

# The Apostle Paul - a Lecture (Quality: Good, Incomplete)

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Date: 29 October 1977

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[ 0 : 00 ] We try to break this down into four parts.

Paul the Pharisee, Paul the Convert, Paul the Apostle, and Paul the Martyr. So first we will consider this as Paul the Pharisee.

Well what is a Pharisee? Well really a Pharisee is a self-righteous person, religious or otherwise. We tend to think that the word Pharisee is only associated with the word of God, but it isn't.

It can mean a man who is a Pharisee, is proud from a natural standpoint of religion apart. Now basically there were two particular sects in the life of the Lord Jesus Christ.

There were others, but the main two recorded in the word of God were the Pharisee and the Sadducee. Now the Sadducee did not believe in the spirit of God at all.

[ 1 : 11 ] They didn't believe, in fact, in the resurrection. And these were in the minority. But the Pharisee, these were in the majority. They believed and claimed that they were superior and were the people of God.

They believed chiefly two things in the word of God. They believed that Abraham was their father. The other, they believed that Moses was the rule and law of life.

Again and again they said unto our blessed Lord, We be, or are, the children of Abraham. Again, you will find that in the word of God that the Pharisee were the main objectors to vital godliness in the soul.

Things haven't changed. You will find that people often, many people that are Christians are afraid of the world. I have no fear at all of the man in the street, the man in the public house, the man on the shop floor, the student in the university.

It is the self-righteousness. It is the Pharisee that will again and again oppose the word of God. That is, they think they're right.

[ 2 : 27 ] They have no need or any desire at all after the Lord Jesus Christ. Sometimes we hear this word used very frequently, Well, that man is very, very sincere.

It isn't enough. It isn't really enough to be sincere, although we want to be sincere. Paul was sincere in his belief. He really believed that he was commissioned by God as it were to destroy the sect that was known as the despised Nazarenes.

Now, Paul tells us that he was a son of a Pharisee and of the strictest sect. Therefore, you find, if you like, that Paul had great zeal unto the Lord and he was not satisfied with merely persecuting God's people in the immediate vicinity that was in Jerusalem and the surrounding cities.

No, if you like, he wanted to make a name for himself. So he obtains letters from the high priest and there he gathers a band of men with him and soldiers. Then he goes down to Damascus, which I think is something like 150 miles from Jerusalem.

It's quite a journey, isn't it, in a car. I've come this evening, I suppose something like 65 miles. But Paul was prepared because he had this zeal which was not according to knowledge that he wanted to exterminate the children of God.

[ 3 : 55 ] So in that sense, we must be very brief this evening on each particular passage. Paul was a Pharisee. He really believed in his heart that he was indeed a child of God.

You won't find a denomination today. They all tell us the self-same truth. The Israic Baptist. They all say this. Now look, we believe the Bible. All of them.

Whether they're just the Delphins, the Church of the Latter-day Saints, the Roman Catholics, you name them. They will say, we believe we've got a Bible foundation. But have they? Have they?

That's the point. Many of them, they are sincere. And I never mock sincerity. My own family is very sad. And my wife's side, I've seen two of them go from being in the world, shall we say, right over to the other side being a Roman Catholic.

Now let us consider that for a moment. All right, we're going to understand in the 15th, 16th and 17th centuries when people were literally ignorant, therefore they couldn't read. And what the priests said, they simply imbibed and believed.

[ 5 : 04 ] Yes, perhaps we can go along with that because they were poor, ignorant people. But let's bring it right up to modern times. Now these two sister-in-laws of mine certainly were ignorant naturally.

They had a good education, and so on and so forth. And yet, it is fantastic to say the least, where intelligent people will really be, shall I say, deluded by the Roman Catholic Church.

I went to her home on one occasion, and knocked the door, and of course I she opened the door, and I went in, and there she was, she got some candles burning, because she was in a difficulty at work.

So why she got the candle? Well, she was praying for the Virgin Mary. And I said, well, what do you need candles for? She said, oh, this lightens out darkness.

How ridiculous. But she was sincere, and she believed. Almost seems laughable, doesn't it? Almost seems, well, how ridiculous can you get? But my friends and young friends, she was really sincere and devout.

[ 6 : 10 ] You see, she was a Pharisee. She was sincere, she believed, by simply lighting those candles, that it would indeed lighten her soul, even to the Virgin Mary, and John the Baptist, and Peter, and all the rest of them, till finally, there they make intercession on behalf of Christ.

So never mock a Roman Catholic, or anyone else. It could have been you. Let's bring it closer home. Many people, it is sad to relate, in our own churches, there they are indeed Pharisees.

They are the people. And you say to many people, either in the street, Baptist, or anywhere else, why do you come to chapel? Well, the Father's always come. And of course, he was a great man, and they could all give you a remarkable history about the Father and the Grandfather.

But they're still a Pharisee. And this is what we want to dwell on this evening, conversion. You see, it is possible, many people indeed can be very, very sincere.

And it is possible, for people both within our own denomination and our topic, to be there every time the doors open. I've got them in my own church. Whether it's five foot or ten foot of snow, you can count upon, they will be there.

[ 7 : 24 ] But I don't believe there's any life bits of open. It's very sadistic. Now what motivates them then to come to the house of God? And what do they really see if they're not born again believers?

You see, they are a Pharisee. Now how can you tell that person is a Pharisee? Well, in a variety of ways, but very briefly, this evening. In fact, why aren't people baptized?

Well, this might be strong language, but you see, they are Pharisees. You say, well, that's why that's a strong language is meant to be. You go to a person, you say to a person, brother or sister, why are you not baptized?

