

## WORD OF GOD – 5

**Sunday Morning: May 30, 2004**

**Text:** Luke 8:9-11 "And his disciples asked him, saying, What might this parable be? 10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11. Now the parable is this: The seed is the word of God."

We're in our studies here in the Word of God and I'm going to read Luke chapter eight verses nine through eleven to just establish where we're coming from. Now, the seed being sown are the mysteries of the Kingdom of God. And so when we're talking about the Word of God, we're talking about a mystery that is still not completely out in the open. And it is still being veiled. Paul had that problem when he said, "my gospel is veiled unto those that are perishing." But I want to just back up so you can see the chain of events again. In Luke chapter three verse three it says

### JOHN PREACHED KINGDOM

**Luke 3:3** "And he (John the Baptist) came into all the country about Jordan, **preaching the baptism of repentance** for the remission of sins;"

John's ministry was preaching the Kingdom. The preaching of the mysteries of the Kingdom is not the plan of salvation. You do not hide how to be saved. Now, what happens is when God reveals to you truth, then we are accountable for that truth. And there are some people that can receive truth and the mysteries and then there are those who cannot. And if you force the situation of the mysteries of the Kingdom of God, it is bringing greater judgment upon the individual that you are trying to, that you are forcing this information upon. So, the preaching of the Kingdom is a message to people that God has given ears to hear and eyes to see. Now, John the Baptist was preaching the Kingdom. In

### KINGDOM MESSAGE

**Matthew 3:2** "And saying, **Repent** ye: for the **kingdom of heaven** is at hand."

That was his message; repentance, change the way you're living. You can't enter the Kingdom of heaven and live in sin. That's just basically it. You have to repent, because repentance is required if you expect to live by faith because repentance has to do with being just and it's the just that live by faith. Another thing too to keep in mind is that Jesus fulfilled all righteousness by being baptized Himself. So we don't associate baptism with salvation. Baptism is a Kingdom issue. In

### JESUS FULFILLED ALL RIGHTEOUSNESS

**Matthew 3:13-15** "Then cometh **Jesus** from Galilee to Jordan unto John, **to be baptized** of him. 14. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering said unto him, Suffer *it to be* so now: for thus **it becometh us to fulfil all righteousness**. Then he suffered him."

Baptism has to do with fulfilling all righteousness. It has to do with obedience under that righteousness that will qualify us to rule and reign with Christ because that's the Kingdom message. In Mathew chapter ten we find the extent of this Kingdom message. That's the time that Jesus and His apostles were preaching and teaching.

### EXTENT OF KINGDOM MESSAGE

**Matthew 10:5-7** "These twelve Jesus sent forth, and commanded them, saying, **Go not** into the way of the **Gentiles**, and into *any city* of the **Samaritans enter ye not**: 6. But **go** rather to

the **lost** [perfect tense, perish] sheep of the house of **Israel**. 7. And as ye go, **preach**, saying, **The kingdom of heaven is at hand.**"

So you can see that this message is a select message at this time. This message is strictly for the nation of Israel at the time that Jesus and His apostles were living and He was ministering to them. So, that speaks then of the message. No Gentiles, no Samaritans, or a limited amount to the Samaritans; because we know that Jesus ministered to a Samaritan woman and the Samaritans. But anyway, they didn't go into the city, that's the main thing. In

### **TO THE JEW FIRST**

**Romans 1:16-17** "For I am not ashamed of the **gospel of Christ**: (kingdom message) for it is the power of God unto [εἰς, leading to] salvation (so great salvation) to every one that believeth; to the **Jew first**, and also to the Greek. 17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

And by the way, the Gospel of Christ is a Kingdom message; it's not the common salvation message. It is the power of God unto or leading to salvation. This Kingdom message is for saved people and it is the power of God leading to the salvation of the soul or the 'so great salvation' found in Hebrews chapter two verse three. "To every one that believeth" and that is a key word. The word "believeth" is in the present tense; it's actually a present active participle. So this is not talking about getting saved, it's talking about living a life that is faithful to the Lord; and notice that it's to the Jew first, and also to the Greek. The Jew first, where does that come into play? It was to the Jew only when Jesus was here and in fact we'll see later on that Peter still struggled with the fact that it was to the Jew only because he was refusing to go see Cornelius. So in verse seventeen it says, "For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." And living by faith is believing in the present tense; that is, you believe, you trust God when you need to trust Him. Obviously, you're not trusting Him when you're sound asleep, but you did that when you laid down and closed your eyes! You committed the keeping of yourself until the morning! Anyway, now, in Acts chapter seventeen, this was Paul's manner when he went preaching in the Book of Acts. What did Paul do?

