

1Tim 24-02-25b

We're ready now to pick up our study, looking at this wonderful set of truths and overlooked in the sense that we don't always remember that God chose and ordained and the Lord Jesus Christ personally commissioned the Apostle Paul uniquely to be the messenger, the steward of these mysteries. And the modern day desire to get back to the Jesus of the Gospels, you can't go wrong looking at the Lord. The Gospels have always been my favorite study.

We've seen the parables, the miracles, we've done all four Gospels verse by verse, beginning to end, looking at the words and the works of the Lord Jesus is so central and so terrific and to be his body on this earth and to represent him and to be his incarnation, we certainly need to understand those truths. At the same time, taking nothing away from that, you cannot be a productive, effective church age believer if you do not understand the mystery truths revealed by Paul, this sevenfold revelation of heretofore unrevealed, undetailed truths. These are essential and Paul says so and he identifies it as his Gospel.

We saw this in Romans 1 1-6, Paul, a servant of Christ Jesus, called to be an apostle, set apart for the Gospel of God. What Paul preaches is God's good news, God's euangelion, concerning his son, descended from David, according to the flesh, declared to be the son of God in power, according to the spirit of holiness, by his resurrection from the dead. Jesus Christ, our Lord, through whom we, Paul is talking about himself here, have received grace and apostleship to bring about the obedience of faith.

Paul does not re-preach the Beatitudes. Paul does not recapitulate the Sermon on the Mount. Paul does not retell the parables.

He doesn't review the miracles. He doesn't give the details of the earthly life and ministry of the Lord Jesus Christ. What does Paul do? Paul preaches via grace and apostleship in order to bring about obedience of faith for the sake of his name among all the nations, including you who are called to belong to Jesus Christ.

Belonging uniquely to Jesus Christ is the primary focus of this Gospel of the Mystery. These sevenfold facets are all related, all connected to our possession by Jesus Christ. He is the head, we are the body, and so on.

Paul says, I'm glad I didn't baptize a lot of you. Baptism is a sign ritual that was practiced in Old Testament days by proselytes to Judaism and was a sign to the Old Testament nation of Israel by John the Baptist in the Jordan. And when Jesus first came on the heels of John's prophetic heraldic ministry, his disciples baptized.

Jesus never baptized, only his disciples. And Paul says, I'm glad I didn't baptize very many of you. I did the household of Stephanas and one or two others.

For Christ, this is 1 Corinthians 1.17. Christ did not send me to baptize. Christ did not send me to baptize, but to preach the Gospel. Christ sent me to preach the Gospel, not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

I determined to know nothing among you, but Jesus Christ and him crucified. It is the Lord Jesus, what he accomplished on the cross, and what that means in this new age that began at Pentecost. That is this seven-fold mystery Gospel, only revealed by Paul.

You see reflections and affirmations in Peter and John, but the revelation of it is all Paul. It's not in the Gospels. It's not in the Petrine or Johannine epistles.

It is in Paul. And if you start diminishing Paul, and in the church today, people say, well, there are only a few authentic letters of Paul, and the rest are copies, and they are pseudepigrapha. Somebody wrote in Paul's name.

They were trying to ape Paul. They were trying to imitate him. And they take away 2 Thessalonians.

They take away 2 Timothy. They take away, and sitting on their ivory perch up in a tower, they claim to know what Paul said and what he didn't say. The Bible is inspired in spots, and only I am able to tell you the spots.

All scripture is God-breathed. And there's a lot of things in Paul that are difficult to understand. Peter says so.

But Paul says in Galatians 1, 6-9, I am astonished that you are so quickly deserting him who called you in the grace of Christ. Who is him who called you in the grace of Christ? Who is it? Who called us in the grace of Christ? God the Father through the Spirit calls. The Father calls.

God has authored and revealed grace in and through Christ. So if you ignore this gospel as revealed through Paul, you are leaving the Father. You are no longer connected.

What did Jesus say in John 14, 6? I am the way, the truth, and the life. No one comes to the Father. Christocentric Christianity is in danger of missing an important truth.