Oh well, I'm not good enough. Don't you see, immediately, I am not good enough. They never will be good enough. Don't you see, they are still in a Pharisee.

They are in a Pharisee condition. They do not see that Christ came into the world to save sinners. They cannot see the beauty that is in the Lord of Jesus Christ. And this is why, in many, many cases, indeed, that people have come to the house of God all the life, and they are not baptized.

[ 8 : 34 ] And young people come out from the world, although young, it doesn't matter, and after a very short period of time, that they are baptized. The reaction is again, and again, and again, ah, but, you know, we've got to watch, and wait, and wait, and wait, where will we have?

And all the rest of it. But the old people cannot see that that young person is not a Pharisee, but believes in the Lord Jesus Christ.

There might be those of you here this evening. You may have come to the house of God many, many years, and yet, you are not baptized. And you might say, well, I haven't had a word upon it.

I have not exercised the bandit. You don't need to be. This is the word of God. It isn't a daily mirror. It's the word of God. And we believe in the word of God.

If ye love me, says the scriptures, then keep my commandments. Isn't it amazing, really, when you think of the commandments of God? If ye love me, keep my commandments.

[ 9 : 38 ] And all of us, whether we're young or old, we tend to have this parisable, situation within us. And it's the hardest thing in the world before it to die. John the Baptist, when he preached, he said, Christ must increase and we must decrease.

Speaking personally, I found that a very, very painful situation indeed. We must decrease. And I would speak to my young friends here this evening. We hope and pray that God has called you each by his grace.

We pray perhaps that you've got and have are having a good education. We do not despite it, rather we bless God for it. But, you will find that your education will not put you one degree in front of a farm labor that can either read or write.

The scripture is by revelation, not intellect at all. No, Paul was an intellectual man. He sat at the feet, did he not? A great man. He had the greatest education of the day.

And in buying all these things and I said earlier on, he really believed that he was doing God's service. And yet he was blind, he was ignorant, he was weak and he was foolish.

[ 10 : 50 ] He didn't realise this. He went forth in his own strength. So very briefly then, that is the Pharisee. As this man is hastening down the road to Damascus to hail men and women to prison, bring them back again, and to Jerusalem, he sees the light.

And God called him by his grace, for in other words, I don't like that term, you know, that's a term we always use in our denomination, called by grace. But you don't find it recorded in the word of God.

But what you do find is this, converted. Converted. Paul was a converted. What does it mean to be converted? It doesn't mean a decision for Christ.

It doesn't mean that you've come to a time in your life that you think now that you should become a Christian or associate with a particular set of people. It is a conversion. That is, you believe in a new set of principles, even naturally.

The whole way of life, the things that you previously believed, you no longer believe, but you believe in a new doctrine. That is conversion very briefly. And it is that this evening Paul was converted.

[ 12 : 07 ] He was converted. So again, we often hear people say, well everyone isn't called like the Apostle Paul. I disagree entirely.

Everyone is called like the Apostle Paul. Not in the same way, not perhaps by the same demonstration of power, but nevertheless they are called by God.

And it is a conversion. And it is a miracle. And it is supernatural. You must bear these things in mind. That it is God and God alone that hath the power to confit and convert men and women unto himself.

You take the extreme of the book, if you like, Olivia. Olivia. There she was as she goes down by the riverside where prayer is wont to be made.

We don't read at all where Lydia had a life from heaven. We don't read where she had any special word or deliverance at all. But what we do read, which to my mind is of the same wonderful power, and God opened Lydia's heart to attend unto the things spoken of by Paul.

[ 13 : 25 ] You see, Paul had nothing to do with it. It was God opened Lydia's heart to attend unto the things spoken of by Paul.

And what follows on with Lydia? Well, she attended unto the things and one of the things she attended to was to be baptized. And she believed and the rest of her house.

So although Lydia wasn't just how dramatic a call by grace or converted, nevertheless, she was truly converted.

So often again, and I'm not running the denomination down, I love it too much for that, but you know, we've come so far really from the grassroots and from the word of God, you've almost slipped into little channels and bypasses.

So often, someone's gone to the house of God all life, and they're dying. And they've never perhaps said a word at all, and they've never made any open profession, as we say, concerning the Lord Jesus Christ.

[ 14 : 34 ] So often, ministers here have failed, and a lot of is sentimentality. And how often I have heard this, well, I had a feeling towards him. Your feelings have nothing to do with it.

What about Pete? What about David? What about David? Didn't he have a wonderful feeling to Aetherfall? Didn't he come bring it closer home? Didn't he say we took sweet counsel together under the house of God?

How much close again you get? With another Christian man or woman, you speak of the things of God. But we left him no doubt whatsoever. That day Aetherfall, one and ungodly man, yea, he took his own life.

Let's bring it on closer still. But with the case and the experience of Judas, he just said, writing in his epistle, he hath obtained part of this ministry.

And I don't believe that Judas was inferior to the rest of the apostles in his preaching gifts. In fact, I believe this, that perhaps many of them, the people that heard him were truly blessed.

[ 15 : 35 ] And the apostle Paul warns ministers and servants of God, he said this, having preached Christ unto others, I myself become a castaway.

In other words, it's like a signpost. A signpost usually directs you to the right place, but it doesn't take you a step in the way. It is possible then for a man even to go to the Bible college and all the rest of it and go forward and be acceptable unto God's people and preach.

And yet, he is not really as being converted. They're converted. Well, that's a word that is so salvaged today, he meant converted.

I've read this evening of our blessed Lord. The Lord Jesus Christ never said an idle word. And it's the only time you find in the word of God where the Lord Jesus Christ repeats himself three times.

