**CHAPTER 10**

**(1) Praying responsibly**

brethren, my heart’s desire and prayer to God for israel is, that they might be saved

*“Brethren,”* Saints in the local Church at Rome, Gentiles, with the exception of a few Jews in the area who had accepted Christ.

The Jewish Synagogues had a few Gentiles who attended, now have a few Jews.

The bond ties of Christianity, evidenced by the word *“Brethren”* makes this the greatest family in the world, provides a *“oneness”* through Jesus Christ, which sets it apart from every other union. In fact, the closeness and union of the Saints in Christ, even surpasses that of our own blood kin who do not know Jesus.

*“Desire”* *“eudokia,”* *“will, choice, delight, pleasure, satisfaction.”*

Paul knew God’s Will and Israel’s dilemma. He had once been a part of this unbelief and hostility toward Christ. he knew their thinking and the lie they were now living. he sensed their impending doom, which would come just a few years from this particular time (A.D. 70). the pain and grief over Israel’s rejection, were doubly hard.

*“prayer to God for Israel,”* supplication on their behalf.

*“That they might be Saved,”* Paul was concerned. They were lost! Despite all their religion and history.

1. We have here the necessity and the power of prayer.
   1. Prayer of faith is necessary
   2. Prayer of a righteous man is powerful

*“Prayer”* *“deesis,”* *“request, supplication, petition.”*

Paul was interceding on behalf of Israel, Jews in particular.

2. Considering the authority placed in the hands of Believers (Mk. 16:15–18; Jn. 14:13–14; 15:7; 16:23), everything done on Earth for the Lord must in some sense, go through the Body of Christ. This speaks of Intercessory Prayer most of all, as well as the Work of God respecting Evangelism.

Every single person in the world who comes to Christ has had Saints of God intercede for them, even though the far greater majority of the time the person is unknown to the Intercessor. The Holy Spirit moves upon the Believer concerning a certain part of the world, and the Believer intercedes respecting that which the Spirit desires, with things then beginning to happen. In fact, this may go on for quite some time, even years, before great results are seen. But from the moment, the Spirit of God begins to move on the heart of the Believer to intercede for certain areas, at that moment things are set in motion in the spirit world in order that a Move of God may be brought about. That comes under the Authority of the Believer.

3. Regrettably, because of much false teaching, very little Prayerful Intercession is presently being offered. Consequently, until at least some part of the Body of Christ sees this ancient Truth, and, thereby, follows after the Holy Spirit in this capacity, there may be some things break out which people think are from the Lord, but no true Move of God will be forthcoming.

**(2) “FOR I BEAR THEM RECORD THAT THEY HAVE A ZEAL OF GOD, BUT NOT ACCORDING TO KNOWLEDGE.”**

The phrase, *“For I bear them record that they have a zeal of God,”* should read, *“for God.”*

Using such a strong term *“For I bear them record,”* proclaims Paul alluding to his conduct of former days, in essence saying, *“I know something of it, of that zeal.”* The phrase *“Zeal for God”* is the genitive of description, defining just what kind of zeal it is. It is a zeal which has to do with God as its object (Godet).

When Paul spoke about their rejection from the inheritance of the Promises, he appropriately dwelt on their ancient privileges; here, where he has in view their own failure to respond to God’s purpose for them, he as appropriately refers to their undoubted zeal, which he regrets should be misdirected (Barmby).

The phrase, *“But not according to knowledge,”* pertains to the right kind of knowledge.

*“Knowledge”* in the Greek is *“epignosis,”* and means *“full, correct, vital, experiential knowledge.”* That is, the Jews’ zeal for God was not conditioned nor characterized by a complete, but rather a partial, insufficient knowledge, which because insufficient, led them astray as to the method whereby they could appropriate Salvation (Wuest).

**WHY DID ISRAEL NOT HAVE THE CORRECT KNOWLEDGE?**

Of all the people in the world, these are the very ones who should have known all things about God, at least that which He had revealed. They were the people of the Covenants, the Law, and the Prophets.

I think the great Annals of God will show that the blindness of Israel which caused them to not even recognize their Messiah when He came, and then worse still, to murder Him, is by far the most awful happening of all. Everything else pales up beside the plight of Israel.

The tragedy is, the *“knowledge”* was before them all the time in the form of the Word of God.

So I guess the question would be as to why they forsook the Knowledge of God, substituting in its place their own knowledge? The answer is in the following verse.

**(3) “FOR THEY BEING IGNORANT OF GOD’S RIGHTEOUSNESS, AND GOING ABOUT TO ESTABLISH THEIR OWN RIGHTEOUSNESS, HAVE NOT SUBMITTED THEMSELVES UNTO THE RIGHTEOUSNESS OF GOD.”**

The phrase, *“For they being ignorant of God’s Righteousness,”* spells the story not only of ancient Israel, but almost the entirety of the world, and for all time.

**IGNORANT?**

*“Ignorance”* in the Greek is *“agnoeo,”* and means *“not to know through lack of information or intelligence, or by implication to ignore through disinclination,”* of which the latter was Israel’s problem. They had the Word of God, but they simply ignored it.

The ignorance of the world is different than the ignorance of the Church. While neither is excusable, that of the Church is far less excusable.

Those who are unsaved by which we constitute the world, cannot understand the Word of God even if they have it in their possession (I Cor. 2:14). However, the world is very strongly inclined to substitute their own Righteousness for that of God’s. Such stems from Adam’s Fall, and the reason for that Fall, which was the placing of self ahead of God. As a result, man has been loathe ever since to admit his dependence on the Creator, claiming self-sufficiency in all things. Consequently, he thinks he can save himself by his good works, or some type of self-achievement. However, with the Church, the situation is far more acute.

The Church, as Israel of old, professes to know the Way of God. So, their ignorance is a contrived ignorance, which results in a judicial blindness. Even though the Church has the Word of God, and purports to know the Word of God, still, it chooses to ignore what God has said about these matters, thereby substituting self-righteousness for *“God’s Righteousness.”*

Consequently, many in the modern Church have great difficulty understanding how one can be unrighteous one minute and perfectly righteous the next, simply by believing the Lord Jesus Christ. While for the most part, it claims to believe Him, much of the time it insists upon *“penance”* of some sort.

Whenever Family Worship Center was established, in the setting of the criteria for association with the Church, I was somewhat surprised at the demands made by some of the Preachers. They demanded a long list of do’s and don’ts.

I asked as to why simple Faith in Christ was not enough? My thoughts were, if it’s good enough for the Lord, it should be good enough for us.

After all had their say, I went ahead and instituted that which I felt was Biblical, which was simple Faith in Christ. Once again, adding Law to Grace has never helped the situation, with hypocrisy almost always being the result of such an amalgamation.

**WHAT IS GOD’S RIGHTEOUSNESS?**

As Paul will say in the next verse, Christ is the Righteousness of God. In other words, God’s Righteousness is not a philosophy, a theory, a Church, or a Law. It is a Person, The Lord Jesus Christ.

The Righteousness of Christ is the only Righteousness that God will accept. As well, He makes the Righteousness of Christ available to all who have simple Faith in Him, admitting that they have no Righteousness of their own, and are totally dependent on God for everything. Believing in what Jesus did at Calvary and the Resurrection, affords one instant Righteousness, which is referred to as *“Imputed Righteousness”* (Eph. 2:8–9).

In other words, God imputes to the believing sinner that which he does not have, and which in no way he can have, at least within himself. It is a Free Gift, and must be freely received.

The phrase, *“And going about to establish their own Righteousness,”* presents Israel’s problem, and, actually, the problem of most of humanity.

**HOW DID THEY ATTEMPT TO ESTABLISH THEIR OWN RIGHTEOUSNESS?**

*“Establish”* in the Greek Text is *“histemi,”* and means *“to set up,”* which indicates their pride in their endeavor. In effect, they would erect a Righteousness of their own as a monument to their own glory, not to God’s.

*“Going about”* in the Greek is *“zeteo,”* and means *“to seek,”* in other words, to seek something which was not necessary to seek, and because it had already been provided.

*“Their own”* in the Greek is *“idios,”* and means *“one’s own private, personal possession, in a class by itself, peculiarly one’s own.”*

The Righteousness the Jews desired was a Righteousness that was in character their own, one tinged with their own endeavors, the product of their own efforts, one that would glorify themselves, not one characterized by what God is in His Glorious Person, not one handed to them as a gift for which they would feel obligated to thank Him (Wuest).

Their manner of doing this lay in their efforts to obtain Righteousness by keeping the Law of Moses.

First of all, it was proper that they make every effort to keep the Law, and in fact were commanded by God to do so (Deut. 28:15–68). So that within itself was not wrong, but rather right.

**A TWOFOLD PROBLEM**

Their problem was twofold: A. They claimed they were keeping the Law when they were not; and, B. They made a religion out of the effort. Consequently, if Ten Commandments were good, many, many Commandments would be even better. So, as stated, they added about 600 oral laws to the original Ten, even claiming that these man-devised laws were of greater import than the original Ten. As a result, by the time of Christ the entirety of the Nation was literally swimming in religious laws of every nature.

As an example, one of those 600 odd laws was that a person could not drag a chair across the floor on the Sabbath, because some dust may be moved by the chair, which could be construed as plowing, which was forbidden on the Sabbath in the original Law of Moses. As well, a woman could not comb her hair on the Sabbath, because a speck of dust might be moved, and she would be guilty of plowing, etc. When one begins to realize that there were approximately 600 laws like this, all man-devised, then one begins to get the general idea of them attempting to establish their own Righteousness.

There is something about all this religious effort that makes a man feel he is doing something to contribute toward his Salvation. Consequently, the more he becomes involved in religious effort, the more righteous he becomes, at least in his own eyes. In a sense religion is a narcotic.

This is at least one of the reasons they hated Jesus to such an extent. He ignored all of their man-devised laws, and even above that proclaimed the clarion call to all, *“Come unto Me, all ye that labour and are heavy laden, and I will give you rest”* (Mat. 11:28).

Rest from what?

Rest from all this weary legalism, which never brought peace of mind, or instituted Righteousness whatsoever, at least that which God would accept.