Taking nothing away from the centrality of Christ as our head, our savior, our righteousness, and peace, and sanctification, all of the things that Jesus Christ has done. Jesus Christ had a mission, and his mission wasn't only to draw us to himself. What is his mission? The Father.

He is the mediator between God the Father and men, the man Christ Jesus. He isn't positioned in the sky to draw people to himself, and he's done. There is a mediator between God and men, the man Christ Jesus.

I am the way. No one comes to the Father, and the goal is to come to the Father. Honestly, if we

are listening to the words of Christ, to which we will return here in a minute, we will be living our lives to glorify our Father who is in heaven.

When you pray, pray this way. Dear Jesus, thank you for going to the cross and saving me. It's not what he says, not even in anticipation.

When you pray, pray our Father. Your relationship is with the Father through Christ. Christ is the journey.

The Father is the destination. You can love the journey. It's wonderful, but you don't stop.

You don't just get in the car and drive aimlessly. You've got a destination. You have a goal.

There is a purpose. And Jesus Christ came to bring us to the Father. He's going to present his body to himself as a glorious church, but then he is going to present us before the Father.

If you confess me before men, Jesus said, what's he going to do? If you confess me before men, I will do what? I will love you and have you sit on my lap in the eternal future. What did he say? I will present you to my Father because that's the goal. Now unto the only wise God, our Father, be praise, glory, and honor throughout the ages.

One of Paul's doxologies. So, I am astonished you are so quickly deserting. This is Galatians one again, six through nine.

So quickly deserting him who called you in the grace of Christ and are turning to a different gospel. A different gospel. There isn't another gospel, but there are some who trouble you and want to distort the gospel of Christ.

This different gospel is a distorted true gospel. It's not a complete fabrication. It's not a new invention.

It's not cut out of a whole different piece of cloth. This different gospel is a corruption and distortion of the gospel of Christ. If we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, Paul doesn't say the gospel you heard from Jesus or the gospel you heard from Peter or the gospel you heard from John.

If you hear any gospel other than the gospel, Paul and his associates, Apollos, Silas, Timothy, Titus, if you hear a gospel other than the one that is coming through Paul, let him be cursed. Cursed. Doesn't say let him be ignored.

Let him be expelled. Let him be cursed. And Paul says, in case you missed what I just said, I've said it before and I'm saying it again.

If anyone is preaching to you a gospel contrary to the one you received from us through Paul, let him be accursed. This is no small thing to misunderstand the gospel, to misrepresent the gospel,

to distort, corrupt, pervert, and then communicate and preach to others a different gospel. It is the gospel as defined by God's commissioned and ordained apostle Paul.

We're not elevating Paul to sainthood, but in the same way that the law for Israel came through Moses. There was no Moses worship in Israel, was there? They didn't have Moses on a huge pedestal, but they understood that God's messenger to Israel was Moses. The law came by Moses.

Grace and truth came by Jesus Christ. And we're not the Pauline church of the Bible, we're grace and truth Bible church. The Lord Jesus is grace and truth from the father.

But we have to recognize that there is an authorized channel for this mystery gospel that defines us and educates us and equips and prepares us for service and function as body of Christ. And it is what Paul and Paul alone preaches. Some of it is anticipated Old Testament and gospels.

Some of it is affirmed by Peter and John and James, but the meat on the bone is Paul. And if you suppress, if you diminish, if you shrink and sideline the communication from Paul, let him be accursed. This is the gospel.

We understand the four gospels through what Paul has given us. God gave it to the Lord Jesus. The Lord Jesus gave it to Paul.

Paul under the ministry of the Holy Spirit communicates from faith to faith. And in the hands of the Holy Spirit within us, that's what fuels us. That's what defines us.

That's what powers us, guides us, and prevents us from lapsing into error and being deceived. The mystery of iniquity is already at work. Be not deceived.

Jesus said, let no man deceive you. Paul says, be not deceived. God is not mocked.

Whatever you sow, you're gonna reap. If you sow to your flesh, and vast swathes of Christianity today are sowing to the flesh, and of the flesh, they are going to reap corruption. We have to sow to the spirit.

