

Romans - Commentaries by Paul Wilson

God's Sovereignty and Man's Responsibility: Arminianism, Calvinism, and a Review of A.W. Pink's "The Sovereignty of God", Case of Pharaoh, The

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Another stone in the conjectured arch of reprobation is the case of the hardening of Pharaoh's heart. Let us notice a few remarks from the pages of Mr. Pink's book: "The case of Pharaoh establishes the principle and illustrates the doctrine of reprobation. If God actually reprobated Pharaoh, we may justly conclude that He reprobates all others whom He did not predestinate to be conformed to the image of His Son. This inference the Apostle Paul manifestly draws from the fate of Pharaoh, for in Romans 9, after referring to God's purpose in raising up Pharaoh, he continues, 'Therefore.' The case of Pharaoh is introduced to prove the doctrine of reprobation as the counterpart of the doctrine of election" (pp. 110-111). Note how much conjecture is here.

Mr. Pink will not allow that God hardened Pharaoh's heart so that he could not let the people go only after Pharaoh had proved himself the inveterate enemy of God and His people. He insists that God hardened his heart arbitrarily before Pharaoh had displayed his wicked intentions to God's people. That Mr. Pink held this, we prove from the following: "It is not judicial hardening which is in view (that is, hardening because of previous rejection of the truth), but sovereign 'hardening' of a fallen, sinful creature for no other reason than that which inheres in the sovereign will of God" (p. 114).

But let us notice words of another vein: "The king of Egypt was a thoroughly selfish, cruel and profane man when God first sent him a message by Moses and Aaron. The effect of the summons on such a spirit was to bring out his blasphemy against Jehovah and more savage oppression of Israel. . . . God made a most striking example of Pharaoh, not a mere exposure of his malice, but His own power on that background, so that His name might be thus told abroad in all the earth. Never does God make a man bad, but the bad man Pharaoh, made yet worse by his resistance of the most striking divine appeals, He made manifest, raised up as he was from among men to such a height that his downfall might tell on consciences far and wide throughout the world. Hard at first, God sealed him up at length in a judicial hardening. . . . If it were true, as Calvin says, that those who perish were destined to destruction by the will of God, the case were hard indeed. But Scripture never really speaks thus, and the language of the texts usually cited in support of such a decree, when closely as well as fairly examined, invariably avoids such a thought, however near it may seem to approximate."

Verses 22-23 of Romans 9 have also furnished Mr. Pink and Calvinism with opportunities to twist them enough to furnish ground for their own devices: "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." These verses are used by this school to declare that God prepared these vessels to destruction on the one hand and to glory on the other. Thus Mr. Pink says, The Apostle "intimates here that before they are born, they are destined to their lot" (p. 120). This is to falsify what the Apostle said, for he did no such thing as is here alleged.

A careful examination of these verses will show that it is not said that God fitted such vessels to destruction, but that He prepared the vessels of mercy unto glory. To say more than is here said is to add to God's Word. Furthermore, instead of saying that He prepared the vessels of wrath for destruction "before they were born," it is said that He "endured with much long-suffering" these vessels — not a word about His preparing them, but about His forbearance with them.

We shall again quote from a more sober author: "Sinful men thus living in enmity against God are here styled 'vessels of wrath,' on the one hand, as those who believe are designated 'vessels of mercy' on the other. . . . But there is a shade of difference as distinct as it is refined and profoundly true which no reader should overlook. The vessels of wrath are said to be 'fitted for destruction.' But it is neither said nor implied here, or anywhere else, that God fitted them for it. They were fitted by their sins, and most of all by their unbelief and rebelliousness against God. But when we hear of the faithful, the phrase is altogether different: 'Vessels of mercy, which He had afore prepared unto glory.' The evil is man's, and in no case is it of God; the good is His and not our own. Not the saints, but God prepared the vessels of mercy for glory. More strictly, He prepared them beforehand with a view to glory. . . . Thus, lost man will in the end be compelled to justify God and to take the entire blame on his own shoulders, who preferred to trust Satan as his friend and adviser rather than God, while the saved, however dwelling in bliss, will know and make known all as the riches of His glory, themselves debtors to His unfailing and unfathomable mercy." And from the same writer: "To me I confess it looks like the blinding influence of falsehood when men overlook the difference of vessels of wrath fitted, on the one hand, to destruction and vessels of mercy which He, on the other hand, before made ready for glory."