**SUBMISSION**

The phrase, *“Have not submitted themselves unto the Righteousness of God,”* proclaims what must be done in order for one to be Saved.

*“Submitted”* in the Greek is *“hupotasso,”* and is a military word which means, *“to arrange under, to subordinate, as soldiers in a battalion under a Commanding Officer, to put oneself under orders, to obey.”*

This means that the appropriation by Faith of God’s Righteousness found only in Jesus Christ, involves not only the discarding of all dependence upon self and self-effort for Salvation, but also the heart’s submission or capitulation to Jesus as Saviour and Lord. This the Jews would not do, and this most of the world will not do!

Submitting oneself to the *“Righteousness of God”* involves only one thing, but actually in two parts:

1. To which we have already alluded, the sinner must submit himself to Jesus Christ, Who in effect, is the Righteousness of God, and to that which He did to redeem humanity. There is no other Saviour except Christ. In fact, regarding all the major religions of the world, such as Islam, Buddhism, Hinduism, etc., not one of the founders of these philosophies ever claimed to be God. However, Jesus Christ did claim to be God, and proved He was God in many ways, by the performing of an untold number of Miracles, as well His Resurrection from the Dead certainly not being the least of such proof. So, it is Jesus with Whom man must deal.

If men attempt to circumvent the Plan of God in any way regarding Jesus Christ, they automatically forfeit their Salvation. Because in the words of Simon Peter *“Neither is there Salvation in any other: for there is none other name under Heaven given among men, whereby we must be Saved”* (Acts 4:12). So, as blunt as it seems, submission must be to Christ, or there is no Salvation.

**IT IS NOT CHRIST PLUS!**

Also, submission must be to Christ Alone, without tacking anything onto the condition of Faith. For example, when Catholics tack the Church or Mary onto Jesus regarding Salvation, that automatically forfeits this grand privilege. Whenever the Church of Christ tacks Water Baptism onto Jesus, the results are the same, *“forfeiture.”* When Seventh Day Adventists tack on Saturday to Jesus, they have followed the same path. When certain Pentecostals tack on Tongues, the results are the same.

Anytime, anyone adds anything to Jesus Christ, such constitutes *“works,”* and nullifies Faith in Christ. God does not demand scholarship, morality, good works, money, education, or anything else for that matter, in order for a person to be Saved, only trust exclusively and totally in Jesus Christ and what He did at Calvary. The Lord does not even demand that the sinner understand very much about this great work, which in fact he doesn’t. The Lord only demands Faith, which simply says *“I believe in Jesus Christ, and what He did at Calvary and the Resurrection and I give my life to Him.”* If they mean it with all of their heart, irrespective as to whom they are, or where they are, at that moment that person is Saved (Jn. 3:16; Rom. 10:9–10, 13). Then the Righteousness of God is instantly and freely imputed to the believing sinner.

**THE RIGHTEOUSNESS OF GOD**

2. The Word of God proclaims to all what the *“Righteousness of God”* actually is. Actually, that subject is the foundational study of the entirety of the Bible.

Man forfeited his Righteousness in the Garden of Eden, and God set about immediately to restore that which was lost. That He did this thing in Jesus Christ, is the story of the Bible. God’s dealings with man is the portrayal of the *“Righteousness of God.”*

Man has no Righteousness within himself, cannot obtain Righteousness within himself, cannot earn Righteousness irrespective as to what he might do, but yet Righteousness is demanded by God. Consequently, the Lord made it possible through His Son Jesus Christ that Righteousness could be afforded to humanity, and that it be given upon simple Faith. Nothing could be more fair, more honest, more equitable, or more forthright. The condition is the same for all, whether rich or poor, whether great or small, whether old or young, whether red, yellow, brown, black, or white. The condition is Faith in Christ.

This means that the worst sinner in the world, whoever he or she might be, can throw himself or herself at the Feet of the world’s Redeemer, as soiled and polluted as is possible to be, and in a few moments’ time arise totally Justified, and completely Righteous. Of course, Israel of old had problems with that, and so does most of the world. They keep trying to earn this which in fact cannot be earned, and can be obtained only as a Free Gift from God.

In the Fall of 1997 a Catholic Nun referred to as Mother Teresa passed away. Noted for so-called *“good works,”* she was heralded all around the world as Righteous and Holy. However, such were claimed on the basis of *“good works,”* and not Faith in Jesus Christ. If that continued to be her claim when she died, she then died unsaved, despite all the good works, which within themselves are very commendable. However, such does not bring Salvation, even as Paul is here graphically discussing.

Some may object to me using this dear woman’s name. However, there are untold millions in Hell at this very moment, and will be there forever and forever, wishing that a Preacher somewhere would have told them the Truth, and I mean the plain, unvarnished Truth, whereas no one would have any difficulty understanding what was being said. This we have attempted to do!

**(4) “FOR CHRIST IS THE END OF THE LAW FOR RIGHTEOUSNESS TO EVERY ONE THAT BELIEVETH.”**

The phrase, *“For Christ is the end of the Law,”* speaks of the Law of Moses.

*“End”* in the Greek is *“telos,”* and means *“the termination or limit at which a thing ceases to be”* (Wuest).

The idea of this statement is, that the entirety of the Law of Moses as it was given by God, whether in the Ceremonial or the Moral, was fulfilled totally and completely in Christ. In fact, the Law pointed to Christ in every respect.

Regarding the Ceremonial, which included the Sacrifices, Feast Days, Sabbath Keeping, Circumcision, etc., every single one of these things, were symbolic of Christ.

The Sacrifices were a Type of what He would do at Calvary, in taking the Judgment of God upon Himself, on our behalf, in fact, that which we rightly deserved. When He came and died on Calvary and rose from the dead, the Sacrifices which were only meant to point to Him anyway, were no longer needed, as should be obvious.

Sabbath keeping was meant to point to the coming *“Rest”* which one would have in Christ as one’s Redeemer. That is to what Jesus refers in Matthew 11:28–30. Consequently, inasmuch as Jesus our *“Rest”* has come, Sabbath keeping is no longer necessary.

Likewise, all the Feast Days such as the Passover, etc., typified Christ in a part of His Redemptive Role, and upon these things being done, the Feast Days are no longer necessary to be observed. Circumcision is the same, which symbolizes separation unto God, with one’s allegiance to Christ now fulfilling that role.

**THE MORAL LAW**

Regarding the Moral Law, i.e., the Ten Commandments, Jesus is the end of that as well. However, the Moral Law unlike the Ceremonial Law did not pass away, with the exception of the Fourth Commandment. It is still incumbent upon all. However, Jesus kept the Moral Law in every single respect, that which man within himself could not do. Consequently, our Faith in Him, guarantees the believing sinner the Obedience and Moral Perfection of Christ. The believing sinner is no longer a Lawbreaker, but due to Christ, now a Law keeper.

The phrase, *“For Righteousness to every one that believeth,”* has reference to the fact that even though the Law did in fact have Righteousness, man could not obtain it, simply because he could not render that which was required, a perfect obedience. But Faith in Christ (every one that believeth) guarantees the Righteousness which the Law had, but could not give.

So, this tells us that the way to Righteousness is not the observance of statutes, no matter that they have been promulgated by God Himself; it is Faith, the abandonment of the soul to the Redeeming Judgment and Mercy of God in His Son (Denney).

As well, to simply believe in the Lord and what He has done to Redeem mankind, is not difficult. While I will admit that some Preachers have made it difficult, the Truth is, that all one has to do is just simply believe what God has said. To do that, one does not have to be a Scholar, or rich, or an intellectual, etc., just simply have the capacity to say *“Lord I believe.”* At the moment that is done, and if one is truly sincere, desiring to make Jesus Christ the Lord of one’s life, Salvation (Righteousness) is instantly imputed to the believing sinner (Eph. 2:8–9).

As well, it includes *“everyone”* exactly as it says here in the Scripture, not merely some select few. When God says *“everyone,”* He means everyone!

**(5) “FOR MOSES DESCRIBETH THE RIGHTEOUSNESS WHICH IS OF THE LAW, THAT THE MAN WHICH DOETH THOSE THINGS SHALL LIVE BY THEM.”**

The phrase, *“For Moses describeth the Righteousness which is of the Law,”* tells us plainly that the Law did contain a Righteousness of God. In other words, if an Israelite, or anyone for that matter, could keep all of the Moral Law, not only in fact but also in heart, not failing even one time, even as Jesus did and Jesus Alone, then such a person could claim the Righteousness of God. However, Righteousness on the principle of Law Obedience was impossible of attainment owing to man’s incapacity to give such an obedience.

The phrase *“That the man which doeth those things shall live by them,”* is taken from Leviticus 18:5. However, Paul uses it in a little different manner than it was originally given.

Paul is simply saying that no matter how hard a person tried to render perfect obedience, he would not be able to do so. Consequently, to bring about Salvation on that basis was and is literally an impossibility. All that men could succeed in doing by looking to the Law was not Salvation, but rather failure, for it really contained no Salvation, but actually only a curse. The Law condemned and cursed, even as it was designed to do (Deut. 27:26; Rom. 3:19–20; Gal. 3:10–13). This shows the impossibility of being Saved by the Law.

In fact, there was Salvation in Old Testament times, but it was not in the Law, but rather in the Sacrifices, and more perfectly, Faith in that, or rather to Whom the Sacrifices pointed, The Lord Jesus Christ.

However, Israel tried to force Salvation into an ethical cult where obedience to the Old Testament Decalogue would bring Salvation. Such was impossible. Paul is combating this. Israel sought a Righteous Standing by Law Obedience. Paul says it can be appropriated only by Faith. He presents such in the next three verses.

**(6) “BUT THE RIGHTEOUSNESS WHICH IS OF FAITH SPEAKETH ON THIS WISE, SAY NOT IN THINE HEART, WHO SHALL ASCEND INTO HEAVEN? (THAT IS, TO BRING CHRIST DOWN FROM ABOVE:)”**

The phrase, *“But the Righteousness which is of Faith speaketh on this wise,”* is now about to proclaim the wonderful and beautiful simplicity found only in Christ.