Or in other words, as it were, he would underline it in Reading. What situation was that? You remember that Nicodemus came unto our blessed Lord and he said, how can these things be?

[ 16 : 44 ] And the Lord Jesus Christ emphasised the point. Ye must be born again. This was a great theme of the ministry of George Richfield and we need those today.

And this is why really we do not really see a complete outpouring in our own denomination because men are not like George Richfield. He is simply coming backwards and forwards for the most part and trotting out well-worn phraseologies and truths.

Well, we know this is not displaced and people need to be built up in their most holy faith. But nevertheless, we feel preached from that text many, many times and they said to him, why?

He said, because ye must be born again. Now listen to what Christ said. He said, the wind, and that is symbolic of the Spirit, he says, the wind bloweth where it listeth.

Thou can hear the sound there are, but cannot tell from whence it cometh, or whence it cometh, so is everyone born of the Spirit. So that unless you are outside that circle, you are not a believer.

[ 17 : 54 ] So is everyone that is born of the Spirit. For example, the Lord Jesus Christ said to the young man, you remember, that came to him, he said, good master, what must I do to inherit eternal life?

He went to the Lord Jesus Christ, said to him, ought thou us go and sell? Well, the young man went away very grieved, because he was rich. Now that was a direction simply to that young man, but not when he came to speak to Nicodemus, so is everyone that is born of the Spirit.

So is everyone that is born of the Spirit. So if my conversion and your conversion has been of God, you will know it. It's impossible not to know whether we have been, I keep using the term yourself, or by grace, or converted.

We must know. I know there is such a thing as a doubt and a fear. I know that we do not want to be presumptuous before God, but look at it like this. A man has a terrible wound in his hand.

He knows it. By the same token, a man shall I say, clicks his little finger, he still knows it. Whether it's a wound, or as it were a pin print, you know when the body has been attacked from outside.

[ 19 : 20 ] So then, we must know, and we shall know, if we are born again of the Holy Spirit, that we pass from death unto life, we must know that we have indeed been converted by God again.

It would be impossible, wouldn't it, for you and I to go to Buckingham Palace and see the Queen and not remember it. You'll always remember it.

Well, surely, if we come to a knowledge of God by the revelation of the Holy Spirit, my friends, we shall never forget it. You might say, yes, but I can't point to a particular day, a time, or a month in the unity.

This isn't necessary. It doesn't say that in the Word of God, but you must know that the Holy Spirit has come into your heart, and what does the Holy Spirit do, when he converts a man, well, he convicts him that he is a sinner.

That's very basic. He convicts him that he is a sinner. You can hear this until the council will. Week in, week out, you can hear that you're a sinner. You can hear many prayer prayer meetings that we are hell deserving sinners, but that will not bring it home to you.

[ 20 : 41 ] It is by a revelation of the Holy Spirit that when the Lord convicts or converts a man, he is a sinner. This is why a lot of modern day evangelism doesn't work.

Why? Because we're not really telling men and women in the world what they are. So often you go and they're giving tracts out and there's a big warm welcome at our church and all this type of thing.

They're not warning every man. They're not teaching every man. They're not telling men and women that they are utterly lost. But that's the condition before God. Now this was the condition of Paul.

He realised that when God converted him who art thou Lord? The Lord Jesus Christ said unto him I am Jesus. whom thou persecutest.

And everyone that is born of the Spirit in his or her measure they are convinced utterly that they have sinned before God.

[ 21 : 46 ] What is sin? What is it to sin before God? Well again you see the Pharisees they got their ideas upon what sin was. For argument sake they really brought again and again you remember.

they brought the woman before the Lord Jesus Christ and said Lord we've caught this woman in the very act of adultery. Concrete cases if you like against this woman. They thought how can he deal with a situation like this?

We've got him caught it at last. But what does Christ say? He that is first without sin let him cast the first stone.

He doesn't name any particular sin in the word of God. He doesn't say and you won't find anywhere each time a person came to Christ he either said thy sins which are many are all forgiven or go sin no more.

He never mentions the particular sin of what he was accused of. He says the soul that sinneth it shall die. The soul that sinneth it shall die.

[ 22 : 51 ] Again people so often say well of course if I have done in the world and been like the apostle Paul and all the rest of it then I should know really something of what sin is.

But you see Christ said he didn't come to destroy the Lord but he came to magnify it. He came to magnify it and Christ said if any man where's the man that has it?

Looks upon a woman then he hath committed adultery already. Again Christ said not my word he said if any man has an evil thought against his brother and who hasn't the self sane man not in my sight but in the sight of the church but in the sight of God hath committed murder.

You see when he in the spirit of truth is come he will lead us unto all truth. Now this did something that the great apostle Paul and we read that wonderful word behold he prayed.

He may have prayed many times in his life before doubtless he is a very gifted and eloquent man but it's recorded behold he prayeth. It isn't recorded exactly what it says and we do not want to be romantic really a favor.

[ 24 : 17 ] I believe everyone that is called or converted by the grace of God are brought into this particular situation and that is the situation of the publican God being merciful and to me a sinner.

Don't you find most of the troubles in our chapels is pointing at somebody else but you know when you point at someone else three fingers are pointing back to you. God being merciful unto me a sinner.

Now again going back for a brief moment here the Pharisee he prayed he went to the temple and he prayed to God he said I thank thee oh God that I am not as other men are.

I went to a meeting only a fortnight ago at an evangelical church and everybody was thanking God for everything and they asked me how I got done and I said I didn't get on very well at all.

