

Apostolic Principles

by Walter Beuttler

The sermon emphasizes the importance of being chosen, called, ordained, taught, and made by God for effective ministry and spiritual growth.

Scripture: Matthew 28:19, Mark 3:14, John 15:16

Topics: "Divine Calling", "Apostolic Ministry"

Description

Walter Beuttler emphasizes the significance of apostolic principles in ministry, focusing on the divine calling, ordination, and equipping of apostles. He explains that being chosen by God involves a personal relationship and a commitment to bear one's cross, while the call to ministry is a sovereign act of God that requires obedience and readiness. Beuttler highlights the importance of being taught by God and the transformative process that prepares individuals for effective ministry, underscoring that true effectiveness comes from a deep relationship with Jesus. He also discusses the necessity of being sent by God, which involves authority and accountability in fulfilling the Great Commission.

Transcript

These studies have been given for many years on the mission fields all over the world. The method employed is that of interrogative analysis which brings the truth within easier reach of many educationally disadvantaged ministers and facilitates interpretation, especially since good interpreters are often hard to get. Academic sophistication was intentionally avoided in favor of simplicity. The truth in these notes is regarded as seed for the soil of the heart to produce a corresponding harvest in accordance with the law of growth, Mark 4:26--29. The truth contained in these studies is basic and vital to the ministry, though anyone can get enormous benefit by making these notes the subject of private study. The questions direct attention to the related Scriptures to be read and studied with the help drawn from the answers given. In the process other truth will be discovered, or be revealed, but the point is to see the truth given actually contained in the Scripture. While some do not like this method, others love it; and many sermons, gleaned from the harvest of truth found in these notes, have been preached to world-wide audiences from numerous pulpits and by way of radio.

APOSTOLIC PRINCIPLES

I. CHOSEN BY HIM, JOHN 15:16

A. INTERROGATIVE ANALYSIS

1. Give the literal meaning of the term "apostle": "One sent forth" or "a sent forth one" as in Luke 10:1.
2. What is meant by "apostolic principles?" Those methods and means which the Lord employed in preparation of His twelve disciples.
3. Wherein are those principles relevant today? In that the Lord employs them today in the preparation of chosen instruments for a Christ-centered ministry.
4. Note four kinds of apostles as seen in:
 - (1) II Sam. 18:19 -32 -- Self-sent apostles go without being called by God and without a message from God.
 - (2) Acts 1:15--26 Man-sent apostles who are put into the ministry by men.
 - (3) II Cor. 11:13-15 -- False apostles who are messengers of Satan who are sent by Satan in the interests of his kingdom.
 - (4) Rom. 1:1 -- God-called apostles who are called by God for the fulfillment of the great commission.
5. What is meant by "choice" in respect to the call of God? A deliberate act in the mind of God whereby He determines to call an individual for the work of the ministry.
6. This choice of God involves what in the light of Jer. 1:5?
 - (1) Divine foreknowledge -- God makes His choice in full cognizance of the individual's type of personality with all its idiosyncrasies, assets and liabilities.
 - (2) Determination -- Notwithstanding the risks involved in choosing a necessarily faulty instrument, God determines the choice of the individual.
 - (3) Separation -- In making His choice, God in effect passes others by and sets the individual apart.
 - (4) Communication -- Then God communicates His choice to the chosen individual by any of a variety of means.
7. In choosing the apostles, what did the Lord do in:
 - (1) Luke 6:12--13? He preceded His choice by a night of prayer, indicative of its importance and His dependence upon the Father.
 - (2) Luke 6:12--13? -- He made the choice in harmony with the Father's will.
 - (3) Luke 6:16? In so doing He chose the cross by choosing a traitor that the Scriptures might be fulfilled.
8. Comment on John 15:19--20: Being chosen by Him involves being rejected by the world and the bearing of a personal cross.
9. What is our personal cross? Whatever suffering befalls us or whatever sacrifice is incumbent upon us in consequence of our response to the known will of God for our lives. Therefore, everyone has a different cross.

II CALLED BY HIM, MARK 3:13

A. INTERROGATIVE ANALYSIS

1. What is meant by being "called"? The communication by God to an individual imparting the information of his call to the ministry.

2. How was this communication made in:

(1) Acts 9:1-6? By an audible voice.

(2) Acts 13:1--2? By a prophetic utterance (probably).

(3) Acts 16:9? By a vision.

3. Comment on Acts 16:10:

(1) The meaning of the vision was confirmed by an inner witness of the Spirit -- "assuredly gathering."

(2) God uses a variety of ways in calling a person, not the least of them being an inner awareness or an intuitive knowledge, a deep assurance with or without any other complementary means.

4. Under what diversity of circumstances did God call men in:

(1) Ex. 3:1 -- 12? While being a fugitive from justice.

(2) I Kings 19:19-21? While plowing a field.

(3) Amos 7:14--15? While following the flock.

(4) Mark 1:16--20? While fishing and mending nets.

(5) Mark 2:13-14? While serving the Roman empire as a tax collector.

(6) Acts 9:1--9? While travelling to Damascus for the purpose of persecuting God's people.

5. Comment on Acts 9:1--9: While Saul was on his way to arrest God's people, the Lord came and arrested Saul.

6. In the light of the following Scriptures, the call of God is what?

(1) Mark 3:13 -- Sovereign. ("He calleth unto Him whom He would ")

(2) John 13:18 -- Deliberate. ("I know whom I have chosen.")

(3) Acts 13:2 -- Selective. ("Separate me.")

(4) Acts 13:2 -- Personal. ("Barnabas and Saul.")

(5) Acts 13:2 -- Objective. ("For the work whereunto I have called them.")

III. ORDAINED BY HIM, MARK 3:14

A. INTERROGATIVE ANALYSIS

1. What is meant by "ordained"? To invest officially, or by divine decree, with authority to fulfill a divine appointment to a ministerial office or perform a designed task.

2. Note examples of such appointment from:

(1) 1 Cor. 12:12--27 -- Every member of the body of Christ has his God-appointed place in the body with its God-appointed function for its God-appointed purpose.

(2) I Cor. 12:18 -- In so doing God acted solely in accordance with His own pleasing.

(3) I Cor. 12:23 -- No one member can regard the function of any other member as unnecessary.

(4) Eph. 4:16 -- The body is built up by that which every joint supplies; i.e.. by the contribution of each member. I Cor. 12:26.

(5) 1 Cor. 12:24--25, Acts 6:1--4 -- God brings into play the function of each member in accordance with a priority based not on the intrinsic merit of the function but on the then current need.