The only type of Righteousness which God will accept is the Righteousness that is afforded by Christ, which, upon simple Faith in what Jesus did at the Cross, is given to man upon simple faith. It is freely imputed, meaning that it cannot be earned, purchased, bought, or sold. It is free, afforded by Christ, and, in a sense, is ours for the asking (I Cor. 6:11; II Cor. 5:17–18).

The phrase, *“Say not in thine heart, Who shall ascend into Heaven? (that is, to bring Christ down from above:),”* presents Paul proclaiming the beautiful simplicity of Gospel Salvation. The idea is this:

For one to be Saved, one does not have to perform some Herculean task, such as bring Christ down in Person from Heaven. In other words, and as we shall see, God’s Word is enough.

**(7) “OR, WHO SHALL DESCEND INTO THE DEEP? (THAT IS, TO BRING UP CHRIST AGAIN FROM THE DEAD.)”**

As no one has to go up to Heaven and bring Christ down Personally in order to secure Salvation, neither does one have to go into the grave or the nether world to bring Christ up from the dead. In the first place, the Incarnation, Resurrection, and Ascension are a fact, which speaks of a Finished Salvation.

In essence, Paul is saying, let not the man who sighs for deliverance from his own sinfulness suppose that the accomplishment of some impossible task is required of him in order to enjoy the Blessings of the Gospel. Let him not think that the Personal Presence of the Messiah is necessary to insure his Salvation.

Christ needs not to be brought down from Heaven, or up from the abyss, to impart to the sinner forgiveness and holiness. No! Our Christian Message contains no impossibilities. We do not mock the sinner by offering him happiness on conditions which we know that he is powerless to fulfill. We tell him that Christ’s Word is near to him: so near, that he may speak of it with his mouth, and meditate on it with his heart.…

Is there anything above human power in such a confession, and in such a belief? Surely not! It is graciously adapted to the necessity of the very weakest and most sinful of God’s creatures (Wuest).

**(8) “BUT WHAT SAITH IT? THE WORD IS NIGH THEE, EVEN IN THY MOUTH, AND IN THY HEART: THAT IS, THE WORD OF FAITH, WHICH WE PREACH;”**

The question, *“But what saith it?”*, now proclaims God’s beautiful Plan of Salvation, which all can receive, and easily so, if they so desire. It is not some difficult thing such as attempting to keep the Law of Moses, but rather by simple Faith, which Paul will now explain.

So, the question *“What saith it?”*, as it pertains to Salvation, is without a doubt, the single most important question ever asked by anyone. Paul will now explain it step-by-step.

The phrase, *“The Word is nigh thee,”* presents a simple Word, which is simply said, that Jesus died for sinners and rose from the dead. It is not hard, not complicated, does not have many parts to have to grasp, only the simple admonition given.

As well, that *“Word”* is near everyone. It is probably the most proliferated Word on the face of the earth. So, there is no excuse for anyone.

The phrase, *“Even in thy mouth,”* speaks of the confession which must come from the mouth, even as Paul will say in the next verse, in order for one to be Saved.

That does not mean that merely speaking words, even the right words, saves someone, for it does not. It just simply means, that sooner or later one must confess Christ before others.

The phrase, *“And in thy heart,”* proclaims the part of man in which Faith begins, otherwise, it is mere mental affirmation, and will effect no Salvation at all. Jesus said, *“For out of the abundance of the heart the mouth speaketh”* (Mat. 12:34).

*“Heart”* in the Greek is *“kardia,”* and means *“the thoughts or feelings.”* So Salvation must begin in the heart.

The phrase, *“That is, the Word of Faith, which we preach,”* presents the declaration by Paul that Justification is on the Faith-Principle as opposed to the Works-Principle.

*“Word”* is *here* translated *“Rhema,”* with it normally being translated *“Logos.”*

*“Logos”* refers to the total expression of some idea or person. *“Rhema”* is used of a *part* of speech in a sentence. In other words, to be Saved, one does not have to know all about what Jesus has done for him, but actually only a part of what was done, namely that He died for sinners and then rose from the dead (Jn. 3:16).

So from this, we can see how easy the Holy Spirit has made the Plan of Salvation, in order that anyone may be able to accept. It is the Message of Salvation in which Faith is the appropriating method of obtaining Redemption. The sinner simply has to believe that Jesus did this thing for him, and if he believes it out of his heart, he is Saved (Jn. 3:16).

As Paul preached this, likewise, we must preach it as well!

**(9) “THAT IF THOU SHALT CONFESS WITH THY MOUTH THE LORD JESUS, AND SHALT BELIEVE IN THINE HEART THAT GOD HATH RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED.”**

The phrase, *“That if thou shalt confess with thy mouth the Lord Jesus,”* means to be in agreement with all that Scripture says about Him, which includes all that these two names imply. *“Jesus”* is the Greek transliteration of the Hebrew name *“Jehoshua.”* It means *“Saviour”* or *“Jehovah saves.”*

*“Lord”* in the Greek is *“Kurios,”* which has the same meaning as the Old Testament version of *“Jehovah.”* It implies *“Deity.”*

Thus, to confess Jesus as Lord includes a heart belief in His Deity (Jesus is God), Incarnation (God becoming Man), vicarious Atonement (what He did at Calvary), and Bodily Resurrection (He rose from the dead).

The phrase, *“And shalt believe in thine heart that God hath raised Him from the dead,”* pertains as is obvious, to the Bodily Resurrection of Christ.

The phrase, *“Thou shalt be Saved,”* consequently, points to two requirements:

1. One must believe that Jesus Christ is God, and that as a Man He died for lost sinners, and, therefore, is the Saviour.

2. One must believe as well, that God raised Jesus from the dead, i.e., *“The Resurrection.”*

In the late 1970’s when we began to conduct citywide Crusades with thousands of people in attendance, and all over the world for that matter, the Lord began to deal with me about people who were coming forward to accept Christ. He told me that I should not take it for granted that they know how to pray or to accept the Lord. In other words, I must lead them into this, and that I was to use this very Scripture (vs. 9) in what I refer to as the *“Sinner’s Prayer.”*

Through the years in giant Crusades all over the world, I have had untold thousands to pray this Prayer with me. I cannot honestly say that all who prayed thusly were Saved, but untold numbers were and continue to be.

Countless times, when I would come to the part where I would have the believing sinner to repeat after me, *“With my mouth, I confess the Lord Jesus, and with my heart I believe that God has raised Jesus from the dead,”* I would greatly sense the Presence of God, with such evident on the countenance of the seekers as well. Also, I have had untold numbers to pray accordingly with me by Television, in other words, giving their hearts and lives to the Lord Jesus Christ even in the privacy of their own home, or in a hotel room, etc.

That which the Lord told me to do those many years ago, I continue to do unto this very hour, when praying with the lost to be Saved. When the believing sinner is led step-by-step into Salvation, even to the prayer he or she is praying, it makes it much easier for them, just as the Lord told me those many years ago, resulting in many more people actually finding Christ.

**(10) “FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS; AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION.”**

The phrase, *“For with the heart man believeth unto Righteousness,”* portrays the word *“believing”* in a mode of *“thinking,”* not of feeling.

The phrase, *“And with the mouth confession is made unto Salvation,”* presents Heart-Faith, which must confess itself.

To separate the two phrases in this verse, looking for an independent meaning in each, is a mistake: a heart believing unto Righteousness and a mouth making confession unto Salvation, are not really two things, but two sides of the same thing.

The idea is, when Faith comes forth from its silence to announce itself, and to proclaim the Glory and the Grace of the Lord, its voice is *“confession”* (Morrison).

**WHAT IS SALVATION**

Actually, the words *“Salvation”* or *“Saved”* denotes simply *“deliverance,”* and this in almost any sense.

First of all it means to be delivered from the penalty of sin, and then from sin itself.

This is all because of Faith—specifically, Faith in Christ. God does not visit the penalties of sins on Believers, but treats them as if they were Righteous (Rom. 5:1).

But this is not because of a quality in the Believer or in the Faith for that matter, but because of an act that preceded any act of Christian Faith, namely, the Death of Christ on the Cross. Through this Death God’s Mercy could be extended safely, while before this the exercise of that Mercy had proved disastrous (Rom. 3:25–26). As well, the Death of Jesus was a Sacrifice, in essence, a Sin-Offering (Rom. 3:25).

Paul presents a double line of thought in the remission of penalties through the Atoning Death of Christ and the destruction of the power of sin through strength flowing from Christ, the human element in both cases being Faith.

**SALVATION IN THE PRESENT AND IN THE FUTURE**

Salvation is both a present and a future matter for Believers. The full realization of all that God has in store will not be ours until the end of human history, but the enjoyment of these Blessings depends on conditions fulfilled in us and by us now. But a foretaste of the Blessings of Forgiveness of sins and growth in Holiness is given on this Earth. The pardon depends on the fact of God’s Mercy through the Death of Christ, and evident Faith on the part of the believing sinner.

But strength comes from God through the Glorified Christ (made possible by the Holy Spirit), this vital union with God being a Christian fundamental.

That human effort is an essential in Salvation is not to be denied in the face of all the New Testament evidence. However, by effort we mean *“a willing mind and an obedient heart.”* To be frank, no one with the faintest conception of what Salvation means would think of coming before God to claim merit. Salvation is first and foremost a *“Gift”* (Eph. 2:8–9).

**(11) “FOR THE SCRIPTURE SAITH, WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED.”**

The phrase, *“For the Scripture saith,”* is derived by combining parts of Isaiah 28:16, with Isaiah 49:23.

The phrase, *“Whosoever believeth on Him,”* proclaims the fact that Salvation is reachable by all. The Lord has so devised a Plan that reaches any and all strata of society. It is a Plan so grand and glorious, that it could not have been devised by man, in fact it is devised to be accepted only by man.

Once again, the emphasis on the pronoun *“Him”* proclaims Jesus as the Sole Figure in the realm of Salvation. The reasoning is simple. It is Jesus Who satisfied sin’s penalties at Calvary’s Cross, and it is Jesus Who rose from the dead, ratifying that which was done on the Cross. So, Jesus must without fail be the Object of one’s Faith (Heb. 12:2).