One of the things you'll find in the dissident disciple, Jesus follower, progressive deconstruct, reconstruct post-modern church is you can listen for hours and never hear a reference to the Holy Spirit. The role and the central empowering, enabling presence of the Holy Spirit is given very short shrift. There will be lip service occasionally, but the centrality, the presence of Christ is mediated through the Holy Spirit.

If you don't understand the presence of the Holy Spirit, if you don't understand the conditions under which we can be led and guided, under which we can be led into all truth, that that truth will be recalled to our minds. And the power of God coming into the life of the believer, how? The spirit of God and the word of God in no other way. Can't understand the scriptures properly, can't

interpret, can't apply without the effective working of God within us.

God is at work in us to will and to do for his good pleasure through the Holy Spirit and through his word and in no other way. No other way. Not aphorisms, not pithy sayings, not books about boo on this and hooray for that.

Written by men, it is the word of God and the spirit of God that enables, that defines, that glues us together as body of Christ. The unity of the spirit and the bond of peace. One Lord, one faith, one baptism, one God and father of us all.

Notice one baptism. If you could pick all the different baptisms, would you rather have a baptism of John the Baptist? Do you want to have a water baptism? Do you want to have a baptism of fire? Or do you want to have the baptism of the Holy Spirit? I'll give you a choice. It's on the menu.

Pick one. Which one do you want? Paul says, Paul says, there is one Lord, one faith, one baptism. So what baptism is it? Pick the one you want.

I'm going with the baptism of the spirit because the spirit baptizes me into the body, baptizes me into Christ. In him, I am crucified. In him, I am separated from sin.

In him, I am raised and delivered to new life. That's the baptism I want. That's why Paul says, I'm glad I didn't baptize very many of you all because I didn't come to baptize, but to preach the gospel.

Not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. Baptism unites us with Christ in his death and his burial and his resurrection and ultimately his elevation, his ascension into glory. So submit yourselves under the mighty hand of God that he may exalt you in due time, just as he did the Lord Jesus.

So we're looking at the words of the Lord Jesus, because Jesus said, you want to know if you love me or not? Check and see if you're keeping my words. Here's the balance. Remember, we talked about, anytime you're looking at a truth of God, there is at least one other truth that limits it and keeps you from taking it to an extreme.

We recognize that Paul is the apostle of the mystery, preaching the gospel that defines and guides us. However, this takes nothing away and your balancing effect in looking at the Lord Jesus, this doesn't diminish the Lord Jesus in any way, but it gives us the proper perspective. It helps us to evaluate and understand the words of the Lord Jesus.

And Jesus said, if you love me, keep my words. So it's pretty important to know the words of the Lord Jesus. In focusing on Paul's role, we don't obviate and set aside the Lord Jesus in his teaching any more than we would set aside and ignore the entire Old Testament.

Oh, that's Israel, we're church. We don't need Old Testament. Not at all.

All scripture is God-breathed is talking about the Old Testament. All Old Testament scripture is God-breathed and profitable. All the gospels that detail the closing pages of that Old Testament age, all but the last seven years is God-breathed and profitable.

So what are the words of the Lord Jesus? We're looking at those so important that we are in no way taking anything away from the teaching of the Lord Jesus. But just as we look at other Old Testament examples and statutes and ordinances, the Psalms, the lessons we learned from the narratives, it is all profitable for doctrine, reproof, correction, and instruction. And none more so than the words of the Lord Jesus, properly understood, placed in their context.

So what are the words of the Lord Jesus? We've been looking at these and there are many. There are many. We have a list.

I've gone through the first 20 or so last time. We reviewed the first 10. Number nine was love your enemies.

Pray for those who persecute you that you may be sons of your Father in heaven. This is to remind people that there is a God in heaven. And we're not here to just look out for number one.

Number 10, and these next few are all interrelated. Number 10, give to please God, not to be seen by men. Matthew 6, 1. These next several are gonna come from Matthew 6. Be careful not to do your acts of righteousness before men to be seen by them.

The NIV puts acts of righteousness in single quotes, your supposed acts of righteousness. Be careful not to do your acts of righteousness before men to be seen by them. This sets aside the notion of modeling.

I'm going to create an example of good behavior because I know somebody's watching and I want them to figure out what righteousness is by watching me. That's subjectivity, eyes on people, eyes on self. Do not do what you do.