(6) Jer. 1:5-7 -- God ordained Jeremiah to his prophetic office in accordance with His foreknowledge, notwithstanding the seeming incongruity between Jeremiah's introvert personality and the extrovert demands of his ministry.

(7) Acts 14:23 -- Paul ordained qualified men to the office of an elder for the work of ruling and teaching in the local church.

PARENTHETICAL NOTE

There are two kinds of elders, those who rule and those who teach, I Tim. 5:17. (The door is left open for the concept that an elder might do either one or both). Inasmuch as they are counted worthy of double honor, their office as a divine institution is expected to be acknowledged. It corresponds to "governments" in I Cor. 12:28 which is a nautical term meaning "to steer," "to pilot" as a ship by a navigator.

(8) Gal. 1:1 -- Paul was ordained to the office of an apostle by Jesus Christ to take the "bishoprick" of Judas, Acts 1:20.

3. Where does that leave Matthias with his election in Acts 1:15--26? Out in the cold. Peter was not authorized to call for an election which was hereby invalid. Matthias received the title, Acts 1:26, and at least initial recognitions, 1 Cor. 15:5--8, even by Paul, I Cor. 15:5 who, at the time to which he referred to "the twelve," did not know of his pending apostolic appointment. Matthias moves out of the picture as Paul comes onto the scene as the greatest of all apostles, though the least in his own eyes, I Cor. 15:9.

4. Comment on:

(1) 1 Cor. 15:8 -- Paul most likely refers to his late appointment when he refers to himself as "one born out of due time."

(2) II Cor. 12:1 --13 -- Paul feels compelled to defend his apostleship.

(3) Gal. 1:1 -- Paul makes a point of affirming:

a. That he was not a "sent forth one" of man as his appointee.

- b. That he was not a "sent forth one" by man as his representative.
- c. But he was the appointee and representative of Jesus Christ and God the Father to act on their behalf with power of attorney.

(4) Rev. 21:14-

- a. Each of the twelve foundations of the New Jerusalem carries a name of the apostles.
- b. If the name of Matthias is there, that of the apostle Paul is missing.
- c. To think of Paul's name missing, the apostle to the Gentiles as Peter was to the Jews (Gal. 2:8), with all his epistles and no record of Matthias' work at all, is utterly inconceivable, and leads to the inevitable conclusion that Peter with his characteristic impetuosity called for an election by majority vote for an office that was later filled by Jesus Christ as a divine appointment.

5. To what purpose were the apostles ordained in:

- (1) John 15:16? That they should bear lasting fruit and receive a full reward, II John 8.
- (2) Mark 3:15? That they might have power to heal sicknesses and cast out devils (Luke 10:17).
- (3) Mark 4:11? To know (the mysteries of the Kingdom of God (I Cor. 2:12-14)).
- (4) Mark 3:14a? That they should be with Him, separated from their normal associations and pursuits and dedicated to their personal association with Him in fellowship and submission to His Lordship.
- (5) Mark 3:14b? That they might be sent forth to preach the Kingdom of God, Acts 8:12.

6. Comment on the statement "and they came unto Him," Mark 3:13:

- (1) Before we go we must come -- "Come now therefore, and I will send thee," Ex. 3:10.
- (2) Fellowship takes precedence over service. The effectiveness of our preaching flows from our relationship to Him. Hence association comes before representation.
- (3) Those who want to keep going in effectiveness must keep coming in devotedness; good speakers for God must be good hearers from God, therefore they must learn to be alone and stand still, I Sam. 9:27.
- (4) Ps. 8:3 -- As God appointed the stars to function, so He ordained ministers of the Word, Rev. 14:6, to bring the light of the glorious gospel of Jesus Christ, II Cor. 4:4.

7. What does Ex. 32:1 show in the light of Ex. 24:12--16? The failure of many of God's people to understand the need of God's messengers to spend time alone with God, Mark 1:35--37.

IV. TAUGHT BY HIM, MARK 4:34

A. INTERROGATIVE ANALYSIS

1. What do the following Scriptures show?

(1) John 6:45 -- That in the final analysis all of God's children are in some way taught by God, including the intuitive recognition of the drawing of the Spirit of God. Such a drawing, whether to God, to pray, to seek, an inner desire (even when undefined), is always the drawing of God, for:

a. Man in the natural has no desire for God.

b. Satan would not give man such a desire even if he could.

c. That leaves God Himself as the only one to take such initiative. A hunger for God is actually God Himself hungering for Himself within us. Any adequate response will bring a response from God when we take the initiative, James 4:8.

(2) Mark 4:36 -- The need of getting away from the crowd in order to be taught by Him.

(3) Luke 24:27 - Jesus endorsed the authenticity of the O. T. Scriptures by their unequivocal use in opening the Scriptures, Luke 24:32.

(4) I John 2:27 -- The anointing of the Holy Spirit enables us instinctively to differentiate between truth and error.

2. Note some key points in Ex. 24:13-- 16:

(1) God took the initiative in calling Moses up into the mount away from a busy schedule and a demanding crowd.

(2) God took Moses through a long waiting period before He spoke His first word.

(3) Physical considerations were subordinated to the higher laws of the Spirit. This is tribulation to the body which works patience. To hurry God is to find fault with Him.

3. Comment on Isa. 30:18:

(1) God waits for us to wait for Him and guarantees His response.

(2) The waiting period of God's workshop during which He employs a diversity of means to do within us a work of grace takes time. Look at the patience of Job.

4. What do the following passages show?

(1) Mark 4:1-20 -- Some of the disciples' teaching was given while they were part of a crowd. Others received the same teaching at the same time.

(2) Mark 4:34 -- Some of their teaching was received while they were separated from others for additional elucidation reserved for them and concealed from the others.

PARENTHETICAL NOTE:

In the light of Matt. 11:25--26 the Lord deliberately withholds truth from some because they are "wise" and "prudent"; i.e., proud of heart and conceited of mind, while He gives the same things to the "babes"; i.e., the open, honest, the humble.

(3) Mark 9:1-10 - Teaching was given in the still small group, especially by experience and in the presence of a three-fold symbolic presentation of the Word of God, namely:

- a. By Moses representing the written word.
- b. By Elijah representing the spoken word.
- c. By Jesus representing the Living Word.

(4) John 21:15--23 -- Privately. Where alone in a group, John 21:19--25, or completely isolated from the others as in Gal. 1:17, with training especially relevant to the individual's ministry, Gal. 2:8.

5. What is observed in:

(1) John 16:12? That the extent of truth we receive is to a degree contingent on our capacity and spiritual development, 1 Cor. 3:1--3, Matt. 6:33.

(2) Luke 24:27? That Jesus used and thereby endorsed "all the Scriptures" of the O. T. as the authentic Word of God.