We will quote from still another source: "While it is true that Christians are 'chosen in [Christ] before the foundation of the world' (Eph. 1:4), it would never be right to say that lost sinners were in a parallel way elected to reprobation. . . . In the case of the wicked, so far from being elected to eternal misery, we find that God endures them [while on earth] — vessels of wrath — with much long-suffering, fitted not by Him but by their own deeds for destruction. The word *katartizo* (Rom. 9:22) means to correct, repair, mend; then in its participial form, fitted, prepared. The word does not suppose a decree of God, but a work of man." Nevertheless, Mr. Pink says, "He fits the non-elect unto destruction by His foreordaining decrees" (p. 118).

Pharaoh was a cruel despot long before Moses and Aaron were sent to him with a demand from God that he let Israel go. Even before Moses was born, a previous pharaoh had issued the decree that all the male children should be drowned in the Nile, and Moses was delivered from that fate by the providential intervention of God. Pharaoh was hardened in his cruel course of exterminating God's chosen earthly people long before God began to work to deliver them from under his power. God may justly have cut him off in his sin against Him at that time, but He

endured the wicked king and finally hardened his heart in His government so that Pharaoh rushed on headlong into the jaws of death in a way calculated to demonstrate God's power.

But Mr. Pink speculates and says that Moses, when grown up in Pharaoh's house, was "a powerful check upon the king's wickedness and tyranny," and so God "designed by removing this restraint, to give Pharaoh full opportunity to fill up the measure of his sins" (pp. 108109). There is not the slightest hint in all Scripture that such was the case; it is just human speculation.

A young scoffer once accosted a faithful servant of Christ about God's hardening Pharaoh's heart, but he received a stern rebuke in the words, "Beware, young man, lest God harden your heart." And in like manner, Christendom, which is largely rejecting God's grace today, is going to be given a lie to believe, so that those who will not have the truth may perish in their deception. (See 2 Thessalonians 2:912.) "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). God is patient and long-suffering, but when grace is despised, He will act in judgment. It is dangerous for one to resist the overtures of grace; he may then be blinded as his just desert.

God's Sovereignty and Man's Responsibility: Arminianism, Calvinism, and a Review of A.W. Pink's "The Sovereignty of God", Approbation and Love

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Another error of Pinkism is to make God's foreknowledge of certain ones His "approbation and love." This he argues at some length and says that those to whom He will yet say, "I never knew you," were not the objects of His approbation (pp. 70,105). Now just what does such an argument prove? Does not approbation mean (according to Webster) "act of approving; approval; sanction; commendation"? If God back in eternity had approbation for those whom He chose, then election goes for nothing, for the word indicates only the approval of the thing chosen, and not supreme sovereignty at all.

On page 121, 1 Peter 2:8 is forced to say that the Israelites who rejected Christ were appointed to be disobedient, whereas a careful examination will show that they, being disobedient, were appointed to stumble.

Election, which is God's sovereign choice, we believe, is often confused in Mr. Pink's book with predestination. These two things are not the same, for the latter is always spoken of as to something, as, to "be conformed to the image of His Son." Election is His choice of individuals, and not predestination; the latter is the thing to which He has appointed them, but neither is ever used to designate the doom of the wicked. Mr. Pink's chapter on "God's Sovereignty and Man's Responsibility" is a pitiable attempt to reconcile his doctrine with any offer of the gospel to the sinner. In one place he says that men are commanded to search the Scriptures, but he should know better than that. In John 5, where the verse is found, it is a challenge to the Jewish leaders, for the Lord really said to them, "YE search the scriptures, for ye think that in them ye have eternal life, and they it is which bear witness concerning Me, and ye will not come to Me that ye might have life" (vss. 39-40 JND). They were guilty of willful rejection of Him, for they searched the Old Testament, and it gave ample evidence to His Person and work, but they would not come to Him. In another place, Mr. Pink approvingly quotes the Puritan Manton: "Let us do our duty, and refer the success to God, whose ordinary practice it is to meet with the creature that seeketh after Him" (p. 196). What is this but a gospel of works? And did not God say, "There is none that seeketh after God" (Rom. 3:11)? Is not this setting aside of man's total ruin (which Calvinism is supposed to set forth)?

