lighten these little verses.

We've had this. Now, friends, this should teach you something. You know, when Paul was going out to preach the gospel, or to work the gift that God had given him, he was absolutely dependent entirely upon the Spirit of God.

And he prayed that the same Spirit would work in the hearts of them that he had brought to the Lord. That they might be filled with peace and joy and hope. And he prayed and he depended that the very same Spirit would thereby make them acceptable to God.

God working through him. God working among them. God working in them.

By the Holy Ghost. So that we could get back to trusting the Spirit of God. Paul was a man who depended absolutely on the Spirit of God.

You can see that from these wonderful verses this evening. Now, that's Paul's performance. Now, watch the middle of verse 19.

He says through, by word and deed, through signs and wonders, by the power of the Spirit of God. So that from Jerusalem and round about unto Elevecham. I tell you, that's a mighty thing you know.

You remember we did the footsteps of Paul here once and I came to the church for it. And you remember way down in this corner of the church we found Antioch. That was the church where Paul was sent to.

And you remember Paul went all through Asia Minor. Oh, what a vast country he traveled. He went right through Asia Minor.

Covering thousands of miles and foot. And then he covered the whole continent of Asia Minor. And he came to a place and he had a Macedonia.

And then he went down into Thessalonica. He went on down to Covenants and then to Athens, where Athens and Covenants. And when he was here in Macedonia traveling the district, he was on the border of Elevecham.

And he said, from Jerusalem and round about unto Elevecham. Oh, what countries he covered. My tonight, you know, it's Syria and Turkey and Greece.

And Elevecham is Yugoslavia tonight. I covered them all. My, what a country.

You know, this really shocks me sometimes. I've done 26,000 miles in the last nine months. For the Lord, 26,000.

That's pretty good going. Paul hadn't got a triumph 2000, you know. Not at all.

Paul was on foot. Paul had got no society behind him. Paul had got no people at home keeping him on the door.

Paul was writing and pending all the time on the Spirit of God. He puts us in the shade, you know. Puts us in the shade.

My, sometimes when you look at this mighty man of God, you feel like putting your hand in your face and blushing. We do feel it. And such he covered almost the entire known Gentile world in those days.

That's Paul's pathway among the Gentiles. Now watch this, we bet. Paul's preaching among the Gentiles.

He says that, Oh, I tell you, friend, this is where we need to wait for a week and preach. I have fully preached the Gospel of Christ. You know, friend, you young people going out preaching, you need to get down into the New Testament, especially into the letters of Paul.

And you need to restudy with every fiber of your being what the Gospel meant to Paul. Yes, it was the preaching of the cross. God forbid that I should gloriously be in the cross.

My, we have some preachers on a Sunday night who will preach for three quarters of an hour, and they never get near the cross. It's a great pity of them. They've been at the wrong school.

You remember that when he was going to Carinthia with Pamarina? Christ and him crucified. Get back to that. You remember even Philip, when he went down to Samaria, he preached Christ onto them.

Oh, friend, what we need is a new school of teaching people how to preach the Gospel. But Paul had fully preached. You know, it's not that bit of the phrase that really struck me today.

Watch this phrase. I have fully preached the Gospel of Christ. Here's a study for you young fellows.

The I have's of Paul. The I have's. Now, if they show you one or two of them, go back to Romans 9. Remember, we spent time at this, didn't we? Verse 2. He says, the Holy Ghost bearing me witness that I have great heaviness and continual sorrow in my heart.

I have's. You know, friend, that's where you'll need to begin, won't you? You know, I can see this as clear as anything. That unless I've got the burden for sinners, I won't cover the ground, you know.

I won't do it. I'll need to have this I have first. I have great and continual sorrow in my heart.

Now, you remember one in the Philippines, and I'm not sure you do, it's a plot between me. You remember he said, I have suffered. And unless you have this burden in your heart, you'll not be prepared to suffer the loss of all things.

You're left keeping coming from the missing things. You've lost the vision of souls. That's your trouble.

That's your trouble. You don't care who goes to hell. That's your bother.

And if you have the burden, you wouldn't be afraid of sacrificing. I have great evidence. I have suffered the loss of all things.

I have fully preached the gospel. I have fought a good fight. I have kept the faith.

I have finished the course. There's a sermon for you sometime. Great I have.

Lovely one. Yes, you don't want it. Yes.

I want you to get this picture. This is a very important picture we're up now. It's Paul's practice among the Gentiles.

Verse 20. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. Because it is written, to whom he was not spoken of, they shall see, and they that have not heard shall understand.

See the word, lest, in there. Lest I should build upon another man's foundation. You know friends, Paul was afraid of something.

He was afraid of going somewhere and taking over something that really belonged to somebody else. The preachers were not just so afraid today, I can tell you. They not only would take your place, they'd take your sermons to take your place.

You know, it's the funniest thing in the world if you ever sat in a meeting and listened to somebody preaching the message that you had battered out for months. Ah, they don't know you're in sometimes. And maybe they didn't know that I made it.

Maybe they copied it from somebody else who copied it from me. But I've had the experience of sitting in the meeting, listening to a fellow preaching my sermon, and making a message to a preacher. Friends, let's work for God.

Don't be afraid to steal. Some of us are not afraid to steal, you know. Go home and get down with God if you're a preacher.

I never stole a having in my life. Why would I? Aren't I the Holy Ghost? You'd think some of you would know God. If you would spend less time flitting about with the world, and more time with God, you wouldn't need to steal sermons.

Paul was afraid of things. He was afraid, lest I build on another man's foundation. When you go into the current, he says, I'll not eat flesh when the world lasts, lest I should offend.

My brother, he was afraid of offending. Do you remember how he kept his faith in the wind? He said, lest I should become a castle. He was afraid of going where God never meant him.

He was afraid of doing anything that God never wanted him to do. He was afraid of becoming something that God didn't want him to become. These are the fears of Paul.

What a portion this evening. This is what you call Christianity in she-leather. This is a man who can pray.

This is a man who can preach. This is a man filled with power. This is a practical saint.

This is Christianity. She-leather. God, help us to follow our great part in the chapter for next week.

Let's bow together. Dear Lord, we bow in Thy presence. And, O Lord, we ask Thee that Thou wilt burn it into us, that we need to continually depend on the Holy Ghost.

O God, fill us continually with Thy Spirit, that these minds might be filled with peace, that these hearts might be filled with joy, that these breaths might be filled with hope, that these hands might be filled with goodness, and that this brain might be filled with the knowledge of our wonderful Lord. And, O Lord, by the

Holy Ghost bring man through us to the Saviour. And by the Holy Ghost, make those that are being called out an acceptable offering to God.

Though God may not be able to say to thee, Where are you, leader? We will follow. Give us the vision of souls perishing, whose heaviness in our hearts, until we let go everything for Christ, and go and preach Thy gospel. Lord, make us afraid of taking another man through, or offending another brother, or ever becoming a castaway.

Lord, bless this great portion to all of us. Part us in our fear, with Thy blessing, for Thy name's sake. Amen.

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