6. Concerning the ministry of Jesus, what do we learn from:

(1) John 14:10,24? That the words that He spoke originated not from Himself, but from His Father.

(2) John 8:28? That Jesus Himself needed to be taught by the Father, John 5:19,30.

(3) Isa. 50:4? That the Father's teaching enabled Jesus not only to speak with a knowledge on par with the theologians of His day, but even with superiority, John 7:46; Luke 2:47;4:16--22.

7. Specifically what do we learn from Isa. 50:4 concerning Christ's ministry?

(1) That the Father taught Jesus:

a. How to speak -- "How to speak"

b. What to speak -- "A word"

c. When to speak -- "In season"

d. To whom to speak -- "To him that is weary"

(2) That the Father awakened Jesus "morning by morning" to give Him "what I should say" (to individuals) and "what I should speak" (to audiences), John 12:49--50; Isa. 50:4.

PARENTHETICAL NOTE:

Those who have had the actual experience of being awakened by the Lord early "morning by morning" will understand its secret, and concur with this position.

8. What helpful light do the following passages shed on a God-given ministry in the Word?

(1) 1 Sam. 9:27 -- The need of getting away from others and the standing still in our pursuit long enough to hear from God.

(2) Matt. 6:6 - That spending time alone with God unobserved, undistracted and undisturbed brings its public reward in an impressive ministry that leaves its mark, John 7:46.

(3) Isa. 64:4 -- That one who waits for God receives revelations of things not perceived by the ears nor seen by the eye.

9. Quote R.S.V. rendering of Isa. 50:4: That I might know how to sustain with a word him that is weary.

10. Comment on the R.S.V. rendering: The simplicity of this rendering is as touching as it is unique in that it suggests the upholding and undergirding of a soul bowed with care and weary with life, and doing this not by polished ecclesiastical oratory, but by the right word "fitly spoken," Prov. 25:11, at the right time, Prov. 25:25.

11. Point out specific areas where both the variety and frequency of the need provide unlimited opportunity for the upholding of others with a God-taught word by someone with or without formal theological training, as seen in:

(1) Num. 21:4 -- To inspire with hope and courage those that are discouraged because of:

a. The hardness of the way.

b. Exaggeration by others of our difficulties and problems.

(2) John 4:9 -- A socially and religiously ostracized soul because of racial prejudice.

(3) John 8:1 -- 11 -- A condemned sinner condemned by other sinners.

(4) Luke 6:22 - The persecuted for their faith.

(5) I Thess. 5:14 -- To comfort the feeble-minded; i.e., the weak.

(6) Prov. 25:13 -- To refresh in mind and spirit.

(7) Acts 14:22 -- To reassure in the truth by confirmation and exhortation.

(8) Luke 22:31--32 -- To strengthen others in the faith when they are under satanic attack, I Pet. 5:8--11.

(9) Gal. 6:2 -- To take an interest in the burdens of others, to help carry them or lighten them by just being a listening ear.

(10) Gal. 6:1 -- Restoring a brother (or sister) overtaken by sin in a spirit of self-consideration.

(11) Isa. 42:3 -- By mending a bruised reed to restore it to its former usefulness.

PARENTHETICAL NOTE:

The reeds were often flutes made of bamboo carefully prepared by the shepherd to enjoy his favorite tunes for the pleasure of both himself and presumably his sheep.

(12) Isa. 42:3 -- To restore the light of a flickering oil lamp by cleansing the smoking wick or replenishing the diminishing oil.

12. What bearing does Isa. 50:5--7 have on such high quality and desperately needed ministry, God-taught, Spirit-led, and obediently fulfilled? It shows the high price tag attached to unquestioning obedience, total commitment, the bearing of a heavy cross in personal suffering, the requirement of an inflexible determination combined with an unshakable confidence in the assistance of the Father and the certainty of an ultimate commensurate reward.

V. MADE BY HIM, MATT. 4:18-19

A. INTERROGATIVE ANALYSIS

1. Give the implication of "I will make you" Matt. 4:19:

(1) This does not merely involve what we would call ministerial preparation, but a complete internal and external transformation of life.

(2) These men were sinful men with great personality liabilities like everyone else and had to be conformed to the message they preached and to the God they represented.

(3) Such a transformation can only be effected by a diversity of means in a variety of circumstances and by the Lord alone:

a. In the school of obedience -- "Follow me "

b. By an effective instrumentality -- "I will "

c. By a divinely chosen process -- "Make you"

d. With a divine objective -- "Fishers of men"

2. Comment on Gal. 2:8: Such a transformation is an inner work of Christ and tailored to the requirements of a particular ministry and type of personality by means of:

(1) The working of the Word of God, Heb. 4:12.

(2) The power of the Holy Spirit, Acts. 1:8, 2:14.

(3) Providential circumstances, Luke 9:51--56.

3. Comment on the state of the Jewish religious leadership in the days of Jesus as observed in Matt. 23:1--33: It shows the depth to which an ungodly clergy can sink and indeed exposes a deadly malaise from which nominal Christianity has always suffered. Even to this very day a ministerial candidate -- yes, even a man established and successful in the ministry -- may be in need of being transformed in some of these areas.

4. Point out specific areas where the need of transformation may occur as seen in:

(1) Matt. 23:1--33 -- Out of the irreligious religion of Pharisaic hypocrisy into the compassion for the needy and afflicted in the Kingdom of God, Matt. 5:31--46.

(2) Matt. 27:15--18 -- Away from the ecclesiastical envy and ministerial jealousy that begrudges a fellow minister's success, position or popularity, described by Paul as one of the works of darkness (Rom.

13:12--13) and listed in his most uncomplimentary catalog of sins capable of excluding one from the Kingdom of God (Gal. 5:13--21), to an attitude of good will and rejoicing with those that do rejoice, Rom. 12:15.

(3) Luke 9:49-50 -- From the carnality of sectarian ill will or even hostility and noncooperation to genuine brotherly love and wholehearted cooperation as workers together in different corners of the same field for the very same Lord of the harvest.

(4) Luke 20:46--47 -- From the lusts of the flesh and the mind such as:

a. The desire for public recognition.

b. Occupation of seats of honor.

c. The wanton display of long ecclesiastical robes with their enlarged borders to draw extra attention (Matt. 23,:5).

d. Lust of position and power. To aspirations more worthy of the Lord such as:

a. Willing acceptance of persecution for righteousness' sake, Matt. 5:10.

b. Rejection and reproaches for the Son of Man's sake, Luke 6:22.

c. Being a servant, Matt. 23:11, and washing each other's feet, John 13:12--13; i.e., performing menial tasks.

d. Self-denial and the bearing of the cross, Luke 9:23.