The phrase, *“Shall not be ashamed,”* in essence says, *“Shall not be put to shame.”*

The idea of this phrase is not that of being ashamed of the Lord Jesus, for such is not in the Apostle’s mind. Rather, he says that the sinner who places his Faith in the Lord Jesus will not be defeated, disappointed, or suffer a repulse in his life.

**(12) “FOR THERE IS NO DIFFERENCE BETWEEN THE JEW AND THE GREEK: FOR THE SAME LORD OVER ALL IS RICH UNTO ALL THAT CALL UPON HIM.”**

The phrase, *“For there is no difference between the Jew and the Greek,”* actually should read, *“between the Jew and the Gentile.”*

Respecting the availability to all, this sums up Paul’s statement respecting who can be Saved. It refers to all, irrespective as to whom they may be.

This is what angered the Jews so much. The very idea, that Paul would put Jews with Gentiles was unthinkable. As well, and worse still, he placed no difference between the Jews and the Gentiles.

*“Difference”* in the Greek is *“diastole,”* and means *“to draw asunder, divide, distinguish, or distinction.”* In other words, Paul placed no distinction between the two, making all one outside of Christ (sinners needing Redemption) and one in Christ (those Redeemed).

The phrase, *“For the same Lord over all is rich unto all that call upon Him,”* tells us several things:

1. There is One Saviour and Redeemer for the entirety of the world, Who is, *“The Lord Jesus Christ.”* Furthermore, emphasized by the title *“Lord,”* Jesus is God!

2. The Lord is *“over all,”* in the sense that He is the Creator of all. Consequently, all answer to Him, and that is to be taken literally.

Men will answer to Him now as Lord and Saviour, or else they will answer to Him at the Great White Throne Judgment, when He will then be their Judge (Rev. 20:11–15).

3. Anyone is free to *“Call upon Him”* anytime they desire, and are actually encouraged to do so. In fact, He is the only One Who can meet any need, answer any prayer, do anything which needs to be done, and defeat any power of darkness. In essence, Satan and every Fallen Angel and Demon Spirit, have already been defeated.

Actually in all of history, there has never been even one who has called upon Him respecting Salvation, but that He did not answer, and always answered favorably. As should be obvious, that is quite a record.

4. Not only will the Lord hear all who call upon Him, at the same time, he will be *“rich”* unto them, and irrespective as to who they are, or what they have done. *“Rich”* in the Greek is *“plouteo,”* and means *“to be wealthy or increased with goods.”*

It means that whatever is needed, the Lord has an abundant supply, and dispenses it freely and liberally.

**(13) “FOR WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.”**

The words, *“For whosoever,”* taken from Joel 2:32, made it evident to the Hebrew people that Life and Righteousness were offered to Faith and not to merit or to privilege, for it was manifest that the word *“whosoever”* embraced the entire world without distinction.

The phrase, *“Shall call upon the Name of the Lord shall be Saved,”* speaks of the sinner coming to Christ, but can refer to any Believer and with whatever need.

When a person evidences Faith in Christ, that is the same as believing in Him. Faith is very easy to understand. It is simply believing God and His Word.

Whereas the *“Name of the Lord”* referred to many things in the Old Testament, in the New Testament it refers to *“The Lord Jesus Christ.”*

Much of the world claims a belief in God, but much of the world disagrees as to how to reach Him. Jesus said, *“I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me”* (Jn. 14:6).

That’s the reason that one must call upon the *“Name of the Lord,”* that Name being Jesus. As stated, He is the One Who has paid the price for man’s Redemption, and, consequently, it is His Name which opens the Door (Jn. 10:1–10).

**(14) “HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER?”**

The question, *“How then shall they call on Him in Whom they have not believed?”*, is meant to direct attention by Paul to several areas:

1. He directs the question to Israel, in effect saying, that they will not call upon the Lord for Salvation, for the simple reason that they do not believe they need Salvation, and furthermore they do not believe in God’s Salvation Plan, which is Faith in Christ.

2. Paul is also addressing this question to the Gentile world, referring to the fact that they have not believed in Jehovah in the past, rather believing in their own heathen gods, etc. However, he is now going to state how this problem can be remedied, in fact, with the remedy already having begun.

Much of the world presently lies in unbelief. Actually, Jesus said of the Holy Spirit, “And when He is come, He will reprove (convict) the world of sin, and of Righteousness, and of Judgment:

*“Of sin, because they believe not on Me”* (Jn. 16:8–9).

However, Paul will go on to say that a great cause of unbelief is in the fact that the Gospel is not properly preached. Actually, I think we can say from these Texts that this *is* the greatest cause of unbelief in the world.

The question, *“And how shall they believe in Him of Whom they have not heard?”*, tells us several things.

Paul himself wrote in Romans Chapter 1 that man is without excuse referring to the fact of the existence of God. Creation demands a Creator (Rom. 1:20). However, the mere knowledge of God has nothing to do with Salvation. In other words, people are not Saved simply because they know and believe there is a God. Something else is needed, and that something else is the Gospel of Jesus Christ preached unto them. In other words, they must hear!

This Passage plainly tells us that ignorance is not Salvation. We know from the Word of God, that a person must believe in the Lord Jesus Christ in order to be Saved (Jn. 3:16; Rom. 10:9–10). However, they cannot believe if they have not heard that in which they are to believe. Consequently, that’s the reason that the last Message of Jesus Christ was what is commonly referred to as *“The Great Commission”* (Mk. 16:15–20).

**THE PRIMARY EFFORT**

For every person in the world who does not have an opportunity to hear the True Gospel of Jesus Christ, as far as that person is concerned, all that God did to Redeem humanity in the sending of His Only Son, The Lord Jesus Christ, was in vain.

When one thinks of the Gospel Story, considering the large number of Missionaries in the world, and the ways and means that the Gospel is being proclaimed, one might have a tendency to think that this task is adequately being carried out. However, that is not the case, as it has never been the case.

To be frank, out of all the Missionaries in the world today, there are only a few of them who are really preaching the Gospel of Jesus Christ. Actually, that number is even smaller than most would even dare realize. Having preached all over the world, and having a Call of God on my life to take the Gospel to the world, I would think that I have a little more knowledge in this field than most.

**MISSIONARIES?**

When one realizes, that many Missionaries to the foreign field, are mainly there in a social position, the number of the truly God-called is narrowed down dramatically. In other words, these people, whomever they may be, function as little more than a religious peace corps. They are not there to preach the Gospel, for the simple reason they don’t even really believe in the Gospel. They call themselves Missionaries, and they are sent out by their respective Churches, but their work among the natives wherever they may be, is mostly in the realm of social activity. Whatever they are doing may be of some small help to the people, but it does not address the subject of lost souls; spiritually speaking, these people are of no consequence.

Coming down to Missionaries who are under the Pentecostal banner, while some few of them definitely do preach the Gospel, and are gloriously and wondrously used of God, sadly and regrettably, the majority do not fall into that category. Many, and I know what I am talking about, are little more than religious Psychologists. In other words, they place very little credence in the True Gospel of Jesus Christ. These people are of no worth or value to the Kingdom of God.

Even many in the Charismatic realm, even those of note, little preach a Salvation Message, if at all. In other words, very little attempt, if any, is made to get people to Christ. The Truth is this:

Even though there are some few men and women of God on the field around the world who are grandly proclaiming this Great and Glorious Gospel of Jesus Christ, to be factual, that number is precious few. To be frank, most of the money given for that which calls itself *“Foreign Missions,”* is by and large wasted.

**TELEVISION**

In the mid 1970’s the Lord began to speak to my heart about World Evangelism. He told me that the manner in which it was presently carried out, was woefully insufficient. In other words, the population of the world is so great, that even though one-on-one Evangelism is of immense significance, and will never lose its place as should be obvious, still, if it is limited to that, most will never have the opportunity to hear. Consequently, He told me to place our Telecast in every Nation in the world that would open the door to the Gospel. From that moment forward, this we have attempted to do, and with astounding results I might quickly add.

Please do not misunderstand. Television cannot take the place of Churches in these areas or consecrated Missionaries, or any other type of worker for the Lord for that matter. Actually, that is not the idea. The idea is Mass Evangelism.

With a program over Television, we can reach more people in one week with the Gospel of Jesus Christ, than most Churches can in the entirety of their existence. However, in no way does that mean we don’t need Churches. In fact, we need *more* Churches, far more.

The Lord has helped us to see literally hundreds of thousands of people brought to a Saving knowledge of Jesus Christ through our Television Program aired all over the world, even translated into various languages. To be sure, after these people come to Christ, they need, and in fact must have, a good Church to attend. So, in no way are we demeaning the Church, actually, we are making it stronger.

However, just anyone on Television will not see those kind of results. There must be a Call of God for this specific purpose, at least to see the results of which I speak. I am not on Television simply because I have seen a need and am responding accordingly. I am on Television with the Gospel, because the Lord has called me to do so. In other words, woe unto me if I do not preach the Gospel over Television.

**THE ANOINTING OF THE MESSAGE**

As well, the Lord has Anointed me to preach His Word, and that is the second reason for the results we see. That is the reason I lay on my face crying to God, that He will help me, will give me His Word which He wants me to deliver, and then Anoint me to deliver that Word. The same Anointing that Jesus had, as a Minister of the Gospel, I as well must have that Anointing. This is so important, please allow me to say it in another way.

If Jesus had to have the Anointing of the Holy Spirit to do what He did, even more, is that Anointing incumbent upon me as a poor mortal (Lk. 4:18–19).

The question, *“And how shall they hear without a Preacher?”*, proclaims God’s method of proclaiming His Message.

**GOD’S PROGRAM MUST NOT BE CHANGED**

God has chosen the manner of Preaching to proclaim His Word. Of course, that can be done in several ways, such as Gospel Literature or even Gospel Music, etc., but however it is proclaimed, it must be the True Word of God.

There is absolutely nothing in the world more powerful than a Holy Spirit-Anointed Preacher of the Gospel. I speak of a man or woman who has been truly called of God, and who walks close to God, and is Anointed by the Holy Spirit. They have something to say, and they say it in a powerful way.