Des Moines Conference: 1962, Romans 1:1-17

Article from <https://bibletruthpublishers.com/bible-truth-study-bible/btsb>

Address—P. Wilson

He was closed tonight. The first chapter of the Epistles of the Romans. We'll read the introduction to the epistle. The introduction being the 1st 17 verses. The ancient first office. Paul, a servant of Jesus Christ. Call to be an apostle. Separated under the Gospel of God. Which he promised before by his prophets in the Holy Scriptures. Concerning his Son, Jesus Christ our Lord. Which was made of the seed of David according to the factors. And declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead. By whom we have received grace and apostleship for obedience to the faith among all nations for His name. Among whom also are ye also that called. Who you are? Are you also the fault of Jesus Christ? To all that being Rome, beloved of God. Balls to be Saints. Grace to you and peace from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all. And if your faith is spoken up throughout the whole world? For God is my witness, whom I serve. With my spirit in the gospel of his Son. That without ceasing, I make mention of you always in my prayer. Making requested by any means now at length. I might have a prosperous journey by the will of God to come unto you. So I long to see you, that I may impart unto you some spiritual gift. The energy may be established, that is, that I may be comforted together with you by the mutual faith both of you and me. I would not have you ignorant brethren, that oftentimes I purpose to come unto you. What was left are hindered hitherto. That I might have some fruit among you also, even as among other Gentiles. I am dead, or both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me as I am ready to preach the gospel to you that are grown off. Where I am not ashamed of the gospel of Christ. Warren is the power of God unto salvation to everyone that believeth. Is it you first and also to the Greeks? The variant is the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith. Now the next verse, For the wrath of God is revealed from heaven against all ungodliness. And unrighteousness of men who hold the truth in unrighteousness. You know. The New Testament, as we have it, begins with the four Gospels, Matthew, Mark, Luke and John. The Lord Gospels give us. The history of the birth and the life and the death and the resurrection of the Lord Jesus Christ. Now if there should be someone here tonight. Who has at anytime been tainted with the? Quibblers argument that he would like to see the board gospels

combined in one.

That he would like to have. He doesn't see any reason why we shouldn't have one gospel and they talk about harming, harmonizing the God. The Gospels. I would like to say this, that it's impossible to harmonize that which was never in disagreement. There never was any disagreement between Matthew, Mark, Luke and John. May I express that in this way? I suppose in an audience like that we have some architects. Are some that have done some architectural work at least? Suppose you were asked to draw a plan for a house. Or for any kind of ability. Would you give me one going over the outside of that building and say there it is? You would give me a front elevation and a side elevation in the back elevation and you give me the whole thing in different sections. Why do you say why do we so many elevations? Wouldn't one do? But I don't want all the walls to look the same. They want all the strawberry to be the same all around. Don't want the entrances all the same. You would have to have necessity give me the four views of that House. That building? Matthew, Mark, Luke and John present us with four different views of the Lord Jesus Christ. Matthew presents the Lord Jesus. As the Messiah, the King of Israel, who came to Israel according to the promises and prophecies of the Old Testament. Mark presents him as the son of as a servant. As the one who came to serve God, to do His will, the prophet spoke for God and served God. Will present him as the Son of Man and traces his genealogy all the way back to Adam. Matthew, presenting him as the Messiah only praises his genealogy back through David and Abraham, the beginning of the race that race Jewish people. John presents him as the Son of God. The one who always was. The creator of all things. In time veil is glory and became a man, and we read in John's gospel after telling of his deity his glory in Godhead says, And the word became flat and dwelt among us. And King George the sixth was King of England. Suppose the royal family had engaged A portrait painter. They call them to come to Nottingham Palace and said we want you to present us, we want you to paint a picture of His Majesty. And the poor great Vanderidge stand there and say, well, now, just how do you want him pictured? Do you want him pictured as he might be in the circle or the bosom of his family? Or do you want him as he might address Parliament? Or the Iranian is the Admiral of the Fleet for the General of the Armies. Suppose somebody would speak up and say, well, just forget all those differences and give us one picture. Put it all in to give us one picture. You know what? Try to combine an admiral's attire and generals attire and family man and put it all in one country. You have nothing but confusion. Now Matthew, Mark and Luke present the Lord Jesus to us in those four different characters and each one in perfection. John Branson doesn't give us some things that he saw and none of the others did because they wouldn't suit with the object of the Spirit of God. Which what John was given to write. Well, after the four gospels we get the axe, and the axe is generally the testimony to his resurrection and his ascension.