(5) John 5:41-44 -- From seeking the honor of man to seeking the honor that comes from God.

(6) John 21:20--23 -- From meddling in our fellow servants' affairs with raising questions about their ministry to the realization that our own following (lie Lord is our sole concern and that we can do this best by attending to our own affairs, for "who art thou that judgest another man's servant? to his own master he standeth or falleth." Rom. 14:4.

(7) Acts 10:1-16 - from (he ordinances of man long ago invalidated on the cross and taken out of the way, Col. 2:14 1 7, to freedom from the bondage of restrictive theological legalism in the form of "the commandments and doctrines of men." Col. 2:20-23, Rom. 14:1-23.

(8) James 1:22--27 -- From an external religious veneer to pure religion and undefiled before God with characteristics such as:

a. A tongue under the control of a sanctified life which itself is under the control of God. James 1:26.

b. A compassion for the fatherless and widows, James 1:27.

c. A life kept free from the defilement of the world, James 1:27.

PARENTHETICAL NOTE:

It is self-evident that to effect such transformations in the life of an individual, the Lord may have to come as Refiner and resort to a crucible heated seven times to burn up traditional ecclesiastical dross, expose

the alloy and put a ministerial candidate between the anvil and the hammer of the divine Master Smith of whom it is written, "Behold. I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work." Isa. 54:16.

PARENTHETICAL NOTE:

Peter serves an an outstanding case in point, demonstrating the need of personal transformation taking place concurrent with theological education, and that notwithstanding the possession of qualities and capabilities in some areas; e.g., Peter had:

- (1) A genuine revelation. Matt. 16:13--17.
- (2) A genuine call, Mark 1:16--18.
- (3) A valid ordination, Mark 3:13--16.
- (4) Been taught by the Lord, Mark 4:34.
- (5) Amazing spiritual experience. Mark 9:1 --9.
- (6) Power over Satanic spirits, Luke 9:1.

5. Point out some of Peter's defects that surfaced under pressure of circumstances employed by Providence so that the exposed condition obliged recognition and made possible successful treatment such as in:

(1) Matt. 16:22-23 He was audacious in that he dared to rebuke the Lord though under mitigating circumstances: e.g.:

a. Like the others (Luke 24:13-25). Peter had not really grasped the implications of the Lord's teaching and blurted out the well-meant sentiment in ignorance and unbelief.

b. He was evidently the unknowing vehicle of Satan's influence to dissuade the Lord from going to the cross.

c. Satan is constantly at work to influence God's people to avoid the cross by avoiding self-denial through tempting to self-indulgence and appealing to self-preservation to avoid self-sacrifice as unrelated to true discipleship.

(2) Matt. 26:31--35 - He was overconfident in that his categorical assertion and subsequent denial made "the more vehemently" and accentuated by cursing and swearing for greater credibility, was made by a man in all sincerity and self-confidence, but whose weaknesses had not yet been measured, his liabilities not yet calibrated, and whose strength had not yet been tested. That was now the next lesson on the ministerial curriculum.

(3) Matt. 26:51--52 -- He was carnal in that he followed the impulses of the flesh by resorting to carnal weapons in what is really a spiritual conflict requiring spiritual weapons, Eph. 6:12--18; 11 Cor. 10:4; 1 Thess. 5:8. How often the Lord has to mend by the power of the Spirit what we have torn by the presumptive impulsiveness of the power of the flesh.

(4) Mark 9:5--8 -- He was selfishly inconsiderate of others in that he was ready to settle in spiritual ecstasy and self-indulgence while forgetting the waiting masses and their crying needs. (A preacher loved to sit in the bell tower of his church to pray and meditate, but noticed that after a time he no longer had the awareness of God's presence. One day he cried out saying, "Oh God, where are you?" A voice coming from the street replied, "I am down here among the people.")

6. John 18:15-18 -- In denying the Lord by lying, dissembling and pretending that he was "one of them" as he stood with them warming himself by the fire after having followed Jesus "afar off," Peter involuntarily exposed timid irresoluteness, revealing that his bravado and brashness on other occasions were largely an overcompensation for the deficiencies in his character.

7. Comment on Matt. 16:15--18 in the light of Peter's denial of the Lord:

(1) Inasmuch as the Lord knew whom He had chosen. John 13:18, the Lord was fully cognizant of the tremendous liabilities latent in Peter and the risks involved in His choice, for which reason we need never feel that the Lord made a mistake in choosing us when we are faced with our potentialities to failure. (This attitude helps to protect against the enemy when he seeks to overwhelm with discouragement.)

(2) It shows the possibility of vast contradictions in a person while undergoing apostolic ministerial training. After all, Peter was still far from being a finished product. There is a very real opportunity for Satan to move us to expect too much of ourselves (and others) too soon, and thereby make us a soft target for his arrows.

(3) It shows the absolute confidence which God has in Himself to do exceeding abundantly above all that we would ask or think and to make a brilliant success of those who in school, so to speak, received a unanimous vote as one of those most unlikely to succeed.

(4) Our spiritual development does not necessarily take place evenly, but may be advanced in one area and retarded in another.

(5) It shows that lack of sanctification does not preclude revelation and that revelation is no proof of the absence of latent sinful propensities.

8. Note some means which the Lord used to effect the transformation of Peter as seen in: (1) Matt. 14:30 -- By the mistake of taking his eyes off the Lord and beholding the fear-inspiring turbulence about him, thus opening the door to doubt and unbelief, Matt. 14:31, with the ensuing consequences. Observe that when Peter a. Looked at others, John 21:21--22 -- he was rebuked. b. Looked at himself, Luke 5:8 -- he was overwhelmed. c. Looked at circumstances, Matt. 14:30 -- he sank. d.

Looked at the Lord, Matt. 14:29 -- he walked (by what he saw). (2) Luke 22:60-62 - By the traumatic experience of being pierced by the Lord's silent but meaningful look into an overwhelming sense of total failure -- "And Peter went out, and wept bitterly." (3) Mark 16:7 -- By the use of the oil of compassion "and Peter" -- to assure Peter that he was not excluded but still one of them. (4) Luke 9:51--56 -- By rebuke, pointing out their lack of selfknowledge and ignoring their request for authorization to imitate Elias, bringing to their attention their readiness to revenge for reasons of provocation and His readiness to save notwithstanding provocation. (Actually, this rebuke was directed at James and John.) (5) John 21:3--5 -- By failure through service in self-will which leaves Christ out of the equation notwithstanding His teaching, "without me ye can do nothing," John 15:5.