### **PAUL'S MANNER**

**Acts 17:1-2** "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2. And Paul, as **his manner was**, went in unto them, and three sabbath days reasoned with them out of the scriptures,"

So what was Paul's manner? To go to the Jew first. He also went to a synagogue to teach the mysteries of the Kingdom of Heaven. Because when he went to a synagogue he was going to saved Jews. And there were also saved Gentiles in that congregation. And they were always a step down, as far as class is concerned; a Gentile proselyte was not looked upon as a Jew, they were not the same. Now, in

### **INTO THE SYNAGOGUE OF THE JEWS**

**Acts 17:10-11** "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. 11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

Notice that Paul went to another city, what did he do? He went to a synagogue. He went to the Jews. Because he knew that some Jews had ears to hear and eyes to see. So Paul's manner was to go to synagogues to the Jew first and we find that through the Book of Acts.

## DISPUTING WITH THE JEWS

**Acts 17:17** "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."

So, Paul was going to the Jews. In Acts chapter two we find Peter preaching and you know whom he was preaching to? He was preaching to the Jews. He was preaching to Israel, still for the Jew first. In Acts chapter two verse fourteen

### TO THE JEW FIRST

**Acts 2:14** "But Peter, standing up with the eleven, lifted up his voice, and said unto them, **Ye men of Judaea**, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:"

I've put this in here so you know whom he is addressing. He is addressing the men of Judea. Then in verse twenty-two he says

### YE MEN OF ISRAEL

**Acts 2:22** "**Ye men of Israel**, hear these words; **Jesus** of Nazareth, **a man approved of God** among you **by miracles** and **wonders** and **signs**, which God did by him in the midst of you, as ye yourselves also know:"

In other words, Peter again is preaching to the nation of Israel. In verse thirty-six

### THE HOUSE OF ISRAEL

**Acts 2:36** "Therefore let **all the house of Israel** know assuredly, that **God hath made** that same **Jesus**, whom ye have crucified, both **Lord** and **Christ** (Messiah)."

So now we're beginning to see what Peter is leading up to. He is convincing these Jews that are at Jerusalem that Jesus Christ was the Messiah and that He was crucified and obviously a Jew does not want to crucify the Messiah. I mean, that's just totally against principles. They're looking for the Messiah and here they missed Him, so to speak, the idea. Then in verse thirty-seven

### THE QUESTION

**Acts 2:37** "Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, **what shall we do?**"

In other words, they were acknowledging the fact that they were brethren, that they were in the family and notice that they were pricked in their heart. Isn't it wonderful to know that when the Holy Spirit is using the Word of God, what He can do with it? It goes to the intent of the heart. It gets right down where you live and that's what happened in Peter's message. And so they asked, "what shall we do?" Isn't that interesting? Here they are asking questions. Peter's preaching and it generated what? Questions! What do we do? That's the way it works, beloved, that's the way it works! Then in verse thirty-eight he tells them what to do.

### THE ANSWER

**Acts 2:38-39** "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call."

What is the answer? Not, believe on the Lord Jesus Christ to be saved because they were already saved, but they were to repent and be baptized. Is that the message that John the Baptist was preaching? Absolutely that's what he was preaching – the Kingdom message.

Peter was preaching the Kingdom message and he was preaching it to saved Jews, okay? And he says, "and ye shall receive the gift of the Holy Ghost." Now, the gift is not the Holy Ghost, it's the gift that the Holy Ghost provides. Because the next verse tells you what the gift is; "For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call." This gift is to those who are called and what have we been called unto? His Kingdom and glory! This promise, **the** promise, definite article 'the' before 'promise' is singular in number and the promise according to First John two, twenty-five is life for the age, age lasting life. Now, what did they do? Well, they fulfilled all righteousness, didn't they? In verse forty-two of Acts two it says

### **FULFILLED ALL RIGHTEOUSNESS**

**Acts 2:41** "Then they that gladly received his word **were baptized**: and the same day there were added *unto them* about three thousand souls."