I said why? I said well I can't come to your prayers. All of you thank God for those many wonderful things today but I haven't heard one of you mention said now that isn't being a street mantis that's being converted.

[ 25 : 29 ] How can you thank God for something? We do thank God this evening for being here and brought safely here. But my friends the greatest burden of a child of God is surely sin.

It is sin that will destroy us. It is sin that will condemn us. Nothing else. You and I you may have great problems in your individual life, your home life, your church life and we are promised through much tribulation but in essence in comparison sin is the greatest burden of the child of God.

So there my friends this evening that is what it is to be really converted. God be merciful unto me a sinner. Let us just analyse that prayer for a brief moment.

What great faith he had. The publican had a full assurance of faith. He rested wholly, solely and completely upon God.

First he said God. Why did he say God? Because God had been revealed to him. I know all nature speaks of God, a little bird, a flower, all the rest of it.

[ 26 : 41 ] That's the God of nature. But the publican saw God and he also saw in God that he was merciful. Let me put it simply.

Supposing you wanted a thousand pounds and you're destined for a thousand pounds. Would you go to a man that was tied fisted? Of course he would be wasting your time. Who would you go to?

You would go to a friend's son and you know that if you told him you know that he's so merciful and he's so good and kind that friend you know very well although it may be a hundred miles to get to his house you know immediately that you ask for the hundred pounds he will give it to you.

So you've got a belief in that person. The publican belief God be merciful unto me a sinner. what does Christ say concerning a character like that?

He said I say unto thee that this man hath gone down to his house justified rather than the other. And my dear hearers young and old if you think that by some motivation of your own that you are going to get higher than the publican you like the most on the treadmill you will never do it.

[ 27 : 55 ] I've tried for years. You will never get higher than God be merciful to me a sinner. I know this is despised with many people today but this isn't tradition.

It's a most blessed wonderful glorious realisation that God is holy and that we have sinned. Yea that we have come short of the glory of God.

Oh may God burn this deep within my heart and your heart. God be merciful unto me a sinner. you read about the great ministers in the past those who have God truly blessed and you'll find one by the name of Rowlands Daniel Rowlands what a great man of God he was.

When he breached thousands upon thousands in the Welsh mountains when he used to see these crowds gathering his very heart used to see within him he'd get up his old donkeys he used to say get down upon his knees say oh God be merciful unto me a miserable sinner.

That's where a minister gets his confidence from not within himself but in God realizing knowing that we are sinners before God and then there is a complete utter total and wonderful dependence upon God.

[ 29 : 13 ] So Saul was converted are you. That's what you want to make sure of that you're converted and analyze yourself and from the scriptures and from the word of God.

Am I converted? So often today you see people talk about being gently lent and this that and the other and yet it's come away from the word of God.

And this is why we do not see a revival. This is why we do not see an outpouring of the Holy Spirit in our churches and chapels. It is because of tradition. Because of formality.

And carnality. Now if you and I came to the house of God really converted and really believing that we were sinners you would be blessed every time you come to the house of God.

You say that isn't denomination wise. I know it is. But it's scripture. It doesn't say in the Bible that if you've got Mr. Samso next week and he's a good man you're bound to be blessed. But you've only got old Samso the week after and well nobody gets up again.

[ 30 : 18 ] That's humanly speaking isn't it? But what saith the scripture? They that hunger and thirst after righteousness they shall be filled. The person once said to Spurgeon he speak to this person and Spurgeon said to them well do do you expect to be blessed every time you come to the house of God?

They said oh no. Tradition you're not blessed then. It is as simple as that. That is tradition. It is tradition my dear friends this evening the denomination I don't think I could run it down I haven't but they seem to think they've got some sort of special power above the Lord Jesus Christ and he must operate and the committee or the people say that he must operate but it isn't so.

he that cometh to God I will in no ways cast out and that is why people have come to the house of God many many years and they have never felt the power or the love or the conviction of the Lord Jesus Christ Satan and their own heart has deluded them.

Oh well it wasn't for me this evening but perhaps it will be next evening but you see you've got no guarantee of living to the next evening the time is now at a time such as this.

That's Paul and the Pharisee and to be converted and then Paul and the apostle. There were only twelve in reality that were apostles from the word of God.

[ 31 : 45 ] Yet how remarkable it was that Paul chose this man. The church of Jerusalem didn't choose him but God Almighty chose him.

Before we come in meeting today let me give you a brief outline and show you even how carnal the apostles were. We have to realize that whilst we may have the spirit we're still men.

We're still men. Now you see they realized of course from the Old Testament had been prophesied there were twelve tribes in Israel and there was twelve got to be twelve apostles and they knew that Judas now betrayed the Lord Jesus Christ and so the brethren that is the meat apostles of the Lord Jesus Christ gathered together to choose another man.

Well let's see how they choose him. Well they sought out a man that was filled with the spirit and so on and then they drew lots. Very worldly way.

Sort of a hidden mis-business wasn't it? A hidden mis-business of choosing an apostle of the Lord Jesus Christ. They used that old fashioned method of casting lots.



[ 32 : 54 ] And how they did that was this. It was like straws and there would be a short straw amongst the other equal straws and they would have been a type of container and each one of course would pull out the straw and the one that had the short straw like in Jonah and the lot fell upon Jonah and the lot if you like fell upon Matthias.

That's who the lot fell upon. But you know we do not read anywhere in the word of God where he actually went to preach. And we went to preach.

Now that is exactly what has happened in our own denomination. How do they choose to minister? Well something like this.

For a long time they've been watching it. I don't know if they've been watching but they've been watching it. And then they say well that man has got a gift in prayer. That's the next star if you like.