Also, Peter being a natural leader exerted an influence on others, wittingly or unwittingly, to engage in the same fruitless effort. (6) John 21:4--11 -- By successful service in partnership with Him through obedience to His direction. Christ-directed service is always the "right" side for the effort. It is the service that leaves Him out of account, though outwardly seeming brilliantly successful, which will turn out to be wood, hay and stubble in the day of judgment, I Cor. 3:12,13. (7) John 21:15--17 - By probing deep in a smarting wound of conscious failure ("lovest thou me?"), by removing all doubt about having forfeited his calling ("Feed my sheep") every doubt was removed and every fear dissolved. (8) John 21:20--22 -- By correction for allowing himself to become distracted by minding other people's affairs and neglecting his own. (9) John 21:18--19 -- By personal teaching apart from others, embodying some of the profoundest truths for Peter himself primarily, but with principles that are applicable for all saints.

Note the essence of Peter's deeply wounded heart consequent to his failings: a. Jesus makes a contrast between immaturity and maturity, both natural and spiritual. b. The immature state in the natural, as well as the spiritual, is usually characterized by self-reliance, self-pleasing, and self-interest and pretty well follows one's own ambition and pursuits, thus avoiding self-denial and generally saving one's own life rather than sacrificing it for others. c. The mature spiritual state has the opposite components of the immature spiritual state best described in the words of Jesus -- "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" Matt. 20:28. d.

In essence, Jesus is saying, "Peter, while you are still immature you do pretty well what you want and go where you please; but when you are mature, you will have developed from a state of independence to dependence so that initiative for your life will pass from you to Me and I will take you where you would not otherwise choose to go." e. Peter had denied the Lord to save himself. At the end of his days he was crucified upside down at his own request and thus glorified God by the manner of his death. (10) Matt. 14:22--34 -- By an educational experience which: a.

Increased his capacity (and that of the other disciples) for further revelation, (Matt. 14:33). b. Gave them a lesson on the obedience of faith, (Matt. 14:29). c. Gave them a demonstration of His power, (Mark 6:50--51). d. Set them an example of the need of leaving the crowd to spend time alone with God in prayer. e. Showed them that being "tossed with waves" is no proof of being out of the will of God, (Matt. 14:22--24). f. Showed them that resort to prayer is a good response to the public's adulation and pressure to go contrary to the will of God, (John 6:15). g. Showed that the Lord does recognize and reward daring courage.

PARENTHETICAL NOTE:

Yes, Peter walked on the water, but only because he first walked on the word which Jesus had spoken. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The thought in the light of the Greek word (*rhema*) translated here "faith" "and hearing the word of God to you," represents Jesus' answer to Peter. The word "come" produced the faith which enabled Peter to respond. To try to do the same on the part of the others would have invited disaster. They would have acted in presumption, not in faith. This distinction is crucial. A promising young pianist attended Northeast Bible Institute, as did a registered nurse in night school. Both had diabetes. Both on different occasions, were exhorted by an evangelistic fervor to faith, to throw away their insulin. Both did. Both went into a coma shortly thereafter. Both were buried in less than a week. Throwing away medicine does not generate faith. Other things being equal, it can be an act of faith, but has the Lord indeed spoken unequivocally, "Come?"

(11) Acts 1:8 -- By the baptism with the Holy Spirit to give them power for effective ministry as well as to endure being "witnesses" (Lit. martyrs), for the gospel's sake, enduring whatever suffering would befall them in the fulfillment of the great commission.

9. Note some of the changes accomplished in Peter as seen in:

(1) Acts 2:14--16, 36 -- Notwithstanding mockings from the crowd he stood up with courage and addressed them with power and authority in defense of the occurrence.

(2) Acts 4:5--23 -- Peter's address before a hostile Sanhedrin was a masterpiece of a brilliant defense of the first apostolic miracle at which even these learned men had to marvel.

PARENTHETICAL NOTE:

These men were not "unlearned and ignorant," they just did not go to an "accredited theological school." They went to a discredited school with a discredited president who Himself did not have the academic degree of an accredited education. They had a three year school, but with no library or any other facilities to which they could point with justifiable pride, with a maximum enrollment of twelve students, of whom one cursed and swore shortly before graduation and another committed suicide. But now the graduates from such a nonaccredited school were instrumental in the healing of a lame man, checkmated and nonplussed the learned Sanhedrin, and defied their commands to teach no more in this name of Jesus. How far this Peter had come from sitting with "them" by the fire and denying the Lord before a maid!

(3) Acts 10:1--48 -- God accomplished His purpose in and for Peter in that Peter is now God's instrument to bring the gospel to the Gentiles to which Paul referred in Gal. 2:8 saying, "he that wrought effectually in Peter to the apostleship of the circumcision." Since that same One worked effectually in Paul he could add, "the same was mighty in me toward the Gentiles."

(4) Acts 17:6 -- While the Sanhedrin could rightfully deny that the apostles had a formal theological education recognized by an accrediting association, they could not deny that their men were, so to speak, turning the world upside down, although it would be more correct to say "right side up."

(5) Acts 4:13 -- In finally accounting for the effectiveness of these men they were obliged to attribute whatever they had to the fact that they "had been with Jesus" and thereby recognized the secret of all true ministry -- association with Jesus.

AND THE WALL OF THE CITY HAD TWELVE FOUNDATIONS, AND IN THEM THE NAMES OF THE TWELVE APOSTLES OF THE LAMB, REV. 21:14.

VI. EQUIPPED BY HIM, MARK 3:15

A. INTERROGATIVE ANALYSIS

1. What is meant by being equipped by Him, Mark 3:15? Being provided with the necessary means to carry out their God-assigned task.

2. Isa. 55:8--9 shows what concerning God?

(1) That there is a difference between the ways and thoughts of God and those of man.

(2) That those of God are infinitely higher; i.e., superior to those of man.

3. In this respect, what should we learn from the story of David and Goliath, I Sam. 17:31-51?

(1) That since all Scripture is given by inspiration of God and all Scripture is profitable, II Tim. 3:16, we should learn from these stories and not merely be entertained by them.

(2) That historic Christianity knows this story well, but all too often has never learned its lesson. There is truth in saying that the only thing man has really learned from history is that he has learned nothing from it.

(3) That the military crisis arising for Saul took on spiritual connotations because of Goliath's defiance of the living God.

(4) Not recognizing the true nature of the situation, Saul sought to employ the wrong means, equipping God's little David with the world's equipment to fight the Lord's battle -- a mistake historic Christianity has persistently made to this day in their ignorance of the ways of God.