They were doing what Jesus did. They were doing what those that were preparing themselves for a heavenly inheritance in the Kingdom were doing – they were baptized. Now, in Acts chapter eight we find a group that was once excluded now being included. In verse four it says

### **NEXT, THE SAMARITANS**

**Acts 8:4-6** "Therefore they that were scattered abroad went every where **preaching the word** (of the Kingdom). 5. Then Philip went down to the city of **Samaria**, and **preached Christ** unto them. 6. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."

And this word is of course, the Kingdom word. Notice where Philip is, well, he's in the city of Samaria preaching and what did Jesus tell His disciples not to do? Don't you go into any city! But here we find Philip going to the city of Samaria and he's preaching Kingdom, he's preaching Christ as the Messiah and I assure you that the ministry that Jesus Christ had with that woman at the well helped Philip with his ministry in Samaria! And then it says in verse six, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." And then in verse twelve of Acts eight it says

### **FULFILLED ALL RIGHTEOUSNESS**

**Acts 8:12** "But when they believed Philip **preaching** the things **concerning the kingdom of** God, and the name of Jesus Christ, they were baptized, both men and women."

Notice what he was preaching. He was preaching things concerning the Kingdom of God. The message is the Word of God, that's what Philip was preaching, that's what Peter was preaching – the Word of God in Acts chapter two. And then what did they do? Well, they fulfilled all righteousness by being baptized. Then in Acts chapter nine verse eighteen, this is talking about Paul on the road to Damascus. I personally feel like that Paul was saved before the events that took place on the road to Damascus. If Paul got saved on the road to Damascus with the shining light, you know what, if he got saved that way, thousands of people can be saved that way! That's not Paul's salvation. Paul was saved when he accepted the God of Abraham, Isaac and Jacob as a boy in his home. And it's just that, did you know that you can be saved and totally misled to the point that you are killing God's people? You can do that! To think that you cannot do certain sins, there's not a sin in the book that you can't do! Period! You can do it, everything! But God's given us some incentives not to do them, okay? You don't get away with it just because you're saved. Now, Paul fulfilled all righteousness in Acts chapter nine verse eighteen

## PAUL FULFILLED ALL RIGHTEOUSNESS

**Acts 9:18** "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

What is baptism associated with? Kingdom! The scales from his eyes! You know when we think of those as scales, now, they're not the kind of scales that the woman of justice is holding, you know the scales of balance, no. And it may not be crusty things on his eyes. It just means that he received enlightenment. He could see things that he had learned as a boy studying the Old Testament, he could see things come together about the coming Kingdom and about ruling and reigning and he was baptized. He put things together and he fulfilled all righteousness. Now, and what did Paul do? As soon as that happened in verse twenty

### PAUL'S MESSAGE

**Acts 9:20** "And straightway he **preached Christ** in the **synagogues**, that he is the **Son of God** (King of kings)."

Where was Paul going? Synagogue! What was he going to do? He was preaching the Kingdom, preaching Christ as the Messiah and that He was the Son of God. That means that Jesus Christ was ruling and reigning and we'll rule and reign in the coming Kingdom. So, that was Paul's experience. Now, in Acts chapter ten we have another people group being introduced to this message. In Acts chapter ten verse twenty-eight

### ALSO THE GENTILE

**Acts 10:28** "And he said unto them (Cornelius and those with him), Ye know how that it is an **unlawful** thing for a **man** (Peter) that is a **Jew to keep company, or come unto one** of another nation (Gentile); but God hath showed me that I should not call any man common or unclean."

Peter said it's unlawful for me to be here fellows! That's what he's saying. It's not lawful for me to be here with you Gentiles, I'm a Jew, I'm better than you! That's basically what it amounts to, what he was saying. It's not lawful for a man, that is a Jew to keep company or even come unto one of another nation; but God has showed me that I should not call any man common or unclean. In other words, he was calling those Gentiles, unclean because they were at one time. That's like saying, 'hey, you're dirty!' You think that would offend somebody? You better believe it would! Well, anyway, it didn't offend Cornelius. Chapter ten verse thirty-four

### PETER'S MESSAGE

**Acts 10:34-37** "Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons: 35. But in every nation he that **feareth** him, and **worketh** righteousness, is accepted with **him** (God). 36. The word which *God* sent **unto** the children of **Israel, preaching** peace by Jesus Christ: (he is Lord of all:) 37. That word, *I* say, ye know, which was **published** throughout all Judaea, and began from Galilee, after the **baptism which John preached**;"

In other words, Peter was beginning to preach what? The Word of God, he was preaching the mysteries of the Kingdom of God, to whom? To the Gentiles. The Gentiles had previously been excluded from that message and God had to use a powerful vision to get Peter convinced that he didn't to go see this Gentile. Now, in verse forty-two of ten

### PREACH ONLY TO THE PEOPLE

**Acts 10:42-43** "And he commanded us to **preach unto the people**, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. 43. To him give all the prophets witness, that through his name whosoever believeth in him shall receive

remission of sins."