He's got a gift in prayer. And everybody seems to be exercised or un-exercised about the man until finally after a long long time they all come together with a unanimous decision.

[ 34 : 04 ] Everybody's had words on it and they believe he's been sent of God. It's really very very solemn. There's no spiritual foundation for it at all.

It's very sad isn't it? When you get down to the nitty gritty of choosing a servant of God. That has been the trouble and it still is the trouble is that churches have sent men and God has never sent them.

And that is why, and I know I'm up on this at times, that is why whenever you hear them, whatever subject they take, whether they're young, old, middle-aged, the one, it doesn't matter, whatever they preach, it's always the same.

There's never any power in, there's never breaking down with the word, they never seem to come into your heart and warm it, they never seem to look at my precious Christ and preach him, they stand up like dummies.

The word of God says his servants are a flame of fire, and I don't mean physically, I mean spiritually. Now hasn't that happened in our day and in our generation? And that is why the church, our particular denomination, as in his suffering from these things.

[ 35 : 18 ] They've read of Gershaw, Walbert, and the Eastern men, but that was for them. And God was very wonderful unto those men, in the calling of them, and in sending them forth of the ministry.

But wasn't that a wonderful outpouring of the Holy Spirit unto those men's ministry? I don't think our young people, and you want to do this, I often give a lecture at my own church to the young people about our own denomination, if you look back over the last 50 years, there's nothing really very wonderful about our denomination, it's been on the decline.

But if you go back 100 or 150 years, they were men of God, and they were women of God, they knew Christ, and they preached him, and the word was blessed with wonderful power, and our church was fulfilled in the capacity.

Where I pastor, there's a most remarkable history of men there that was sent to preach the unsurgeable riches of Christ, now before he was a minister, he was a boxer. He never came before any church at all.

I never got from one end to the other that Pastor Wheeler said, you don't need to come before a church. I'm not suggesting that, but he never did. He never came before a church at all. And he began to preach.

[ 36 : 33 ] And the chapel that I have at the moment, the capacity is something like 620 people. And in the heyday of that dear man of God, if you weren't there at half past five, you didn't get a seat.

And in the week evening, there was something like 400 people. And in the church book, at any rate, there was something like 340 members. They had to have the ordinance in the afternoon.

They couldn't do it like we do it now at the end of the service. It was impossible. Now they were really, in a lesser degree, they were apostles. You see, it was God. took a man, blessed him, sent him forth to preach the unsearchable riches of Christ, but not us, anymore.

We say, well, of course, we don't send men to college. No, we don't. It's a bad job in some instances, but we don't. But nevertheless, it seems as though we've got a type of mold. And when that man comes out to preach, he's got all the phraseology and all the pattern.

But has that man really, and I haven't put anyone in mind, has he really been converted? And has he really been called by God's grace? Because if he has, he will have no fear of man.

[ 37 : 44 ] I don't fear any man. I fear God. I don't fear man. And that is why so many of God's servants are in bondage today, because they are either leaning to this side, or that side, or they're afraid of what they might say, or what they might suggest.

But the scripture is not like that. And we are lacking in our day and generation men that have been taught of the Holy Spirit to preach the unsearchable riches of Christ.

Now Paul then was an apostle. And we read that when he received his sign, he was strengthened, and he was baptized.

And straight worrying, how does the apostle Paul testify of Christ? Publicly from the scriptures.

Again, so often. Don't get me wrong here, there is a time and a place for what we call experimental ministry. But on the other hand, what they took to the experimental ministry, I can preach experimental every Sunday, because my experience doesn't run to me.

[ 38 : 52 ] But what I try to preach is from the word of God. And if a servant of God preaches and expounds the word of the living God, he will meet everyone's case, both sinner and saint.

And this is what Paul did. He was the great apostle to the Gentiles. And he preached Christ, and he crucified. Now if any man really should have had tradition, wouldn't you agree with me this evening, it should have been Paul.

No tradition at all. Peter had. Peter had got tradition. How do we know that Peter had got tradition? Well, you remember of course that Peter on one occasion, that when the brethren, that is, when those from Jerusalem were away from him, he goes into the Gentiles.

You see, and he eats meat with them, which was forbidden under the old, most hate law. A Jew was not to eat with a Gentile dog. But you see, Peter, he goes into these people and he has fellowship, union, communion with them.

But he hears that the brethren are coming down from Jerusalem. And immediately, the fear of man takes hold upon him. Yes, Peter, with all his presumption.

[ 40 : 12 ] Yes, Peter is afraid, and he comes from them. Look at the chaos and the confusion he would bring to those perhaps Gentile believers. They wouldn't know where they're coming and going.

They wouldn't understand. There's such a rule as that. But how wonderful Paul really was. And it's a wonderful thing, although it's a very painful thing, to be honest, sincere, and straight.

Now, I don't boast in this at all, but if any of you were a member of my church, I don't say to the deacon, have a word with him, or to someone else, I shall have a word with that young woman.

I do it personally. I go home and see them. And that is the scriptural way. People say, yes, but doesn't it turn your stomach over? No. Why?

Because if it doesn't, my friends, it will turn their heart over if I don't go and speak to them. And that is the right way, and that is the scriptural way. And it stops all the bagbiting. It stops all the schisms which the devil will infuse into any church.

[ 41 : 17 ] And he'll blow it up too. Satan's a mighty foe. It's to be honest and sincere. I know the day in which we live. People are so brittle and so fickle. And in many cases, perhaps some pastors and people are afraid that they won't come again.

Or, you know, if you offend them, it means all the rest of the family. Well, let's just do that. You must be honest. You must be sincere. And what does Paul do? He withstood Peter to the face.