If you think it's performing an act of righteousness, don't do it to be seen by people. That is not your purpose. That's not your goal.

It's not your function to model Christianity, to model discipleship, to model behavior. Don't do what you do to be seen by men. Do it to be seen by God.

Now, there's a lot of things that will be observed by people inevitably, but that's not why you're doing it. There's a very important distinction there. You can do the same thing, but are you doing it to please God? Are you doing it because you know somebody's watching? That's number 10, Matthew 6, 1. Number 11, pray in private, not to be seen by men.

Don't be like the hypocrites. Love to pray standing in the synagogues, on the street corners, to be seen by men. They've received their reward.

And as I said on Wednesday, people see through that. Go to your room, close the door, pray to your father. Notice Jesus says in Matthew 6, 5-7, prayer is addressed to the father.

Pray to your father. So many worship services. People pray to the Holy Spirit, pray to the Lord Jesus.

Listen to the words of the Lord Jesus. Do you treasure them? Do you regard them and treat them as valuable? Jesus says several times when you pray, pray to the father. How hard is that? Pray to the father in the name of the Lord Jesus and in the power of the Holy Spirit.

This is the application of the doctrine of the Trinity. It's so important. How can we miss it? But you can't swing a dead cat without hitting somebody that's praying to some other member of the Trinity.

Are you listening to the Lord Jesus or not? Paul never prays to Jesus Christ. There are several, more than half a dozen prayers of Paul recorded in his epistles. And he says, I thank the father.

I pray to the father. Paul never prays to anybody but the father. Go in your room, close the door.

Pray to your father who is unseen. Your father who sees what is done in secret will reward you. Your father will reward you.

Don't keep on babbling like the pagans. Vain repetition. God doesn't have a memory problem.

You can mention something to him once, he's got it. It's on file. He heard you the first time.

Trust him. Trust him to have an excellent memory. He saw the concern of your heart.

He heard the words you spoke. He has acknowledged the petition, the request, the intercession, the issue that you brought before him. You don't have to keep tugging on his pants leg and saying, can we do it now? Can we do it now? Can you do it now? Can you bring it now? Can we, are we there yet? Don't be a pants leg puller, Jesus says.

Don't babble like the pagans. They think they will be heard because of their many words. Do you not trust God to hear you? Jesus said your father hears.

So trust the Lord Jesus. Trust God the father. He heard you the first time.

In everything with prayer and Thanksgiving, let your requests be made known to God, God the father. Number 12, this is how you should pray. The example prayer, our father in heaven and so on.

And connected with that is forgive us our debts as we have forgiven our debtors. For if you forgive men, this is Matthew 6, 9 through 15. If you forgive men when they sin against you, your heavenly father will forgive you.

If you do not forgive men their sins, your father will not forgive your sins. Often overlooked. Number 13, when you fast, don't do it to be seen by men.

This is Matthew 6, 16. Don't look all down in the mouth like the hypocrites do. They disfigure their faces to show men they are fasting.

Fasting is not to put on in front of people. I tell you the truth, they've got their reward. Whatever they thought they were achieving in the eyes of people, that's all they get because God is not impressed.

Number 14, do not store up for yourselves treasure on earth. Moth and rust destroy, Matthew 6, 19 through 21. We've talked about that.

Number 15, do not worry about your needs. Take no thought. Do not worry about your life, what you will eat or drink, your body, what you will wear.

Is not life more important than food? And listen, if you're not worrying about you yourself, eat and wear, how worried should you be about what other people are eating and wearing? Look at the birds of the air. They do not sow or reap or store away in barns yet your heavenly father feeds them. Are you not much more valuable than they? Matthew 6, 34, do not worry about tomorrow.

Tomorrow will worry about itself. Each day has trouble of its own. Sufficient unto the day is the evil thereof is the old King James.

Number, that was number 16. Number 17, seek first the kingdom of God and his righteousness. Notice the kingdom of God.

The kingdom that Jesus came to present to Israel is entered by being qualified for the Jews to whom he was talking at this time. And for us, what is the observation, interpretation and application? The kingdom that we look forward to, the city whose founder and builder is God that Abraham looked forward to, the kingdom of the father, the new Jerusalem, the new heavens and the new earth. Seek first the kingdom from God, the kingdom of God and his righteousness.