Remission of sin, that's deliverance, that's freedom, that's forgiveness of sin. And then in verse forty-four it says

### **THE SIGN TO PETER AND COMPANY**

**Acts 10:44-46** "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46. For they heard them speak with tongues, and magnify God. Then answered Peter,"

What is the gift? It's age-lasting life. It has to do with the promise that God gave not only to the nation of Israel but to all that have been called unto His Kingdom and glory. This is a gift that has to do with special rewards, special places of honor and glory, where? In His coming Kingdom when He rules over the earth. Now, what was going on here? Well, we had Peter and we had other Jews that were nervous going down to see this Gentile. Because they knew that it was not God's plan to go to the Gentiles and they learned that lesson well. And here are all these nervous Jews in this Gentiles house and all of a sudden God says, now look I'm going to convince you that this is the right thing - and that's when the Holy Spirit allowed Cornelius and those in his house to speak in tongues. Who was that for? Was that for Cornelius? No! It was for Peter and those that were with him. That's who the speaking of tongues was for. It was a sign unto them that God was in this whole thing! And God wasn't joking.

### **FULFILL ALL RIGHTEOUSNESS**

**Acts 10:47-48** "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

What is he saying? These guys need to fulfill all righteousness. What for? For the Kingdom - because baptism and Kingdom go together and that's what was going on in Cornelius' house. Peter was not trying to get Cornelius in his house to be born from above. They were already in the family, they just didn't know that they were included in a blessing that eye hath not seen nor ear heard, neither hath entered into the heart of man what it's going to be like. So, they didn't forbid water that they might be baptized. They baptized them in the name of the Lord. And I think in the name of the Lord has to do with the message of the Word of God because the name has to do with the Word of God, which we have already studied. And of course Cornelius and them asked them to tarry certain days, why? They needed more information, isn't that something? Let's have a Bible study! When you get this information, you want to begin to study it and to learn it and to embrace it and to grow in it and that's what happened to Cornelius. Now, we have an incident in Acts sixteen where we have the common salvation as well as the so-great salvation. This has to do with the Philippian jailer.

### **THE JAILOR**

**Acts 16:27-33** "Then **he** (Philippian Jailer) called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30. And brought them out, and said, **Sirs, what must I do to be saved?**

Well, what happened is that there was an earthquake in Philippi, the Jail doors were opened and any prisoner with any common sense would run! Well, the Lord kept them all there and because of Paul and Silas' testimony. I mean they wanted to hear, this is some unusual thing, this earthquake and here's a couple guys sitting in that cell singing and praising God. They

wanted to find out what was the next episode! So they were all there and Paul said, don't hurt yourself, because the Philippian jailer knew that if any prisoner escaped it would be his life for theirs and he had only one life to give, not nine lives like some cats have! But anyway, the point is this, he wasn't ready to die and he wanted to know how to get saved and Paul told him. He said in verse thirty-one

### COMMON SALVATION

31. And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved**, and thy house.

You can be saved and your whole house can be saved. Then it says

### THE SO GREAT SALVATION

32. And they spake unto him the **word of the Lord** [God, Nestles, 24th], and to all that were in his house.

It says in the King James, the word of the Lord, but the 24<sup>th</sup> edition of the Nestles Text says, 'the Word of God.' And to all that were in his house. In other words, they got saved and what did Paul do? He started a Bible study and the Bible study was teaching them about an inheritance that this guy had never heard of because he wasn't a Jew at all, he had never been promised an inheritance in the land, he was a Roman. And so Paul started a Bible study and he taught him the Word of God. Now did the Word of God do anything for this man? It sure did. Because in verse thirty-three

### FULFILLED ALL RIGHTEOUSNESS

33. And he took them the same hour of the night, and washed *their* stripes; and was **baptized**, he and all his, **straightway**."