Oh, he goes up, and the cloud received him out of his second. Out of their standards. And there you have the Church of God formed on earth, and the Spirit of God comes down. And what a demonstration that was of the Spirit of God. Down here, after Christ had ascended on high, he sends the Spirit of God down here. And you talk about preaching. Would you like to hear a blue Austin picture? When you read the second the facts and you'll read them of a man and he didn't have any microphones and they didn't have any billboards and he didn't have any television or anything else, he simply pleased. And 3000 people got saved at 1 bridge. I remember what Doctor Wilson said. Doctor Wolston was a preacher and all the preacher every day of his life. And he said that in the first in the beginning of the church's history, 3000 souls got saved at one preacher. But he says now it takes 3000 sermons to get one clip. Well, I don't know that he was too far afield. Too far off the mark. But all you find the gospel going out in the power of the Spirit of God in the Acts. And if you want an index to the axis, in the first step they're told that the gospel should be preached in Jerusalem, then Judea, and then Samaria, and then to the uttermost parts of the earth. And you follow that through and you'll find that it's true in the Acts to begin in Jerusalem and then Judea and Maria, and then they go off to the gentleman, and it closes with the gospel being preached by Paul and Rome. World the problems. God is interested in the gospel preaching. You know he's interested in this group audience in this room tonight. Interested in the preaching of the gospel of his Son here and everywhere else. And he's interested in everyone defeated here in this room tonight. Doesn't by chance anybody here tonight? What had happened? For all a servant of Jesus Christ. Now this is the first of the epistles. It isn't the 1st in order of time. In order of time, First Thessalonians is the first, then Second Thessalonians. But I believe that while men were given to put these books together in the order in which we find them, I believe that God definitely overruled so that we have Matthew, Mark, Luke and John, the Acts, and then Romans. Or in the epistles of the Romans we get the fundamental truth of the Gospel. Now there's some children here tonight. Let's stop right here. What is the Gospel? Maybe some of you could tell me that the gospel is good news. Some people say, well, the gospel means diatitics. I'll tell you more than that. It's the gospel of God. It's God's good news. Did you ever hear any better news if God has a message of good news for you? I think you should listen. I think you should need it. I think you want to. These are not my words. I'm reading the words of the Spirit of God that he gave the Apostle Paul to write to some people in the city of Rome about the year 8060. All the servants of Jesus Christ were among slavery, Jesus Christ. He was a rebel against Christ and one day he got converted and he was just changed all around. He was a man that aided Christ. One moment. He was a man that loved Christ. Burnett He got saved and he got saved right now. I'm not saying that everybody passes through the same experience. False. But Paul was an open outer enemy of Christ. The Lord spoke to him from heaven on that Damascus Rd.

He acknowledged that there was one there and he was rebelling it and he looked up. And he calls him low. In other words, he quit his hostility. You know, one time. During the war between France and England. British Admiral had conquered the French week. The French Admiral came aboard the French Man of War. To surrender. When he came aboard, he recognized the Admiral in charge of the British fleet as an oral schoolman. Now when he saw him, he put out his hand to greet him. French commander put out his hand to greet the British admin. The Admiral said your sword first. Your sword first. He had to give in. They had to capitulate. He had to lay down his arms. He had that surrender his soul, and the Admiral could meet him as a friend that he had known before. Vowed the need of Jesus. You know, we go on our ways, people go on day after day, year after year and never think that there's a time coming with every knee must bow to Jesus. I said so, but decreed it. You needn't think that you'll escape. We'll either follow me now on the day of His grace and get a blessing, or we'll bow the knee in the day of His judgment and get doomed. Your story first. Surrender. Well, Paul says. A long slave of Jesus Christ, He takes the place of one who is just a slave willing to serve him. He served the devil long enough. Called to be an apostle. That's the expression there, you know. Notice 2B is an italics, meaning that the translator is divided. It really is called an apostle or an apostle by calling. He got it by direct call, Christ himself. You want to listen to one that really had a call from God? Here he is. He has something to say to. Call an apostle by God's call, and then separated unto the gospel. Are the second verses of parentheses. This gospel, this good news, this good news is God. Was promised in the Old Testament. You go back into the Old Testament, you'll read about it. Think of a verse like this in Isaiah 53 whole that everyone the search come into the waters, and he that hath no money and come by and he how? Without money, without friends. Call everyone, come. Isn't that the gospel message? Wasn't that in the Old Testament? It isn't until the New Testament that we understand how understand the fly of it. But it's the gospel of God now, the good news of God that's just exactly suited to the needs of poor fallen men. Women, boys and girls. Met your need? Just exactly 2. Someone has said, you know, in the name Jesus. It says Jesus just exactly suits us since. Well, that's the

gospel. It's the Gospel of God that just exactly what we need. Suppose you have a man out at sea. They thrown over thrown overboard. It's impossible. He's a good swimmer, but it's impossible for him to swim to land. The ships gone off and left him. Law nothing before him now but to die in the sea, eventually die of either starvation or even people float on something or die.