When I say these things, I am not speaking of oratorical capabilities, or even educational or intellectual knowledge. I am speaking of one who has heard from Heaven, has been given a Message by the Lord, and the Anointing of the Holy Spirit to deliver that Message. There is nothing in the world more powerful than that.

It is that means chosen by the Lord to take His Word to a hurting world.

When men attempt to substitute political means and ways in place of the Preaching of the Gospel, such is not the Will of God. As well, whenever a Church ceases to be strong in its Preaching, that Church has begun to die. As strong as is the Pulpit, as strong as is the Pew.

Nothing will ever take the place of Preaching and Teaching the Word, as nothing can take the place of Preaching and Teaching the Word.

If one were to look back in history, one would find that events turned not so much on military conflict or even revolution, but rather on the Preaching of the Gospel.

As an example, England was heading the same way as France regarding revolution, which would have totally destroyed the Nation, had it not been for the preaching of John Wesley. His Messages Anointed by God stirred the Nation, and pulled it to the place that it should be in a political sense, as well as other ways. While many other things may be given the credit, if the Truth be known, it was the preaching of John and Charles Wesley which turned the tide.

Had it not been for the Preaching and Ministry of Charles Finney, there may not even be a United States as it is presently. In thundering tones, he whipped New England toward God, which greatly decided the course of this Nation.

As well, it must be quickly added, that if one will carefully study the Messages of Wesley and Finney, and hundreds of others like them, one will find they did not preach a political Message, but rather the pure and plain Gospel of Jesus Christ. Man’s problem is not political, or economical, or social, but rather spiritual. In other words, a black, evil, wicked heart is man’s problem. The only solution to that is the Gospel of Jesus Christ, which alone can change men’s hearts. That is your answer, and your only answer.

For the Church to spend all its energies trying to elect particular individuals to public office, thinking somehow to change the course and the direction by that means, is futile indeed. Even though those things certainly hold some significance, still, that is not God’s Way, respecting the Church. The business of the Church is to preach the Gospel of Jesus Christ, and that alone.

**(15) “AND HOW SHALL THEY PREACH, EXCEPT THEY BE SENT? AS IT IS WRITTEN, HOW BEAUTIFUL ARE THE FEET OF THEM THAT PREACH THE GOSPEL OF PEACE, AND BRING GLAD TIDINGS OF GOOD THINGS!”**

The question, *“And how shall they preach, except they be sent?”*, tells us in no uncertain terms, that the ones who send the Preacher, are just as important as the Preacher.

**THE SENDER AND THE SENT**

Of course, we know that it is God Who sends His Preachers. But at the same time, He uses a multitude of people to support the one He has sent. That is His Way.

As an example, the Lord has called me to preach the Gospel by Television. He has given me the Message, and as stated, has Anointed me to deliver that Message.

Irrespective, I have to have an army of people to help me do this. The production costs and air time for Television are considerable, as should be obvious. Television reaches a tremendous number of people, and in fact, the cost per person of taking the Gospel to them is actually the least expensive of any presentation. In other words, due to the tremendous number of people reached by Television, the cost per person is lower than any other form of Evangelism. In fact, much lower! However, due to the tremendous number reached, the sum needed for this presentation, is more than any one person can handle.

So, when the Lord calls someone such as myself for a particular Ministry, He also calls others to support that Ministry. In other words, their Call in the Sight of God, is just as important as the Call on the part of the Preacher. Without the sender the Preacher cannot be sent.

**DOES THE SENDER REALLY KNOW JUST HOW IMPORTANT HE IS TO THE WORK OF GOD?**

I am sure that some few do know. But the Truth is, most, I think, do not really know or understand how important their place actually is respecting the greatest of all works—the taking of the Gospel to the world. I want to say it again, I believe that God actually calls people for this purpose, even associating them with a particular Ministry, for the greatest of all tasks, World Evangelism, to be carried out. As a result, their place and position is of tremendous significance.

At the same time, Satan will do everything within his power to divert that person from their called task. He will try to make them lose confidence in the person they are supporting. He will bring about events to where they will stop their support, and use any and every tactic to do so.

To be frank, Satan’s greatest method to hinder, is to use other Christians. That is sad but true! If he can get Religious Leaders to oppose one who God has truly called, and that’s not too very difficult to do, he knows that many people will then stop their support.

In fact, he will use any tactic at his disposal, telling any lie, use any method, doing anything, irrespective as to what it is to gain his purpose. He wants the Gospel of Jesus Christ to stop.

He knows who God has called, and he makes that Preacher his target. Of course, that does not condone wrongdoing on their part in any capacity, but it does make the task much more difficult. As well, irrespective as to how much God has Called a Preacher, or Anointed that Preacher, if Satan can be successful in stopping the ones who *“send”* that Preacher, then he has accomplished his task.

He tries to stop the Preacher who is Called of God. If he cannot do that, he will attempt to stop those who send that Preacher, and he is a master at these tactics. Actually, he does not care how he accomplishes the task, just so he stops the Gospel.

**A MUCH BELIEVED ERROR**

Many Believers think that God has many Isaiahs, or Jeremiahs, or Pauls, or Simon Peters, etc., but He does not. There was only one of these individuals.

By that I mean, that much of the Church believes that if the Lord doesn’t use one person to take the Gospel to others, He will use somebody else. In other words, it is not something to be excited about, because in their thinking, God has many to take the Gospel all over the world.

That is simply untrue!

While the Lord at times certainly does have more than one, still, there aren’t the great number available as is popularly believed. In other words, in some situations, there is in fact only one person to accomplish the task. Let me give an example:

Years ago I heard H. B. Garlock speak of his years of service in West Africa. God used him mightily in this area to see untold numbers of souls brought to Christ. In fact, he was one of the first to open up West Africa to the Pentecostal Message.

His time there reads like the Book of Acts. The things that the Lord did, are absolutely miraculous to say the least.

He went on to mention that villages as far as several hundreds of miles away, would send runners to his Church, pleading with him to come to their village with the Gospel, or at least to send someone. Many times, there was no one to send.

For those villages where no one could be sent, did they ultimately hear the Gospel?

Probably not! So I’m saying, that God does not have great numbers of people to send all over the world. There aren’t that many who are truly called of God.

To use a Biblical example, Ezekiel was given a Message to deliver by the Lord. He was told to tell the people what God told him to say, and if the people would not hear, then he (Ezekiel) had done all he could, he had delivered his soul.

But the Lord also told him, that if he refused to take them the Message, *“The same wicked man shall die in his iniquity; but his blood will I require at thine hand”* (Ezek. 3:17–19).

At least in this situation, Ezekiel was the only one to take the Message. I am persuaded that the situation is the same oftentimes.

**A COP-OUT!**

Most of the time, it is a cop-out when people take the attitude that they need not be too concerned about the situation, because God has many people to send to the lost, etc. The Truth is this:

Every *single* Believer has a responsibility to do what he or she can do to help take the Gospel of Jesus Christ to the world. Although only a few are called directly to Preach the Gospel, in fact, *all* Believers are called in some capacity respecting World Evangelism.

First of all, every single Believer can pray, and should pray constantly respecting the Salvation of the lost all around the world. The Believer should ask the Lord to burden their hearts respecting particular places, and which the Holy Spirit most definitely will do.

As well, every Believer can give, and I speak of our financial abilities. In fact, every single Believer should delegate a certain part of their giving to go to World Evangelism. Also, the Believer should seek the Lord earnestly as to where this money ought to go.

However, this area of one’s consecration, which is probably the single most important part of a Believer’s life, in fact, is treated most of the time with less responsibility than anything else.

Most Believers just simply give to their Church, and then have no idea what happens to the money or where it goes. In some cases it is used legitimately and performs a Work for God. In many cases, and actually in most cases, it does *not* perform a Work for God. So, the Believer should earnestly seek the Lord regarding where his or her money should go respecting the taking of the Gospel to the world. One must look beneath the surface, past all the glitter and the claims, because to be sure, every Preacher in the world claims he is doing exactly what God wants him to do, etc. The Truth is, that only a very special few are actually in that category.

**WHAT SHOULD THE CRITERIA BE?**

In fact, it is not really that difficult to ascertain what is right and what is wrong respecting these things of which we speak. As stated, all types of claims are made, so if one is going to go exclusively by that, one will be led astray.

First of all, a Ministry must be totally *Biblical*. By that I mean, people must be Saved under that Ministry, Baptized with the Holy Spirit under that Ministry, delivered under that Ministry, and healed under that Ministry.

Satan is very good at camouflaging that which isn’t, making people think it is. For instance, there are many Ministries which claim all types of Miracles and Healings, when in reality very few people are being Saved, or Baptized with the Holy Spirit, and if the Truth be known, very few people are being healed as well. The point I wish to make is this:

In those types of situations, the priorities are wrong. While Healings and Miracles are definitely a part of a Biblical Ministry, if one is to use the Bible as a Standard, those things are not to be the Foundation but only a part. *People being Saved and Baptized with the Holy Spirit must be the Foundation*, with all these other things being a part of the major thrust of the Gospel, which always must be the Salvation of souls. That is the Book of Acts criteria, and, consequently, what is laid down by the Holy Spirit, and if it is not followed, it means that one’s Ministry is unbiblical in some fashion, and as a result, will not truly accomplish for the Lord what should be done.

**STEWARDSHIP**

To be sure, when every Believer stands at the Judgment Seat of Christ, we are going to have to give an account for every single thing we’ve done. If we have been unwise in our stewardship, we will have to answer for that. To be frank, there are going to be many which will lose some of their reward, and some that will lose all of their reward, even though their souls will be Saved (I Cor. 3:15).

As a result, every Believer must live his or her life, doing every single thing, as if it was being tried before the Judgment Seat of Christ presently. In other words, we should do everything in the Light of that Judgment.

The phrase, *“As it is written, How beautiful are the feet of them that preach the Gospel of Peace, and bring glad tidings of good things,”* is taken from Isaiah 52:7. One is struck by Paul’s constant reference to Old Testament Scripture. Such must be an example for all others, exactly as the Holy Spirit intends.