Seek his righteousness. All these things will be added unto you. Matthew 6, 33, that's number 17.

Number 18, do not judge or you too will be judged. The same way you judge others, you will be judged. And with the measure you use, it will be measured to you.

So when I'm judging, what do I wanna do? I wanna be forgiving. I wanna be generous. I wanna be lenient.

I wanna be merciful. I wanna be flexible. I wanna say, forget about it because that's how I want God to measure out to me when my problems are brought before the judgment seat.

Matthew 7, 1 and 2, judge not lest you be judged. That's number 18. Number 19, guard what is sacred.

The one who guards my words is the one who loves me, Jesus says. Here, Matthew 7, 6, do not give dogs what is sacred. Do not throw your pearls to pigs.

Do not give what is holy to the dogs. Do not throw your pearls before swine. If you do, they will trample them under their feet, turn and tear you to pieces.

And this is an important truth often overlooked in the postmodern church. There are people that we classify for purposes of application as not worthy of sharing that which is sacred and not placing our pearls in their path as they are departing. They're leaving, they're going away.

Don't throw pearls ahead of them. They will turn and tear you. They were leaving, let them go.

If they have departed, it's just like the father of the prodigal. Give me my stuff, I'm leaving. Here's your stuff, adios.

Father didn't pursue him. Father didn't send servants to check on him every week. If they're departing, let them go.

They've got to figure out for themselves if and when they're going to turn and repent rather than turn and tear you to pieces. That is number 19. Guard that which is sacred.

Guard and treasure and respect those pearls that God has entrusted to our care. Number 20, ask and it will be given. Seek and you will find.

Knock and the door will be opened. Ask, seek and knock. This is a command.

This is a word from the Lord Jesus. Guard that. Be an asker, be a seeker, be someone who knocks.

Number 21, care for those in distress. The king will say to those on his right, come you who are blessed by my father. Take your inheritance.

The kingdom prepared for you since the creation of the world. Notice you blessed by my father. Take your inheritance.

The kingdom prepared for you since the creation of the world. This is not the millennial kingdom. This is the kingdom of the father.

Notice those who do not enter the kingdom of the father are cast into the fire. This is the great

white throne judgment. At that judgment, you are either in the lake of fire or you're in the kingdom of the father.

Why? I was hungry. You gave me something to eat. I was thirsty.

You gave me something to drink. I was a stranger. You invited me in.

I needed clothes and you clothed me. I was sick and you looked after me. I was in prison and you came to visit me.

This is Matthew 25, 34 through 36. They say, when did we see you a stranger invite you in or needing clothes? When did we see you hungry and feed you? The King says in verse 40, I tell you whatever you did for the least of these brothers, these my brethren, brothers and sisters, when you did it for the least of these my brethren, doing it for somebody who is not brethren, I mean, you can if you want to, but do not expect that this is going to come up at the judgment as an act of righteousness. If you do it for my brethren, you do it for me.

Jesus is present in his brethren. This foreshadows, although it doesn't detail, the indwelling of Christ, the incarnation of Christ. What you do for members of the body of Christ, you are in fact doing for Christ.

What you do in feeding and clothing and visiting and benefiting is for my brethren. That is number 21. Number 22, enter through the narrow gate.

We've covered this many times. Wide is the gate, broad is the road that leads to destruction. Many there be who go in there at.

Small is the gate, narrow is the road that leads to life. Few there be that find it. If you see great swaths of self-confessed Christians doing a thing, it is probably broad road, wide gate.

Jesus said, there's only a few, those who ask and seek and knock, those who are striving and you have to work. He says, strive to enter. He doesn't say, just hold still and I'll push you through the narrow gate.

You've got to work to enter because left to itself, you're going to be carried along by the mob through the wide gate. That's number 22. 23, watch out for false prophets.

Beware of messengers who deceive. Inwardly, they are ferocious wolves. They have an agenda.

They've got a mission. They want to convert. They want to get you somewhere that they are convinced is the way to go.

There's a way that seems right to a man. The ends are ever the ways of death. It's 10 times worse if you're convinced of a way of death and you go out and start leading others down that same path.