4. What is Paul saying in I Cor. 1:18-25? That the saved and the lost are so different in their thinking concerning spiritual matters. That what is wisdom to one is foolishness to others because the mind of the unsaved has not undergone the transformation by regeneration as has the mind of the saved, I Cor. 2:14--16; II Tim. 1:7.

5. In the light of the following Scriptures, God's method of working and manner of thinking is not necessarily consonant with what?

(1) Joshua 6:1--20 -- Classical methods, such as following textbook rules.

(2) I Sam. 16:1 -- 13 -- Human expectations, such as in the choice of individuals.

(3) I Sam. 17:38--50 -- Orthodox means, such as the employment of standard equipment.

(4) Judges 11:1; Heb. 11:32 -- Social status, such as in the rejection or selection of a person with stigma.

(5) Matt. 20:25--27 -- Rules of protocol, such as in appointment or choice of a position.

(6) Mark 7:3, 10--13 -- Religious tradition, such as giving priority to traditional practices and doctrines over the Word of God.

(7) Luke 10:4 -- Social proprieties, such as in customary greetings.

(8) Luke 9:59-60 -- Social responsibilities, such as is customary.

(9) John 7:15; Acts 4:13 -- Current academic standards, such as in formal theological schooling.

(10) II Tim. 3:13--16 -- Popular opinion, such as in matters of doctrine.

(11) Heb. 11:3 -- Scientific premises, such as in the origin of the "worlds."

(12) John 4:9 -- Ecclesiastical prejudices, such as the discriminatory attitude which the Jews harbored against the Samaritans.

6. In the light of Matt. 16:18 and I Peter 2:5, the Lord is now in the process of doing what? Of building a spiritual house (the Church which is His Body, Col. 1:24) based upon the foundation of the work of Christ, Son of the living God.

7. In selecting His "stones" (the individual believer) for this spiritual house, as well as the implements He employs, God does what, I Cor. 1:26--27?

(1) He does not choose those high on the social register, but those whose standing is low, or who have no standing at all. "Is not this the carpenter's son, whose father and mother we know?" Matt. 13:53-56.

(2) He does not primarily choose those with high academic standards to the disregard of those who are without it, but often those with little or none; e.g., those rejected as the "unlearned and ignorant" in academic circles.

(3) He does not prefer those with influence and power, but those regarded as of no account and without means; e.g., like David the "stripling" and last to be considered.

8. Point out the means which God uses in the building of His temple in Zech. 4:6:

(1) "Not by might"; i.e., sheer numbers of corporate effort (Judges 7:2-7).

(2) "Nor by power"; i.e., the application of sheer human energy.

(3) "But by my Spirit"; i.e., only through the supernatural dynamic of the Holy Spirit.

9. What is evident from Luke 24:49? That they were not to begin their ministry until they had received the dynamic for their ministry, until they were equipped with power from on high.

10. Note from the following passages the equipment which the Lord provides for His work:

(1) Mark 3:15 -- To have power to heal sicknesses and to cast out devils.

PARENTHETICAL NOTE:

Luke 9:1 distinguishes between power and authority. Power is the dynamic producing the effect, whereas authority is the right to use that power, a vested right or power to act on behalf of another with "power of attorney."

(2) Luke 21:12--15 -- With divine wisdom to defeat the wisdom of their enemies who only possess "the wisdom of this world," I. Cor. 1:20.

(3) Acts 2:14-37 -- With ability to speak effectively, Ex. 4:10--12; Jer. 1:6-7.

(4) Acts 5:25--29 -- With fortitude to face hostile opposition, Jer. 1:17-19; Ezek. 2:6-7; 3:8-9.

(5) John 14:26 -- The Spirit's help in the truth by:

a. Teaching us truth not yet learned.

b. Bringing truth to our remembrance, all truth already learned but forgotten.

c. Guiding into all truth, such as causing us to find truth providentially.

(6) Acts 3:16 -- Divine faith -- "the faith which is by Him."

(7) Acts 1:8 - The baptism with the Holy Spirit accompanied by the speaking in other tongues, Acts 2:1--6.

(8) I Cor. 12:7--11, 31 - The endowment of gifts of the Holy Spirit which are given to every man (v. 7) to minister to the need in man's triune being, I Thess. 5:23.

9. Classify the gifts of the Holy Spirit as they apply to the triune human nature:

(1) Gifts of interpretation -- for the realm of the human spirit, namely:

a. Prophecy -- supernatural utterance in the language of the speaker.

b. Diverse kinds of tongues -- supernatural utterance in an unknown tongue.

c. Interpretation of tongues -- the supernatural giving forth of the meaning of utterances in other tongues.

(2) Gifts of revelation -- for the realm of the soul:

a. The word of wisdom -- supernatural impartation (uttered or unuttered) of divine wisdom.

b. The word of knowledge -- supernatural impartation (uttered or unuttered) of divine knowledge.

c. Discerning of spirits -- supernatural insight into the realm of spirits.

(3) Gifts of power -- the realm of the physical:

a. Faith -- supernatural impartation of special faith.

b. The working of miracles -- supernatural intervention in the course of nature.

c. Gifts of healing - supernatural healing of diseases.

10. Paul exhorts to coveting earnestly "the best gifts." 1 Cor. 12:31. But what are the best gifts? The gifts of the Spirit are not toys but tools to meet an existing need. Needs vary at different times calling for a different tool. It follows that the best gifts are those for which there is the greatest need. While ministering in Algiers some years ago. I heard of two Englishmen who wanted to cross the Sahara by car. It was the wrong season, therefore the French authorities refused the necessary permit. However, they went surreptitiously but were never heard from again. A rescue patrol sent to search for them found them lying in the sand next to their vehicle. They evidently died from thirst after losing their way in a sandstorm. Closer scrutiny disclosed that they had used up all their water, then drank the water from the radiator, and, tortured by thirst and hallucinations, drank motor oil. Now then, suppose the patrol had found them in time. What would have been the best gift -- a brick of gold or a drum of water?

VII. SENT BY HIM, MARK 3:14

A. INTERROGATIVE ANALYSIS

1. To be sent involves what, I Sam. 15:16?

(1) That the one sent is under authority to the sender.

- (2) That this authority be recognized by the one being sent.
- (3) That the one being sent obeys the sender.
- (4) That failure to obey will lead to an accounting of such failure.
- (5) That the consequence of such failure will bring remorse, for the price of saying "no" to God is infinitely greater than the price of saying "yes."

2. Comment on the nature of "obedience" and "disobedience":

- (1) Obedience involves our recognition of, and subjection to, the sovereignty of God.
- (2) It follows, therefore, that in the final analysis disobedience is the rejection of the throne rights of God.