*“Beautiful”* in the Greek is *“horaioi,”* and means *“the time of full bloom or development, as well as blooming maturity and vigor.”*

The word *“feet”* carries the idea of swift, vigorous feet. Feet, emphasizing the rapid approach of the Messenger.

The *“Gospel of Peace,”* presents the Message which if accepted, will make things right between the sinner and God. There is an enmity now between God and unbelieving man. Man has sinned against God, in essence, rebelling against Him. To express the degree of the terribleness of this sin is virtually impossible. About as close as one can come referring to such an explanation, is a child murdering its parents. More perfectly, to imagine the parents as Good, Righteous, and Holy, makes the situation even worse. Even though that explanation is woefully inadequate, it gives one somewhat of an idea as to what man has done against God, his Creator.

**PEACE!**

It was not Satan who gave man Life, but rather God. In fact, Satan has done nothing but steal from man, using him, and then discarding him on the garbage dumps of refuse. To be sure, that is done everyday by the millions.

Man does not feel this enmity nearly as much as God, simply because it is God Who has been wronged, and not man.

So, when the Preacher of the Gospel proclaims the Good News and it is accepted, it brings *“Peace”* between God and man, because the enmity is removed. The sinner has admitted culpability, thrown himself or herself on the Lord for Mercy, which is always instantly granted, with the record cleansed.

As well, whenever the sinner accepts Christ, not only is *“Peace”* brought about as a result of the enmity being removed, but as well there are all types of other *“glad tidings of good things.”*

**GOOD THINGS?**

What are those good things?

In just about any and every way that one could think, things begin to change for the better. When the heart of the sinner is changed, that person has a totally different outlook on everything. In fact, they are a New Creature in Christ Jesus. In other words, the old person doesn’t live there anymore.

The very nature and character of the person changes, with them having a totally different outlook on all things. In other words, *“Old things are passed away; behold, all things are become new”* (II Cor. 5:17).

Along with all these other Blessings, at the moment of Conversion, the New Believer enters into the Economy of God. As such, his economic situation instantly begins to improve. He is no longer at the whim of Wall Street, or Washington, or what other people do, but now, the Lord is his Protector, Benefactor and Guide (Mat. 6:25–34).

For those who do not know God, life is a gamble, and in worldly parlance, the luck of the draw, a roll of the dice. However, with the Child of God there is purpose and direction now in his life. He is led not by whim or chance, but by the Holy Spirit (Rom. 8:1–2). The Holy Spirit through the Apostle explained it perfectly. Truly, *“good things”* says it all!

**PEACE WITH GOD**

As we have stated, for sinful man there must first be Peace with God, the removal of sin’s enmity through the Sacrifice of Christ (Rom. 5:1; Col. 1:20). Then inward Peace can follow (Phil. 4:7), unhindered by the world’s strife (Jn. 14:27; 16:33). Peace between man and man is also part of the purpose for which Christ died (Eph. Chpt. 2) and of the Spirit’s Work (Gal. 5:22); but man must also be active to promote it (Eph. 4:3; Heb. 12:14), not merely as the elimination of discord, but as the harmony and true functioning of the Body of Christ (Rom. 14:19; I Cor. 14:33).

**PEACE IN A TROUBLED WORLD**

Peace seems impossible to achieve in our troubled world and, for those struggling with anxiety or disappointment, in individual lives.

Peace, admittedly, is a complex concept. In the Old Testament particularly, Peace is a powerful theological term, with the nature of Peace deeply rooted in Scripture’s view of relationships and of humanity’s deepest needs.

The New Testament provides clear guidance as to how we can experience Peace—a Peace that our world neither understands, nor gives, nor can take away.

**THE OLD TESTAMENT CONCEPT OF PEACE**

The Hebrew word for *“Peace”* is *“Shalom.”* It is derived from a root that conveys the image of wholeness, unity, and harmony—something that is complete and sound. Although *“Peace”* is essentially a relational concept in the Old Testament, it also conveys the idea of prosperity, health, and fulfillment.

The word *“Shalom”* occurs over 200 times in the Old Testament. In 50 or 60 of these occurrences, the emphasis lies in the absence of strife. Thus, the tension and antagonism that had developed between Isaac’s servants and the people of Abimelech, a Philistine King, were resolved with a Feast and a Treaty, after which the people of Abimelech *“left him in Peace”* (Gen. 26:31).

The same use of *“Peace”* affirms a lack of international strife, as well as the beneficial effect of such Peace on a Nation’s citizens.

*“During Solomon’s lifetime Judah and Israel, from Dan to Beersheba, lived in safety, each man under his own Vine and Fig Tree”* (I Ki. 4:25). This is the Blessing that came from having *“Peace on all sides”* (I Ki. 4:24).

**THE WELFARE OF A PERSON OR NATION**

While most of the uses of *“Shalom”* in the Narrative Books of the Old Testament focus on interpersonal or international harmony, the concept does expand to refer to an individual’s or a Nation’s welfare. For example, when the Prophet Elisha saw a close friend hurrying to him, he sent his servant to greet her with a series of questions, *“Are you all right* (Shalom)*? Is your husband all right* (Shalom)*? Is your child all right* (Shalom)*?”* (II Ki. 4:26).

Thus, health, personal fulfillment, and prosperity are all included in the concept of Peace. And, in the 25 or so times when *“Shalom”* is used as a greeting or farewell, it is the extension of a Blessing—a wish for the recipient’s welfare.

Peace takes on its deepest significance as we move into the Psalms and the Prophets. Through the Old Testament, some two-thirds of the uses of this word express the fulfillment that comes to human beings when they experience God’s Presence.

**THE PRESENCE OF GOD AND PEACE**

The Sovereign God of Israel will bless *“His people with Peace”* (Ps. 29:11). But more than national blessing is involved in the Peace that God gives. David, fleeing from Absalom during that son’s rebellion, felt intense pressure (Ps. 4:1–2). But David fixed his thoughts on God and remembered the joy that came with trust in Him. Comforted and at rest despite overwhelming danger, David concluded, *“I will lie down and sleep in Peace, for You Alone, O Lord, make me dwell in safety”* (Ps. 4:8).

For us as for David, Peace in difficult circumstances is a result of our relationship with the Lord. *“Great Peace,”* David says, *“have they who love Your Law”* (Ps. 119:165). The one whose life is in harmony with God’s Revealed Will experiences inner harmony as well. It is not surprising, then, to find Psalm 37 contrast the *“wicked and ruthless”* with *“the man of Peace”* (Ps. 37:35–37).

The man of Peace lives in a right relationship with God, for God Alone is the Source of human rest and fulfillment. For those who have missed the Way of Faith and are struggling to find fulfillment apart from God, there is no such Blessing. As Isaiah warns, “The wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud.

*“ ‘There is no Peace,’ says my God, ‘for the wicked’ ”* (Isa. 57:20–21).

**THE PEACE OF GOD**

Actually, the type of Peace of which we have spoken respecting David, etc., is really *“Sanctifying Peace”* or what one might refer to as *“The Peace of God.”* Such is different than *“Peace with God”* which comes at Salvation. Every single Believer has *“Peace with God,”* but all Believers, regrettably, are not as David of old, able to sleep in the midst of obvious danger. Such is the *“Peace of God,”* or *“Sanctifying Peace,”* that comes with absolute trust in the Lord regarding all things. In other words, the Believer knows, as David of old, that whatever the situation, the Lord is in control. David had nothing in his heart against God, and had fully repented of all wrongdoing, so could expect that God would protect him. Consequently, he could sleep in *“Peace.”*

The modern Believer should do the same. At least, this is the place to which the Holy Spirit is endeavoring to bring us, the place of total dependence on the Lord. Such is the *“Peace of God,”* and is the answer, to worry, anxiety, fear, stress, nervous disorders, and everyday vicissitudes of life. Such is a Blessing of unparalleled proportions.

**THE PRINCE OF PEACE**

The Prophets added yet another dimension to the theological shape of *“Peace.”* God not only brings an inner harmony and Peace to those who live in a right relationship with Him, but He also intends to bring Peace to the Nations.

This Peace too will come only with God’s Presence. The Prophets promised the coming of a *“Prince of Peace”* (Isa. 9:6) and looked forward to the day when *“of the increase of His Government and Peace there will be no end”* (Isa. 9:7).

God says that when the Messiah comes to establish His Kingdom and pour out His Spirit, “The Fruit of Righteousness will be Peace; the effect of Righteousness will be quietness and confidence forever.

*“My people will live in peaceful dwelling places, in secure homes, in undisturbed places of rest”* (Isa. 32:17–18).

One Old Testament Prophecy (Ezek. 34:20–31) declares that God will be Personally Present and *“will be their God”* (Ezek. 34:24) and that David’s descendant (The Lord Jesus Christ) will rule, confirming God’s *“Covenant of Peace”* with His People (Ezek. 34:25).

Of course, Isaiah and Ezekiel are speaking of the coming Kingdom Age, which will commence immediately upon the Second Coming of The Lord Jesus Christ, and will usher in the greatest time of Peace the world has ever known. The reason is simple, the *“Prince of Peace”* is now present, and there can now be Peace.

The following is a beautiful thought but unknown by the world, that from the time that Jesus was born, until His Ascension approximately 33 1/2 years later, there was Peace in the world. It is said, that the great war gates of *“Janus”* in Rome were closed for the first time in their history, signifying that Roman Armies were at Peace all over the Roman Empire.

Little did Rome, or anyone else for that matter, know and understand, that the reason for this Peace was the Birth of a Child in a tiny place called Bethlehem. As well, almost no one knew that at the moment of His Birth the Angels sang, *“Glory to God in the highest, and on Earth Peace, good will toward men”* (Lk. 2:14).

Almost immediately upon the Ascension of Christ, war broke out again, and has continued ever since. Actually, Jesus said, “And ye shall hear of wars and rumours of wars …

*“For Nation shall rise against Nation, and Kingdom against Kingdom …”* (Mat. 24:6–7). The idea is, Israel rejected the *“Prince of Peace”*; consequently, the world was subjected to continued war and bloodshed, which has lasted now for approximately 2,000 years since Christ. As stated, only when He returns, will there be *“Peace”* for the Nations.