There is a double curse on those who are both led astray themselves and who encourage others to follow them down a bad road. It's the blind leading the blind. They both fall into the ditch.

Beware false prophets. Number 24, do not despise fellow believers. See that you do not look down on one of these little ones.

Talking about the children. Their angels always see the face of my father in heaven. Matthew 18, 10.

Don't look down. And of a piece with that is number 25. Don't exalt yourself.

Do not be called rabbi. You have only one master and you are all brothers. By the way, who is that master when he's talking to these Israelites? Who is the master for Israelites? It's God, the father.

You have one master. Jesus doesn't say, you have one master and it's me. You have one master and you are all brothers.

Notice, you all in Israel are brothers. Do not call anyone on earth father for you have one father and he is in heaven. What has the Catholic church done for centuries? Call everybody, are you not listening to the Lord Jesus? Are they treasuring Jesus' words? They are not.

He said, let no one call you father. What's the form of address for any Catholic priest on up? Father so-and-so. How dare you? Flippant disregard of what Jesus says.

Let no one call you father. This is why I have never let anybody attach reverend to my name. I'm not holy.

I'm not special because this is my particular function and service in and to a portion of the body of Christ. That doesn't elevate me to be revered. Reverend means the revered one.

Oh my gosh. Talk about that's worse than being called father. Boy, that reverend thing just gives me the willies.

Don't be called rabbi, nor are you to be called teacher. You have one teacher, the Christ. And the greatest among you will be your servant.

The greatest among you, who you think is great, you're gonna find out. If you really are great, you're gonna be a servant. Whoever exalts himself will be humbled.

Whoever humbles himself will be exalted. That's 25, that's Matthew 23, eight through 12. Number 26, if your brother sins against you, show him his fault.

If he listens to you, you've won your brother. Notice, your brother sins against you. This is in the

brotherhood.

This is in the Old Testament people and it applies in the New Testament as well, the new body. If he will not listen, take a few others. If he refuses to listen to them, tell it to the group, the assembly.

If he refuses to listen to the assembly, treat him as you would a pagan or a tax collector. Now, notice, earlier Jesus said, there are people who are category dog and category pig. There are people who are category heathen and category tax collector.

What do you do? You separate, you distance. You don't try to love them into the kingdom. You don't say, well, he's my enemy.

I'm going to love him. I'm going to woo him with my patient, unconditional love. Jesus said, how do you treat tax collectors? How do you treat heathens? You don't associate, you don't fellowship.

You don't try to bless them into becoming proselytes. You don't throw what is holy to the dogs. You don't cast your pearls before swine.

You preserve and conserve that which is holy and you touch not the unclean thing. Come out from among them and be ye separate. Hate the garment spotted by the flesh.

If you hate a garment spotted by the flesh, what did the law say? If you touch it, you're defiled. Stay away from that, right? People want to gloss all of that over and say, we should unconditionally love everyone because God unconditionally loves the world. If God unconditionally loves the world, guess what? Everybody is saved and you're into universalism and there is no lake of fire and there is no great right thrown judgment.

And there is not a great separation. Number 27, don't divide. Jesus told his disciples, John says, teacher, we saw a man driving out demons in your name.

We told him to stop because he's not one of us. Jesus said, don't stop him. No one who does a miracle in my name can in the next moment say anything bad about me.

Whoever is not against us is for us. If this man is successfully driving out demons in Jesus' name, who's listening to him? He doesn't have power as a man. If he is driving out demons and the demons are leaving because he is invoking the name of the Lord Jesus, God is listening to him and the power of God is driving that demon out.

So in some way, shape or form, he may not be following Jesus but some kind of way he has latched onto truth that has connected him positively to God. And if God is listening to him and the name of Jesus Christ, Paul says the same thing. Many are preaching all different kinds of doctrines and I don't agree with them, but at least they're preaching Christ.

And as long as the name of Christ is being put forward, that's a good thing. He says, they may be preaching out of different motives but if they're focused on Christ, that's okay. Demons out in the name of Christ, it's okay, Jesus says, leave him alone.

To his own master, he will stand or fall. You don't go judge him. More about that this Wednesday when we get to the image of God.