3. Give the nature of the sin of disobedience:

- (1) It dethrones God as the Sovereign of our lives and enthrones self -- a usurpation all too akin to the fall of Satan, the arch rebel against God, Isa. 14:12-14.
- (2) It is Satan in his implacable hatred of God and his incessant activity to incite men to rebellion against God as part of his incessant war against the Kingdom of God, Matt. 12:22--30; Eph. 6:10--18.

4. Wherein does the urgency of sending laborers consist according to:

- (1) Luke 10:2?
 - a. The great size of the ever-growing harvest.
 - b. The persistent shortage of laborers.
- (2) John 4:35? The ripeness of the harvest.
- (3) John 9:4? The limited time and opportunity.

5. What do we learn from:

- (1) Luke 10:2?
 - a. That Jesus is the Lord of the harvest. (This is not just a title but denotes His absolute sovereignty and exclusive partnership of the field.)
 - b. That no matter what procedural mechanics are used, He as Lord does the sending.
 - c. That the shortage of laborers should be not only a matter of deep concern to the church, but also and foremost a matter of earnest prayer.
- (2) Matt. 13:1--9? That the whole world is the Lord's field and does not belong to a Caesar, political or ecclesiastical.
- (3) Matt. 13:36-43?

a. Inasmuch as the field belongs to the Lord and not to the servant to send whomsoever He will wheresoever He will, no individual or organization can rightfully lay claim to any geographical area anywhere as its exclusive field of operation.

b. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein," Ps. 24:1.

6. What did Jesus mean in John 20:21--23?

(1) As the Father had sent Him as His messenger, so would He send them as His messengers.

(2) Like Him they would be sent in the power and authority of the Holy Ghost to give authoritative commands with corresponding effect, Luke 7:8.

(3) By the power (dynamic) of the Spirit they would accomplish super-natural results on earth, such as witnessing, Acts 3:3--16.

(4) By virtue of exercising their authority (power of attorney), their act will have the endorsement of heaven, such as pronouncing judgment, Acts 5:1--11; or in exercising local church discipline, as in Matt. 18:15-19.

7. Account for the statement "and not as the scribes" in Mark 1:22:

(1) The teaching of Jesus was extraordinary, Job 7:46, and uttered in a gracious manner, Luke 4:22, when He ministered to the common people who heard Him gladly, Mark 12:37. His doctrine was of amazing content and certified by the stamp of heaven's authority, Matt. 7:28--29. His words enlightened the mind and enriched the heart so that one rightfully said, "Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the scriptures?" Luke 24:32.

(2) These irreligious religious leaders, blind guides of the blind, Matt. 23:15--16, loaded the shoulders of the people with heavy legalistic burdens, Matt. 23:4, and ascetic ordinances, Col. 2:20, to be observed by the common people while they themselves, paraded in conspicuous ecclesiastical garments, feasted in the coveted uppermost rooms, occupied the chief seats in the synagogues, basked in being called by their titles, and visited widows houses under cover of long prayers. While their conduct was the very negative of the laws they taught, that of Jesus was the exhibit. While they loaded the people with more and more religious precepts to keep, Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Matt. 11:28. It is no wonder that his teaching caused amazement and the comment, "Never man spake like this man" John 7:46.

B. INTERROGATIVE ANALYSIS CONT'D.

1. Observe the relationship between the Father and the Son and disciples as seen from:

(1) John 20:21 -- As the Father sent Jesus, so Jesus sent the apostles.

(2) John 5:19 and John 15:5 -- As Jesus was dependent upon the Father, so the apostles were dependent upon Jesus.

(3) Matt. 28:20 and Mark 16:20 -As the Father was present with Jesus in ministry, so the Lord's presence was with the disciples in ministry.

(4) Acts 2:22 and Mark 16:20 -- As the presence of the Father accounted for the results of Christ's ministry, so the presence of Jesus accounted for the results in the apostles' ministry.

2. Prior to their departure to fulfill their assignment, the Lord gave them what instructions in:

(1) Luke 10:1? To go out in teams of two. More would be too many. It would be a waste of manpower. Three teams of two members would accomplish more than two teams of three members. A team had decided advantages over a single witness; e.g.:

a. It is a safeguard against scandal arising, among other things, from lodging. (A man traveling for any length of time is suspect in many countries on moral grounds.)

b. It provides for mutual protection in many dangers associated with travel, II Cor. 11:26.

c. Luke 10:2 -- He impressed them with the urgency of their work and the need for more laborers.

d. Luke 10:3 - They must be on guard against treacherous men, even among the flock of God, Gal. 2:4; II Peter 2:1.

e. Luke 10:4 -- They must not be delayed or distracted by engaging in time-consuming oriental greeting.

f. Luke 10:5--7 Their necessities of life will be provided by their ministry.

g. Luke 10:7--8 -- They were to "eat and drink such things as they give" without refusing on preferential or religious grounds, "asking no questions for conscience sake," I Cor. 10:25.

h. They were instrumental in bringing the Kingdom of God into the people's lives by pulling down the stronghold of Satan in their bodies and dispossessing king SELF from ruling in their hearts, Luke 17:20--21; i.e., Jesus belongs in the throne room, not in the guest room.

i. Luke 10:12 -- He impressed them with the gravity of rejecting the gospel of the Kingdom of God; i.e., the good news of the message of the dethroning of Satan and enthroning of Christ as the controlling Sovereign of their lives.

3. On what law does Jesus base the right of the laborer to his support from the ministry, Luke 10:7?

(1) In the worthiness of the laborer from whom the withholding of wages is sin, actually stealing, under whatever facade, James 5:4.

(2) In the covetousness of the employer that withholds that which is due.

4. What does Paul affirm in I Cor. 9:14? That the support of the laborer from the ministry is a divinely ordained law which the church is obliged to observe.

5. What does Jesus do in Luke 10:16?

(1) He assures His laborers that their power of attorney to act in His name has validity in heaven.

(2) That any treatment they receive will be judged as having been accorded to Christ and the Father.

6. On what rational basis does the minister's support rest in:

(1) 1 Cor. 9:13? -- That those who minister about holy things live of the things of the temple.

(2) I Cor. 9:13? -- That those who wait at the altar live of the things of the temple.

(3) I Cor. 9:7? That those who plant a vineyard eat of the fruit of the vineyard.

(4) I Cor. 9:7? -- That those who feed the flock eat of the milk of the flock.

7. Give the essence of I Cor. 9:7a: When God sends His servant into His harvest field, He assumes responsibility for all related expenses.

8. I Cor. 9:7a is also translated:

(1) "What soldier goes to war at his own expense?"

(2) "What soldier provides his own supplies?"