**THE PRICE THAT JESUS PAID FOR OUR PEACE**

Peace in the Old Testament, then, speaks of the blessing of inner and outer harmony that comes to a person or people who live in a close relationship with God. Believers can, like David, experience Peace despite dangerous circumstances by being conscious of God’s Presence, or at least of His Sure Promises. Ultimately the world will know international and interpersonal Peace as well, as the very Presence of God in the Person of Jesus halts strife and war.

But Peace is not purchased cheaply. Alienation from God and antagonism toward others flows from twisted human nature. Isaiah gives us a hint of the price of Peace in his description of the suffering servant:

*“He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us Peace was upon Him, and by His Wounds we are Healed”* (Isa. 53:5).

**THE PEACE OFFERING**

One of the Old Testament Offerings was called the *“Peace Offering”* (Selem). It is mentioned over 80 times in the Old Testament. This Offering, which came after the Sin-Offering, was partially burned and partially eaten by the worshipers. Thus, it symbolized the *“Shalom,”* the overflowing joy and fulfillment, that forgiveness brings us, causing us to be at Peace with the Lord.

**PEACE IN THE NEW TESTAMENT**

The Greek word *“Eirene,”* originally referred to that orderly, prosperous life that is possible when there is no war. Only much later did Philosophers begin to apply the concept to an inner personal Peace.

But the New Testament use of *“eirene”* (90 occurrences) does not reflect the culture of the Greeks. Instead, *“Peace”* in the New Testament is defined and enriched by the Old Testament’s *“Shalom.”*

In every theologically significant use, *“Peace”* is something rooted in one’s relationship with God and testifies to the restoration of human beings to inner harmony and to harmonious relationships with others. Our once-shattered lives are again made whole, and we become in Christ what God originally intended us to be. The vital health and wholeness of a restored humanity are available only in Jesus.

**THE PEACE THAT JESUS BRINGS**

Multiplied greetings and farewells in the Epistles are wishes that the believing readers will receive Grace, Mercy, and *“Peace.”* This Peace is *“from God our Father, and from The Lord Jesus Christ”* (Rom. 1:7; I Cor. 1:3; II Cor. 1:2; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; II Thess. 1:2; I Tim. 1:2; II Tim. 1:2; Titus 1:4; Phile. vs. 3; II Jn. vs. 3). As in the Old Testament, the New Testament affirms that the Lord is *“The God of Peace”*—the Source and Bringer of Peace (Rom. 15:33; 16:20; I Cor. 14:33; Phil. 4:9; I Thess. 5:23; Heb. 13:20).

**PEACE WITH GOD**

First and foremost, the Peace human beings need, as stated, is Peace with God. This is ours only in Jesus; *“Since we have been Justified through Faith, we have Peace with God through our Lord Jesus Christ”* (Rom. 5:1). Ephesians 2:14 adds that Jesus *“Himself is our Peace.”*

God’s Peace may be an inner experience, but the wholeness that is suggested by *“Shalom”/“Eirene”* is also visibly expressed in the believing community. Among God’s people, Peace means that hostility has been replaced by unity (Eph. 2:14–17; 4:3). It means order and harmony (I Cor. 14:33). It means a commitment to harmony that is as much the Christian’s calling as is Holiness (II Tim. 2:22; Heb. 12:14).

Paul beautifully portrays Peace as it is experienced by the believing community living in fellowship with the Lord: “As God’s Chosen People, Holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on Love, which binds them all together in perfect unity.

*“Let the Peace of Christ rule in your hearts, since as members of one Body you were called to Peace. And be thankful”* (Col. 3:12–15).

**PEACE DESPITE SUFFERING**

Jesus warns His Disciples not to imagine that His Presence means they will be freed from external pressures and strife (Mat. 10:34; Lk. 12:51). Instead, Jesus focuses on Peace despite suffering.

John most clearly develops this theme. He reports Jesus’ Words of Peace: *“Peace I leave with you; My Peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid”* (Jn. 14:27).

And then He said, *“I have told you these things, so that in Me you may have Peace. In this world you will have trouble. But take heart! I have overcome the world”* (Jn. 16:33). Jesus provides an inner Peace that lets the Believer face danger and suffering without fear or a trembling heart. Through Jesus, an inner Peace is possible, no matter how turbulent the external situation may be. This is, as stated, the *“Peace of God.”*

In fact, the entirety of the New Testament links Peace directly to Jesus, even as the Old Testament points in that direction. God, the God of Peace, Who Alone brings Peace, has acted in Jesus to bring the Blessings of Peace to man. Peace with God should overflow in the experience of those who follow Christ—both in the quality of relationships among Believers as a community of Faith and in the inner life of each Believer.

(Most of the thoughts on Peace were supplied by Dr. Lawrence O. Richards.)

**(16) “BUT THEY HAVE NOT ALL OBEYED THE GOSPEL. FOR ESAIAS (ISAIAH) SAITH, LORD, WHO HATH BELIEVED OUR REPORT?”**

The phrase, *“But they have not all obeyed the Gospel,”* means that all who hear the Gospel, will not heed the Gospel, in other words will not *“obey.”*

However, there is a slant in the Text, including verses 14 through 18, which insists, as should be obvious, upon every person in the world *hearing* the Gospel, therefore, having an opportunity to accept, whether they do or not. There seems to be an unction by the Holy Spirit in this regard. As stated, such should be obvious, due to the fact that Jesus died for all of humanity. However, for those who do not know, as previously stated, His Death is in vain. Nothing could be more tragic than that.

In this phrase, the Holy Spirit is warning the Preacher that not all will obey, and in fact, only a few will actually hear and believe (Mat. 7:14).

The question, *“For Esaias* (Isaiah) *saith, Lord, who hath believed our report?”*, comes from Isaiah 53:1.

Paul’s statements are at least in part in response to the Jews, who evidently were claiming that if the Gospel of Jesus Christ was genuine, that all would receive its Message. He counters with the words of Isaiah, with the insinuation that very few would actually believe the *“report.”*

That of which Isaiah was speaking, and Paul is reiterating, pertains to The Lord Jesus Christ. Despite Him truly being the Messiah, only a few actually believed in Him. In fact, almost none of the ruling Hierarchy of Israel believed in Him. In Truth, the way the Holy Spirit phrases the question through Isaiah, very few in Israel actually believed the *“report,”* i.e., Jesus Christ.

It is the same presently with the world. However, irrespective as to the small number who actually believe by comparison to those who hear, we are not to be discouraged, continuing to proclaim the Greatest Story every told.

**(17) “SO THEN FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.”**

The phrase, *“So then Faith cometh by hearing,”* means that Faith is out of the source of that which is heard. It is the publication of the Gospel which produces Faith in it (Alford).

The phrase, *“And hearing by the Word of God,”* concerns that which is heard. In other words, Faith does not come simply hearing just anything, but rather by *hearing God’s Word*.

The idea is this: The sinner hears the Word of God as it is preached by the Power of the Holy Spirit, and accordingly, the sinner then either believes or disbelieves. If he tends to accept the Gospel, Faith begins to come, which means that the sinner begins to have confidence in what he is hearing. He believes, accepts, and is Saved.

However, such does not stop with Salvation. As the New Believer grows in Christ, his Faith continues to grow according to his knowledge of the Word of God. It is impossible otherwise!

That is the reason the Believer should make the Bible a lifelong study. If he is to have Faith, and if his Faith is to grow, it is absolutely imperative that the Word of God be imbibed, studied, digested, and practiced daily. As well, it is absolutely impossible to exhaust the Word of God; consequently, it is impossible to exhaust the amount of Faith that one can have.

As the Believer *“keeps hearing”* what the Spirit is saying through the Word, Faith likewise, *“keeps coming.”*

One of the major problems with Believers is, they are constantly reading books about the Bible, instead of the Bible. While some of the books may be very good, the Truth is, that most are not. To be frank, most books presently in Christian Bookstores, are little more than pop psychology. Consequently, even though the Word of God may be casually mentioned, it is only in passing.

For the Believer, there is nothing greater than his everyday study of the Word of God, or Commentaries on the Word, such as this very book. Anything that helps one understand the Scripture better, is of inestimable value.

**(18) “BUT I SAY, HAVE THEY NOT HEARD? YES, VERILY, THEIR SOUND WENT INTO ALL THE EARTH, AND THEIR WORDS UNTO THE ENDS OF THE WORLD.”**

The question, *“But I say, Have they not heard?”*, proclaims Paul bringing the subject matter back to the Jews, with the previous verses dealing with them as well, but in a partial manner.

In fact, even though Paul is by and large speaking to the Church in verses 14 through 17, regarding World Evangelism, still, it cannot be fulfilled in totality until the coming Kingdom Age, which will definitely include the Jews.

When Isaiah originally uttered the words of verse 15, he closed it by saying, *“That saith unto Zion, Thy God reigneth”* (Isa. 52:7).

Only the Jews will be able to utter those words, and they will do so not long after the Second Coming, when Jesus rules and reigns, and they have accepted Him as Lord and Messiah. Then as Isaiah also said, *“The Earth shall be full of the knowledge of the Lord, as the waters cover the Sea”* (Isa. 11:9).

Respecting the Jews, and concerning the Gospel, there is a note of sarcasm in his question, *“Have they not heard?”*

The phrase, *“Yes, verily, their sound went into all the Earth, and their words unto the ends of the world,”* plainly proclaims the fact that Israel knew about Jesus Christ. Paul is actually quoting from Psalm 19:4. Even though this Passage speaks of the Revelation of God in nature, which actually has nothing to do with Salvation, still, Paul uses this verse respecting Israel’s opportunity to hear and know the Gospel. The fact is, they knew the Gospel very well, but simply refused to believe. They would not believe, and in fact, could not believe, simply because they refused Jesus Christ.

One must remember, that Paul knew as no other person the extent to which the Gospel had been proclaimed in his day. It was as widely spread as the diaspora (the Jews scattered throughout the Roman Empire).

Actually, the word *“world”* is used not of the entirety of the planet concerning Paul’s day, but to the extent of the Roman Empire.