And Peter took it as well. Peter took it. And I, far sooner any person, speak to me face to face and tell me exactly what they think. And after the meeting this evening, you are at liberty.

And I mean that sincerely. Then rather than go up and talk beyond someone's back. Don't you see, even Christian people, men and women that have been a Pharisee, have been converted, and yet you see, they will speak lies or they will whisper like the secret service, as it were.

And this is dreadful in the church you've got. And believe you me, whatever church, and I don't know what churches you may or may not belong to, but you will find when this type of thing comes in, the Spirit of the Lord will go out through the door.

[ 42 : 26 ] And you will not, and you cannot have peace, love, and harmony. It's an impossibility. Whilst you've got these other things coming, fermenting, underneath the table.

So you see, even Peter, he had the fear of man. Now, Paul had no fear of man at all. In fact, Paul said this, and he was a true evangelist.

He said, knowing therefore the terror of the Lord, he persuaded men. He persuaded them. You say, well, isn't that boldly free will?

No, it isn't. It's the word of God. He persuaded men. We know he had the commission specifically to go to the Gentiles and preach the unsurgical riches of Christ.

But whether it's the Galatians, Ephesians, or Romans, or Hebrews, you don't find anywhere in the life and heart of Paul where he received a letter to go to preach in the first place.

[ 43 : 26 ] There's no such thing as established churches. But you find even in Corinth, do you not? Where his spirit was stirred within him. And there there were these people. They were worshipping all sorts of things and idols.

But what does Paul do? Well, being an apostle of the Lord Jesus Christ, he preached unto them Jesus. And what was the compelling force in the heart and life of Paul?

Love. We're thankful and we are encouraged that there's a good number here this evening. But that only being me and the deacon, I should still address him as a saint this evening. Why? It's the love of Christ.

It's the love of Christ. Now, don't get me wrong again, but you'll be many ministers and you are liable to rebuke them when they've done something like this. Well, I've had it all. What's that going to do with that?

He's had it all. It's Christ's doing. Many say, well, I've had it very, very heavy. Don't you see the Pharisee spirit's coming up again? It isn't what I suffer.

[ 44 : 27 ] It isn't what I go through. But Paul said, it is the love of Christ which constraineth me. And Paul was a great man. And you find with all great men, there is that blessed grace which is meekness.

Now, meekness isn't weakness. Don't confuse the two. Weakness is something on its own. It belongs to human nature. Blessed are the meek. But what does Paul say?

And I need this as a servant of God and you need in the church. And this is where trouble comes in. He said, to the weak, I became weak. In other words, Paul in stride, ten foot over them and continually throw his experience at them and cut them off.

No. To the weak, yea, he became weak. To the strong, he became strong, yea, he said, I became all things unto all men, that I might win souls unto Christ.

Now, that really, I was going to say the ambition, but that is wrong. That commission every true saint, servant of God, he's not only to preach the unsurgical riches of Christ, but that he might win souls unto the Lord Jesus Christ.

[ 45 : 42 ] So he was a true apostle. And again, Paul, as you remember, he travelled extensively. And again, you know, that is so beautiful to my mind as the word of God.

You think of the next statement, how precise and concise it is. he said, I count all things as dung and droth. Doesn't take three or four paragraphs, an essay to write it out, does it?

I count all things as dung and droth that I may win Christ and be found in him. Now, till a minister is there, there will be no power in his ministry, whether you're married or not.

And it's a very hard thing to be married to be a servant of God, because it is a great sacrifice on behalf of one's wife and children. But nevertheless, Paul saw in his true colours that he counted all things as dung and droth that he may win Christ and be found in him.

And you know, my friends, Paul lost everything for Christ and he never regretted it. And again, one of the great maxims of Paul was this, I am determined to know nothing amongst men save Jesus Christ and him crucified.

[ 47 : 01 ] I think when I first went out to preach, they must have thought that I was to do a minority. Because when I went to the place for the first time, they normally tried to give me their history, the denomination, and the chapel.

I used to tell them in a very polite way I wasn't interested. But I wanted to speak about the Lord Jesus Christ and myself. It's amazing, you know, how many people really think, even on the Lord's day, there is a word of warning here.

Paul wouldn't have allowed it in his church, on his Bible study, would he? You remember in the days of the Lord Jesus Christ, his mother and his father, they supposed him to be in the company.

Now a lot of people, simply by talking about the denomination, this trouble and the other trouble in a church, by simply talking about this on a Sunday evening, they really think they've spent a profitable day.

But my friends, they're only supposing that Christ is in the company, but he isn't. You know, one of the great lacks today, in many places, is this, and I don't mean the way that many people use that word, but it is fellowship, and it's all to do with the apostle.

[ 48 : 11 ] I had a meeting this morning, a true meeting of fellowship, and he so strengthened my heart, with a number of other ministers, and another number of people in a person's house. Very wonderful thing to have, true, real fellowship, one with another.

And you know, real fellowship, is speaking really like taking your tie off, throwing your shoes off, and sitting down and relaxing. I don't mean to be reverent, but I mean, you know, it's wonderful when a person begins to relax, it's a wonderful thing when a woman, a man or woman, begins to tell you some of their fears, tell you some of their problems, some of their difficulties, some of their trials, and speaking how the Lord is leading them and dealing them.

And our young people need comfort and advice. How, my friends, can you, or how can I, bear one another's burdens, if we don't know? You know, a pastor hasn't got some sort of magic ball that he can look in everybody's life, he hasn't got that.

But it's a wonderful thing, bear one another's burdens, and so fulfil the law of Christ. you take the time that Paul does, he writes to the churches.