PERSONAL EXPERIENCE

When in 1950 the Lord called me into overseas teaching, an inner voice suddenly said, "Go and teach all nations." I pleaded financial inability. At once He directed me to verse 14 of I Cor. 9 as the basis on which I was to operate. During some twenty-two years of world travel in some one hundred countries, every need was met without stinting or solicitation. In fact, when the Lord drew my attention to this it came as "if I send you I pay your fare" with the implication "if you send yourself you pay your own."

SIX PILLARS OF FAITH

1. I Cor. 9:14 -- God in the very beginning of my overseas work gave me "so hath the Lord ordained," and ever since, the ordination of this divine law has been the chief anchor of a deep assurance of His responsibility to me - "if I send you I pay your fare," which I understood to include family support, hotels and airfares, of which some tickets exceeded \$2000. This continued for some twenty-two years. One day I received a phone call. Identifying himself the caller asked, "Do you remember me?" I did not, but later recalled I had seen him some fifteen years ago. He said, "Are you still travelling?" "I sure am." "I have had you on my mind for sometime. Could you use any money?" "I sure could." "How much could you use?" "Oh, what did you have in mind?" "Would \$1000 help?" "It sure would." He sent me \$1250.

2. I Cor. 9:14 -- One day I was browsing in I Cor. 9. I suddenly found something with such an inner response that I knew I had something. What I saw were two alternate translations; namely, "What soldier provides his own supplies?" and "What soldier goes to war at his own expense?" The ideas are the same but their wording got me. I pictured a soldier reporting with his uniform, bringing his rifle, a machine gun, a saber jet -- how silly! All God needs is His man. The government provides his supplies. Oh, now I knew God would provide mine, even replacements. I was soon leaving for ministry and placed the itinerary before the Lord in case of a change. One of the stops was Rangoon, Burma. The Lord put a check on that one, to my great surprise. I cancelled the stop. The next stop was to be Singapore -- a routine stop. This one also got cancelled by means of the inner uneasy negative something. Now I would miss my blueberry pie at the Copper Kettle. (A little humor is a desirable qualification for world travel and the knowledge of a few appealing eating places, like the South Seas Restaurant in Melbourne, Australia, is a boost to a man's morale; even knowing that upon arrival in "Rio" you can quickly slip around the corner for a cup of real Brazilian coffee.) Soon a letter came from Rangoon. The government allowed foreigners to stay only

twenty-four hours. Singapore wrote that a Pacific area-wide missionary conference was moved to Singapore and they were unable to hold my seminar. That was serious, for I simply could not cut out more than two weeks. So I went to the Lord, Who informed me that I should pay a visit to Perth, Western Australia, and the Bible school in Brisbane, Queensland, at the other end of Australia. I gasped. "Lord," I said, "Look at the extra mileage." I would have to come from Brisbane to Manila instead of going directly from Singapore. (Look at the map.) I was reminded, "If I send you I will pay your fare." I went and there was no lack.

3. I Kings 17:4 -- "I have commanded the ravens to feed thee there." I told the Lord I needed more encouragement from the Scriptures. From this passage I understood my main support would be from the "nobodys" the little people, who would be prompted by God, probably by small amounts. And so it was. There were ever so many people for so many years. Even a missionary lady in Hong Kong handed me \$50 with the words, "Brother Beuttler, I would like to be one of your ravens."

4. I Kings 17:8-9 - "I have commanded a widow woman there to sustain thee." I understood it was not the rich, but the poor. In Perpignon, Southern France, at the end of a service, an old lady, easily in her late eighties, likely older, bent way forward, obviously came to make a contribution for the blessing received. I was so humbled and mortified that time and again I prayed for God to help me to use that coin for His glory. Many times since I wondered how Elijah felt under similar circumstances. On the other side I received a letter one day with this information: "We are three old widows in the late eighties and early nineties, one is blind, all are housebound. We have heard about you and felt it on our hearts to pray for you at our weekly prayer meeting and take up missionary offerings for you. So we are sending you a check for \$100. These offerings fluctuated between \$75 and \$150.

5. Luke 8:2--3 -- I still felt in need of more faith and looked to Him for another Scripture so He gave me "and certain women. . . which ministered unto Him of their substance." Now all these "pillars of faith" were not arbitrarily chosen nor presumptuously applied. They were imparted by the Spirit, quickened by the same Spirit with an instinctive knowledge of its application. I read this passage over and over again, and still do. It's just like sucking honey from the comb. What a great contribution they made. After the service a young lady wanted to know if I needed anything for my trip. With a wide open question like that there could only be one answer. "What specific items do you need?" "Oh, a couple of dacron suits, blue with double trousers." "Oh, that's fine. My parents have a department store." "Is there anything else?" "Yes, two suitcases, a twenty-four inch and a twenty-one inch." "Good, come down to the store and have your choice." Another young lady said to me after the service, "Brother Beuttler, in my devotions this morning the Lord asked me to pay all your bills you will receive next month so your wife won't have to pay them while you are away." Said I, "There are two kinds of bills: regular monthly bills and those from department stores." "All kinds of bills" was her reply. "What store bills will you get?" she said. "There will be a bill for a coat and \$25 for dresses." "Is that all? Is there anything else you need? What is it?" "A pair of shoes." "What will they cost?" "Ten dollars." "Here is ten dollars. Go buy the shoes." "And many others, which ministered unto Him of their substance."

6. Luke 22:35 -- This was the last of the pillars and involved a test, "Lacked ye anything?" The implication was clear. The Lord promised only that there would be no lack. He did not promise a surplus. So the disciples' answer was a testimony of His faithfulness. I had been preparing for South America but the finances did not flow in the only time I was ever under pressure. Prayer made no difference, and yet it did. One day the Lord said, "If you need money why do you ask Me, when you have it in the bank?" Puzzled I said, "But Lord, that is an emergency fund set aside for a rainy day, not for an air ticket. Besides, those

few hundred dollars belong to my wife also." After reaching my own decision I told the Lord it was all right with me, but felt Elizabeth should be in agreement. So I talked to her saying, "Elizabeth, what would you think if the Lord wanted us to use the emergency fund for the ticket." After a few days she said, "You can tell the Lord I am in agreement." I went back to the Lord and said, "Lord, I have talked to Elizabeth and she said it's all right with her." From that time on the money flowed in and the emergency fund was never needed. It was a test of faith and the last pillar was in the ground. Heretofore, I always left having provided sufficient means for the family to carry on during my absence. Not this time. There was no question about my being in the will of God, so I had to go regardless. Upon my return at the end of the summer I said, "Have you lacked anything?" Her answer was a simple, "No."

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