Israel’s rejection of God’s Gift of Righteousness in Christ is predicted and declared in verses 14–21. They heard the Gospel, for Preachers Divinely sent announced it to them (vss. 14 and 15), but they did not obey it (vs. 16). It was a Message from God; and if they had listened to it and believed it (vs. 17) they would have become partakers of the Peace and the good things it proffered.

They all heard it for it was proclaimed throughout the whole world (vs. 18). This throws an interesting light upon the diffusion of the Scriptures throughout the whole known world, prior to, and at the time of, the First Advent (Williams).

**(19) “BUT I SAY, DID NOT ISRAEL KNOW? FIRST MOSES SAITH, I WILL PROVOKE YOU TO JEALOUSY BY THEM THAT ARE NO PEOPLE, AND BY A FOOLISH NATION I WILL ANGER YOU.”**

The question, *“But I say, Did not Israel know?”*, pertains to the Gospel being given to the Gentiles, which it was after the Day of Pentecost. Israel also knew, as Paul will now recall, that it had been prophesied that Israel would reject the Gospel. Paul now calls these Prophecies into account.

The phrase, *“First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish Nation I will anger you,”* is derived from Deuteronomy 32:21. As far back as some 1600 years before Paul’s day, Moses prophesied the acceptance of the Gospel by the Gentiles.

Did not Israel know these Texts? More so did they understand these Texts?

There was no reason they did not know, nor was there any reason for them not to understand. The problem was this:

Israel like so many modern Christians, promoted only the parts of the Word of God which fit their self-will. They imagined themselves as God’s Chosen People, claiming great Righteousness while at the same time demeaning the Gentiles, when in reality, even though they spoke of the Lord with their lips, their hearts were far from Him (Mat. 15:7–9).

As well, they added awfully so to the Word of God, actually over 600 more Laws to the original Law of Moses. Many of them even claimed that these oral Laws were even more important than the original Laws given by God.

It happened exactly as the Holy Spirit said it would through Moses, Israel became *“jealous”* of the Gentiles who accepted the Lord, and they were *“angered”* by this wonderful and notable thing.

Whenever a Church or even the entirety of a Religious Denomination, begins to turn its back on God, these two things characterize their attitude, *“jealousy and anger.”*

They become very jealous of the Moving and Operation of the Holy Spirit in the life or lives of others, and as well, they become *“angry.”* In their self-righteousness, they reason that this should not be, finding themselves, at least in their own eyes, greatly superior to the ones being used by the Lord, whomever those individuals may be.

As Israel of old, instead of meeting such with Repentance and thanking God for what He is doing, they attempt to claim that it is not God, or else, whatever it is, it does not meet with their approval. And as Israel attempted to destroy Paul, as well, the modern variety has the same spirit. What they cannot control, they attempt to kill. However, I emphasize again, that these two works of the flesh *“jealousy and anger,”* are characteristics of a backslidden condition.

**(20) “BUT ESAIAS IS VERY BOLD, AND SAITH, I WAS FOUND OF THEM THAT SOUGHT ME NOT; I WAS MADE MANIFEST UNTO THEM THAT ASKED NOT AFTER ME.”**

The phrase, *“But Esaias* (Isaiah) *is very bold, and saith,”* is taken from Isaiah 65:1–2.

The phrase, *“I was found of them that sought Me not; I was made manifest unto them that asked not after Me,”* proclaims basically the same Message as that given by Moses. He predicts that the Gentiles will hear and receive the Gospel.

As we have previously stated, this Passage pretty well says the same thing as Romans 9:30.

The Gentile world, as stated, did not seek after God, because they did not believe in Jehovah. They worshiped and served their own gods, having no inclination toward Israel’s God. The idea that He was the Creator of all things, was foreign to them. They simply did not believe it.

Up unto Alexander the Great, which was about 300 years before Christ, most Nations and Tribes credited their god, whatever they called him, with their military victories, etc. As well, they normally worshiped several gods, which played a major part in every facet of their lives, even with their clothing or the furniture in their homes modeled after their particular deity, whatever it was. These gods were called by various names, Baal, Bel, Chemosh, Asherah, Hadad, etc.

When one Nation or Kingdom was conquered by another, it was thought that the god of the conquering Nation was stronger than the god of the conquered, or perhaps, the ones vanquished were being punished by their god for whatever reason. However, most of the time the Nation defeated, was looked at as having an inferior god. That’s the reason that Sennacherib the Assyrian Monarch ridiculed Jehovah when demanding the surrender of Jerusalem. He had recently defeated the Northern Kingdom of Israel, and believing that Jehovah was their God as well, he felt confident that his god (Ashur) could defeat Judah without any problem.

He did not realize that the Northern Kingdom of Israel had long since departed from Jehovah, and was now worshiping golden calves. Now when he truly comes up against Jehovah of Judah, Who Alone is God, with his god no more than an invention of man, he was to find out Who Jehovah actually was. It would be an expensive lesson (II Chron. 32:17–21).

So, the Gentiles of Paul’s day, were not seeking the Lord, nor were they asking about Him. However, when the Gospel was presented to them, the Holy Spirit began to convict their hearts, and they began to accept Christ as their Saviour, and thus became the Church. Whereas the Church had begun exclusively Jewish, and in Jerusalem at that, it soon became almost exclusively Gentile.

**(21) “BUT TO ISRAEL HE SAITH, ALL DAY LONG I HAVE STRETCHED FORTH MY HANDS UNTO A DISOBEDIENT AND GAINSAYING PEOPLE.”**

The phrase, *“But to Israel he saith,”* continues the Prophecy of Isaiah 65:1–2.

The phrase, *“All day long I have stretched forth My Hands unto a disobedient and gainsaying people,”* predicts not only that the Gentiles would hear and receive the Gospel, but as well, that Israel would reject it. Irrespective, even after they murdered their Messiah, the Holy Spirit would keep appealing to them through the Ministry of the Apostles, and strongly so through the Apostle Paul, but to no avail.

The idea is of God stretching both Hands toward them, pleading that they would come to Him. He promises to accept them even though they have been *“a disobedient and gainsaying people.”*

As well, in the fulfillment of the Prophecy of Isaiah, which pertained to Paul’s day, the appeal would be heavy, for the simple reason, that in a few short years Israel would be totally destroyed as a Nation. This would happen in A.D. 70. A continued rejection of the Lord by Israel, guaranteed a coming Judgment. There was no alternative!

By their rejection, the majority of Israel by their self-will and unbelief fashioned themselves into vessels of wrath, for they rejected Christ as announced by the Prophets, by the Law, and by the Gospel.

**THE DECLARATION OF THE GOSPEL**

In this Chapter, as in the prior one, the entire argument of Paul and its dogmatic statements, are based upon the Divine and conclusive foundation of the Inspired

Scriptures, which should be overly obvious (Williams).

The Gospel is thus set out in this Chapter:

Its provisions: Life (vs. 13) and Righteousness (vs. 4).

Its simplicity: within reach (hand), well-known (mouth), easily understood (heart) (vs. 8).

Its conditions: Faith and submission (vs. 9).

Its freeness: *“Whosoever”* (vs. 11).

As I dictate these notes on Saturday morning, December 13, 1997, I have just returned from preaching a funeral.

I did not know the deceased, having only seen him a few hours in the Hospital before his demise. Actually, even though Donnie and I prayed for him, he was unconscious and really did not know we were there.

His wife insinuated, that he really had not known the Lord as his Saviour. At least, that is the way I understood her statements.

She related to me how that he had begun watching our Telecast several months before his death. She mentioned as to how he would not miss a single Program, and irrespective as to who was there, or what other type of programs were on other Channels, he demanded that our Program be watched. His wife who is a Believer, had been praying for him for many years. The Holy Spirit knowing that this man was soon going to die, began to deal with his heart and used our Program to do so. To be sure, it was not me, but the Gospel I preach.

At any rate, about four days before he died, one of our Associate Pastors had gone to visit him in the Hospital. On this particular day, he was lucid, therefore, able to understand what was being said. Dave prayed the Sinner’s Prayer with him, and due to the months of the Gospel being preached to him by Television, he made Jesus his Saviour just hours before he died.

When I stood there that day to preach the funeral, even though I had no knowledge of this man’s history except recent days, still there was a joy that filled my heart as I began to minister to his family. I knew he was Saved and at that moment with The Lord Jesus Christ.

Much of the world cannot accept or understand how that one can be Saved that quickly. Even many in the Church desire to add something to the Great Finished Work of Christ. But Salvation is not of works, lest any man should boast, it is the Gift of God. As Paul said, *“For by Grace are ye Saved through Faith”* (Eph. 2:8–9).

This man was Saved in his last hours by simply believing in his heart that Jesus had died for him, and then accepting Him as his Saviour. It was that simple, because it is meant to be that simple.

As I have briefly given this man’s Testimony, I could give the Testimonies of untold numbers of others who have been convicted by the Holy Spirit as we have preached the Gospel by Television or in Crusades, and have given their hearts and lives to The Lord Jesus Christ. I speak not only of the United States and Canada, but many of the Nations in the world, with the Program translated into various different languages. There is nothing more important than the Gospel of Jesus Christ. There is nothing more important than the Salvation of souls. We only understand its vast significance, when we begin to understand the terrible price paid by the Lord for the Redemption of mankind. Then and only then, do we get a true picture of an eternal soul.

*“Cross of Jesus, Cross of sorrow,*

*“Where the Blood of Christ was shed,*

*“Perfect Man on thee did suffer, Perfect God on thee has bled!*

*“Hear the King of all the ages,*

*“Throned in light ere worlds could be,*

*“Robed in mortal flesh is dying, crucified by sin for me.*

*“Oh mysterious condescending!*

*“Oh abandonment sublime!*

*“Very God Himself is bearing all the sufferings of time!*

*“Evermore for human failure,*

*“By His passion we can plead;*

*“God has born all mortal anguish; surely He will know our need.”*

[[1]](#footnote-1)

1. Swaggart, Jimmy: *Jimmy Swaggart Bible Commentary: Romans*. Baton Rouge, LA : World Evangelism Press, 1998, S. 373 [↑](#footnote-ref-1)