And where did he write? In prison. It wasn't a very nice place, it wasn't like having a study and all the rest of it, he wrote in prison. But you find Paul right down to the very last day of his life, he was writing unto Timothy, strengthening young Timothy, not crushing him.

[ 49 : 38 ] Oh, he didn't crush Timothy, he strengthened him. on all how he strengthened the churches, but on the other hand, how clear crystal he was. If there was trouble in the church, he told them, he said, when I come, I shall rebuke you.

Now again, getting back to the ministry and the apostle. You see, we don't realise, many people don't realise today, if you like, the authority of a pastor.

Now a pastor is not a child, but he is, and must be, and should be, the under shepherd of a particular church, the Lord has made him overseer it.

Now I'm not losing any secrets at all, because there's anyone in my church. If they all vote for something, and I say no, it isn't done.

But by the same token, if I say I want something done, and they all vote against it, it's done. Now he doesn't very often come to that. But the pastor must have the authority.

[ 50 : 48 ] You don't get the man on the shop floor, do you, telling the managing director what to do? I know it's getting very close to you, but generally speaking you don't get that. Now to be an apostle, you see, if people today realise that the pastor, particularly a pastor, is called by God, and this is again why our church does not flourish, this is again why our church, if you like, are not blessed, because they don't realise that that is a servant of God.

Oh, have your pastor, wherever you may, or man of a pastor, have him in reverence, because he is the man of God. In fact, Paul says, we beseech you as ambassadors of Christ.

And you see so often, particularly the pastor, I think in my early days, I don't get that, thank God now, if you preach, or there's a certain part of the word of God, if you felt someone say, well, you know, he's in his own spirit.

And people tend to think the pastor is in his own spirit. But you know, the pastor, I know we're men, but sometimes he has to you, you take it. Sometimes he has to encourage, sometimes he has to preach love, sometimes he preaches correction, sometimes he preaches instruction.

Now that is an apostle, in that sense. And all God's servants are really apostles. The vast difference between myself and Paul is this, we are not given those special powers that were given, that is, to raise the dead to life, and so on and so forth.

[ 52 : 19 ] But having said that, I believe that every man that is sent forth to preach and becomes a pastor is really an apostle. He is an apostle, and we should give him his true and right and proper office.

You see, in the day in which we live, this is not done in our denomination. They are still under the old, old tradition that if you pay a man a few pounds a week, give him a lot of providential trouble, why?

He'll preach well on Sunday. He won't. But that's how they think, and that's how they have thought for years. And that's the very, very sad thing. He says, where a man's heart is, there is his treasure also.

I know an independent church not far from where I am. It isn't Peter Halley but I know another church where there are only 22 people.

And there is a company of old and young people. And they pay the pastor there 50 pounds a week. There's only 22 of them. There's no one of them rolling in money.

[ 53 : 30 ] Some of them are young people with a mortgage and someone may pay him. 50 pounds a week. And they have to sacrifice to pay the pastor. He doesn't pass to him but they do. But to my mind it is the nearest church.

If I was the pastor sometimes I think I'd like to join. To my mind they are the nearest to the acts of the apostles. They really have got, my friends, all things coming.

You can almost feel, you can almost breathe the very spirit of the Lord Jesus Christ when you go into that little sanctuary. So Paul then was a true apostle.

And you see Paul proved like all servants of God. He says he was chosen to wrestle unto me but the Lord said I will show him how great things he must suffer for my sake.

Showing me how great things he must suffer for my sake. My own experience before I went to preach I believed the Lord exercised me and nobody else.

[ 54 : 33 ] And I really saw that it was a hard way to be a minister. I realized it and I didn't want it. And in as many words I said to the Lord well the Lord send you a light but don't send me.

So Paul and I was concerned that in my own experience of course I tried to bury my exercises I continued to study my own job and got on wonderfully well for two years passing this exam and the other exam and this promotion to the other promotion until there was only one step between me and the MD's seat and that was the seat I wanted.

And I was determined to get it. But you see God moves in a mysterious way. Overnight I lost everything. Everything went overnight.

I lost my car, I lost everything. And I couldn't get a job I think was something like three months. Although I knew many people in business, yet I couldn't get a job. And it's a hard thing to be a true servant of God.

But it's a wonderful thing to realise that we serve for Christ's sake. Now again, if many ministers realised that, there are many men today that preach.

[ 55 : 42 ] And if you tattle them about any particular point at all, you would find something like this, they wouldn't come again to preach here. So that is where they are a law to themselves.

It is wrong. But again, look what Paul went through to preach Christ. His back was beaten. Three times he was shit-wrecked. I wonder how many of you and I would really and truly go to prison for our faith in the Lord Jesus Christ.

But you know, Paul on one occasion was cast into prison. Let us look for a moment before we've done in the last part. Paul really was in prison with Silas. Let us go right into the inner prison.

And you know, friends, they weren't like the modern-day prisons you and I know today. In fact, they're so nice inside so the people don't want to come outside. But you at prison in the days of Paul, they were dreadful.

They were dungeons, they were dreadful places. There was no true sanitation, whatever. And they were bound hand and foot. Now what does Paul do? Does he turn to Silas and say, well, brother, it's the end of all things.

[ 56 : 49 ] The Lord has never even put me in the ministry. Well, what are we going to do? They don't say that. This is the mark of a true apostle. I'm often cast down, but I'm never destroyed.

I'm often forsaken in many, many ways and I do have my low moments, believe you me, but on the other hand, underneath it, all. I can still believe in the Lord Jesus Christ and that's the one thing, my friends, young and old, that keeps me stable.