What is baptism associated with? The Kingdom. This man got saved and Paul taught him the message of the mysteries of the Kingdom of God and this man received them and when you are a Roman jailer and your washing the stripes of your prisoners, there's been a change in your life! And this change in his life was convincing enough that he had embraced the Kingdom message. Now, in Acts chapter thirteen there's a reference to the Gentiles and how they responded to that message of Paul

### TO THE GENTILES

**Acts 13:44-46** "And the next sabbath day came almost the whole city together to hear **the word of God**. 45. But when the **Jews** saw the multitudes, they were **filled with envy**, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46. Then Paul and Barnabas waxed bold, and said, It was necessary that **the word of God** should first have been spoken to **you** (Israel): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, **we turn to the Gentiles**."

This is the promise that we were referring to before, age-lasting life. What did the Gentiles say? Hallelujah! Amen! Because in verse forty-eight it says

### THEY WERE GLAD

**Acts 13:48** "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

We need to be glad too. If we were saved like a Jew and like the Gentiles were saved in the Old Testament, our inheritance would be an earthly inheritance. And then during the time when Jesus was ministering He was offering the nation of Israel a land that is beyond imagination in the heavenlies with honor and glory and power. Gentiles couldn't get that. Samaritans couldn't

get that. Saved, yes. Your inheritance down here on earth but you know what? Paul opened that up and said, that's all changed. He says, now you Gentiles can get there too. And I tell you, that should make all of us glad! It should! So, in fact Paul talked about the mystery in Colossians one, twenty-six and seven

### THE MYSTERY OF THE KINGDOM OF GOD

**Colossians 1:26-27** "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"

This mystery, let me tell you this, the Jews didn't have any concept of a heavenly inheritance – all earthly! And here Jesus is teaching about a heavenly inheritance and it was going straight over their heads! And the Gentiles were excluded and so were the Samaritans. But this mystery was revealed through Paul that Gentiles and Jews alike could have a heavenly inheritance. I want to close with this. In Acts chapter twenty-eight verses twenty-five through twenty-eight, this seems to be the time that the doors close to the nation of Israel as a whole. It says

### THE GENTILES WILL HEAR IT

**Acts 28:25-28** ". . . Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26. Saying, Go unto this people (Israel), and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: 27. For the heart of this people (Israel) is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be **converted** (repentance unto baptism), and I should **heal** [restore] them. 28. Be it known therefore unto you, that the (so great) **salvation** of God is sent unto the **Gentiles**, and *that they will hear it.*"

Being dull of hearing means that they were in the milk of the word and that's where they wanted to stay and they didn't want to move and that tradition's enough for me and all this Kingdom stuff is not what I've ever heard before – I'm sticking with the milk! And the butter and honey was of no importance to these people. But anyway, if they had responded, they would be converted. They would have repented and been baptized, that's what converting means here. There were many that were and that did repent and were baptized. And it says, "and I should **heal** [restore] them. 28. Be it known therefore unto you," Jews, because Paul was talking to the Jews. He was in Rome, he was in house arrest, the Jews came to him to talk about this sect and he was explaining it to them and he says, "Be it known therefore unto you, that the (so great) **salvation** of God," – this is the so-great salvation of God, "is sent unto the Gentiles and they will hear it." You know what? That includes all of us in this room. There are no Jews in this room, so we're talking to Gentiles and this message is for you and for me. It's still to the Jews too, but \*\*\* (32:06) and till the fullness of the Gentiles is come in. But what I wanted you to see is that the apostles and the deacons and those that were going out all over the world from Jerusalem, they were carrying what message? They were carrying the common salvation of 'believe on the Lord Jesus Christ' but they were also carrying the message of the Word of God and in fact the Book of Acts is filled with ministry of the Word of God and not the common salvation. I'll just say this; evangelism today is not like it was in Acts. I don't know of any missionaries going to synagogue after synagogue after synagogue do you? No! They're not doing it that way today. They did it that way in Paul's day, why? Because that's where the saved were! And so, may the Lord help



us to appreciate what we have been blessed with. We have been blessed with all spiritual blessings in heavenly places in Christ Jesus.

Father, I just pray You'd bless the message to each of our hearts and we pray that You would help us to appreciate what we have received because the dear ones in the nation of Israel refused to accept the blessing that You had for them. So, Lord, we do thank You again for allowing us to have a heavenly inheritance one day and to rule and reign with You in your coming Kingdom. Thank you again in Jesus' Christ's name, amen.