Number 28, trust God. Jesus said, have faith in God. This is Mark 11, 22.

If anyone says to a mountain, throw yourself in the sea and does not doubt in his heart but believes that what he says will happen, it will be done for him. Now, if you believe in your heart that God's gonna do it, what is the foundation for that faith? I have a promise of God. I've got an irrefutable promise of God.

I have solid scripture. I know God will answer this prayer. If I say like Jesus did, father, glorify your name, is he gonna answer that prayer? I am 100% sure when I pray to God, glorify your name, he will do it.

No doubt in my mind. If I say, Lord, please bring me a new tractor, I don't know if he's gonna do that or not. So I don't have confidence.

Whatever you ask for in prayer, believe that you have received it and it will be yours. But that belief, the merit of faith is in the object. I am trusting a clear promise for which I have met all of the conditions.

That's number 28. That's Mark 11, 22 through 24. Number 29, go and do as the good Samaritan.

Once again, the Samaritan, this is within Israel. The Samaritans were looked down on as second-class Jews, so to speak. Jesus says, do as the good Samaritan did.

This is Luke 10, 30 through 37, the parable of the good Samaritan. Who was neighbor to him? The law expert said, the one who had mercy on him. Jesus said, you go and do likewise.

Have mercy on your neighbor. Don't quibble about human standards of division. This should have prevented slavery in the South that claimed to be Christian, right? How can you be a good Samaritan and perpetrate cruelty against enslaved people? Number 30, love one another.

And this really is a summary of all of the others. John 15, 12, my command is this, love each other the way I have loved you. This anticipates what we saw in the mystery of the body of Christ.

Christ is the head, as husbands love your wives, as Christ loved the church. And once again, this is in the upper room. As I said, after Judas leaves, Jesus starts to prophetically anticipate these mystery truths.

A new commandment I give to you. It's a new commandment. It's the beginning of the revelation of this mystery that's gonna fully come through Paul.

Love one another as I have loved you. Old Testament law said, love your neighbor as yourself. The new love is a higher standard.

Love the way Christ loved the church. It doesn't say love others the way Christ loved the world. Love the world the way Christ loves the world.

In fact, we have a command that says, love not the world or the things that are in the world. But this has been distorted and perverted and it is another gospel. Well, that's the first 30.

We made 10 further than we did on Wednesday. But Jesus said, you don't love me unless you have these words and you keep them. So it is important to know what they are.

And this is just the mountaintops. These are just the direct imperatives. The teachings that are derived from the miracles and from the parables and from the narrative of Jesus' life are all included as a part of keeping and guarding what Jesus communicates.

But these are irrefutably, unmistakably the words of Jesus because they are imperatives. Do this and thou shalt live. Do this because they are my words.

And we can make this a checklist and go down and say, am I doing this? Am I loving my neighbor? Am I loving my enemy? Am I not doing what I do to be seen by people? Am I letting my light shine so that others will glorify the Father? Not glorify me, glorify the Father. We can go point by point. And this is the test before the test.

Used to love it. There were some classes where the professor would say, here's a copy of the final. This is everything you need to know before I give the test.

These are the words of Christ. And when you combine this with the mystery revelation of the gospel as given by Paul, we know everything we need to know to be fruitful, abide in the vine and bear much fruit, be approved by the Father, be a credit to the Lord Jesus so that He will present us before His Father without spot or wrinkle or any such thing, holy and without blemish. Now unto Him who is able to present you faultless before the throne with exceeding joy.

If we want that to happen, there are conditions and here they are. How important is this? It's important enough that we're gonna take several sessions to cover it just as we have done thus far. I think we're now up to part 10 of the gospel of the mystery and we'll continue it this coming Wednesday.

We'll close here in a word of prayer. Father, thank You for the revelation of Your perfect character, the fullness of Your deity in the Lord Jesus Christ. And even as it was revealed in Him in the incarnation, we pray that it can be revealed in and through us as His body on this earth.

We pray that the things that we have observed in Your word will be impressed upon our hearts by the Holy Spirit so that we can live in a way that pleases You and glorifies the Lord Jesus. We ask it in His name, amen.