It's the one thing that keeps me pointing to the cross. It's the one thing that enables me to go on in all the problems and difficulties that are associated with me. And so it was with Paul.

What do they do in a situation like that? They send praises to God. I've often thought of this, that sometimes people are white old, sometimes they've been baptised, they've been in the church and they've had some sort of trouble, well whatever trouble it is, and they sink a thousand fathoms.

What sort of light is that to a young person? What sort of light is that to a young person? As you have been almost oppressed and wringing your hands and not knowing what to do.

[ 58 : 06 ] You're not really radiating much light and what the Lord has done for you. Are you? But I say again with many of those people, it's a lack of confidence in God, it's a lack of assurance and you can trace it all back to being a Pharisee.

To be a Pharisee. If they were truly convicted of their sin and been made young in the way to rely wholly and solely upon God, they would glorify God in every situation.

It's so easy, isn't it? To be a Christian when things are nice. What about when they're not so nice? What about when things are completely adverse, when you've got real trials and problems and difficulties and everything is opposing you, either at work, in the office of college, at the university, wherever you may be placed, are you still then resting upon Christ?

Can you still say, my Jesus has done all things well? You should be able to. that's the Christian teaching. I don't wonder that many people look upon many of the people outside and they look like walking tombstones and they think, well if that's religion, they can have it.

But that isn't religion. Christ said, whatever your problem, whatever your difference it may be, he said, don't be like the hypocrite. Don't you see we're getting back to the Pharisee again?

[ 59 : 27 ] He said, don't be like them. He said, they do all sorts of things and mark their faces, they've got a mournful sort of voice and everybody wants to feel sorry for them. He said, when you're in trouble, when you're in difficulty, he says, anoint your head, wash your face, and enter into thy closet.

Enter into your prayer closet. And he said this, and ask your father, yes, our heavenly father, and he will, what you ask secretly, he will give openly.

So he was poor, and in this saving condition, and he sings praises unto God. And at midnight, yea, there is a mighty earthquake in that prison.

The very doors, the hinges, the very foundations are shook to the very core. And the jailer, who thought perhaps that he would be the first deacon, who thought perhaps that he was going to be one of the first converts in Europe, certainly not poor, but don't you see, he carried his religion with him.

Do you? Do you carry your religion where you live, where you work, where you play, where you tell people what Christ has done for your soul?

[ 60 : 40 ] No, there's no conversions. You see, everyone tells me today, oh well, you know, we've got to be careful, casting our pearl before swine, and it seems to me that everybody is like Nicodemus and Joseph and they're secret disciples.

It's one thing to stand here this evening, but there'd be another thing about a fortnight's time to go out and preach to the world, don't it? But you see, friends, if you've got that real religion, what Paul had, you'll find that the wonderful thing is the more confidence you've got in Christ, the more he gives.

The more he gives. You see, Paul and Silas, they weren't fallen or dressed for them at all, they sang praise the Lord and God heard. And this man came unto them and he said, says, what must I do to be saved?

Now, why does Paul deal with the situation? Well, he doesn't say, well, there's a meeting tomorrow night. He doesn't begin to preach to him for 45 minutes or however long at all.

But what does he do? He says, believe on the Lord Jesus Christ and thou shalt be saved and thy house.

[ 61 : 49 ] Now, let's not get mixed up. You read that verse very, very carefully. He says, believe on the Lord Jesus Christ and thou shalt be saved thou and the rest of thy house.

He doesn't say the man's faith will save everybody else. So the man goes home with them and then Paul begins to show them the way of their salvation.

Paul, a true apostle to the Gentiles, he preaches the Lord Jesus Christ and he must have preached and take baptism. What is the wonderful thing that happens in that house?

Well, as I understand it, they are all baptized. They gave in a testimony that they love the Lord Jesus Christ. And before I close, concerning this, it may be helpful some of you here.

Again, many people are held back, they've been being baptized because of what is called an experience. Well, there must be an experience in the things of God. But what do I, or a true minister of the gospel, really want to hear from a person that comes before the church?

[ 62 : 58 ] Well, the thing that I want to hear is this, is what the Ethiopian eunuch said. What did he say? Philip said unto him, you see, here is water, what does him to me?

Brother you said that to Philip. And Philip said this, if thou believest with all thine heart, because prior to this, he baptized Simon Magus, who had been a retrobate. He said, if thou believest with all thine heart, thou mayest.

Now, the Ethiopian union doesn't start to tell Philip 20 years ago what had happened to him. And all the way he'd been led all those many, many years. Of course he didn't, and that isn't necessary.

Again, looking in my old church book, it's remarkable, you know, when you begin to do some study in the old church book, a person's experience would perhaps be three or four lines, again and again, and they were godly people.

It isn't, you see, it isn't how much you can convince the pastor, or the church, what you say, that will make you an able walker in the grace of God, is it? It isn't what you say.

[ 64 : 03 ] You know, you can say lots of words, but that still doesn't mean to say that you're going to be a gracious character. What does the Ethiopian eunuch say? It says, I believe that Jesus Christ is the Son of God.

I had two like that in my church, and they were baptized just over 18 months ago. And of course some people outside that have been coming for 50 years, and all of that, they said, ah, you wait to see how they turn out, they'll cause you some trouble, they'll do this, they'll do that, they'll do the other.

But you know, the wonderful thing about those two people who have been baptized is this, they're growing in grace, the others are still the same. And I said to those people, well, it's like this isn't it, it's like a greenhouse, I'm no garment.

But you know, if you want to two poor love to love-■ guests from the experience also haven't been