Die lack of war that he can drink. I plunge beneath the waves and die. But along comes a boat, a lifeboat, and fix him up. Isn't that what you need? Isn't that what he needs? That is just exactly suited to that man's name. Suppose now you can take a case like this. There's a man independent. I don't know whether you have capital punishment in Iowa or not. I think you do. Both is a man in the state penitentiary and death row. And he's condemned to death. He's waiting to die. He's waiting the execution for these moments to put him to death for his murder. And I get permission to go and see him. And I go down all with the keeper. I'm directed to the cell wherein this man is incarcerated. And I find out who he is and I make myself known. I introduce myself to him and I have a book under my arm and it's a great big law book. And I say now, Mr. I come down here to see you today and I have a book, a copy of The Laws of the State of I. And this is what you need. You always obey these laws. You'll never land here. What do you think you'd think of? You think I was out of my head? And I have to be the distance. He say, well, Mr. don't you know I've broken that those laws and that's why I'm here. Your core health. I was better off where you came. So what do you think would help them? The only thing that would help that man. If I could, there was someone could go down the aisle and find him and say Mr. I come here to see you. I have a message for you from the governor. Oh mean for me from the Gov Yeah, we used to go. What is it when you read it? He opens it and he reads it. An official pardon signed by the governor. Now that's the only good news that would suit that man. Apart. Oh, you might say, well, couldn't he commute the sentence alive? And president, please still be president. But a pardon full of free signs officially by the governor of the state of Iowa is the only thing that will meet his need. The gospel is just exactly what suits our needs. I remember reading a story one time. An incident that happened many years ago. There was a man sentenced, a young man that was that we put to death for murder. In the state of Ohio. And the mother went to the governor and pleaded with him. For a chance for that boy, haven't had a chance, she said. Everything had been against him, all the breaks have been bad and his mother pleaded with the governor to please do something to save her son. He wouldn't promise her any. So one day he went to the penitentiary. Went into the office and he said. I want to see this convict so and so. He took off his own wraps, and he put on something that might look to make him look more like a clergyman, he thought. He took a Bible under his arm and he went down the hall. Not stop with this man's self. And he said. John or James, whatever his name was, he called him by name, he says. I came down to have a visit with I want to talk. Criminal walked over in the corner of the cell and wouldn't talk. He called him again. He says, come over. I said, John, I want to talk. Prisoner wouldn't have anything to do.

Well, he said. I think it's to your own interest that you've got. Welcome. So finally, the governor walked away the spirit. One of the turnpies came a little later and he said how did you get along with the governor? The governor didn't come to see me as though, yes, he did, says he was down here to see you and talk to you. I didn't see any governor. He said yes, he did, He says. You mean to tell me that that man with a Bible in his hand was the governor? Yes, yes, that was no. Then he went into a parachute, sobbing in Greek. He sealed his zoom. There was the one man that could return him, one man that could give him a pardon and he wouldn't talk to him. Doing with this and he did it himself. Oh, how many people there are like that in the country to say they hear, they hear the gospel message, they read a passage like this and God is speaking directly to them and they won't heed it. Is God going to be unjust when he puts that man in hell? Rejects God's mercy. Prepare to touch a grave cloth. I've heard people say I wouldn't have a thing like that, it's too cheap. Suppose the young lady. Becomes engaged to a young man. And they bring her a very special large diamond ring. She takes a look at it and she says, ah, that's cheap, I wouldn't have that. You do not judge the value of something by what you get it for. The value isn't what somebody paid for. And before God could send you a message of peace and pardon, His beloved Son had to come into this world and die on Calvary Cross. And you'll never know what it costs to Son of God to make that salvation, this gospel, possible to you. Never understand it on all eternity what it really costs. You'll never know what it costs God the Father. Allow his son to go to that. By the 22nd of Genesis it says after these things God did test Abraham and he said take now thy son, thine only son Isaac, whom thou lovest offering, burnt offering. Now God never sanctioned human sacrifice in spite of what the influence never was. He tested Abraham. Abraham had gotten that son as a gift from God. A special gift, a miracle was performed to give Abraham that son, and now he can't test him by saying, now I want you to offer him up for me. But you know what that's all about. The whole thing there is so you He might express in some little measure to you and me what it cost the heart of God to give His life. That's what Genesis 22 refers to, why it costs God. To give his son to die on our response. The Gospel of God, the good news of God. Now if you want to go back to the Old Testament, you'll find the 10 commandments was the writing of God. You want the writing of God, or do you want the Gospel of God? There are a lot of people that would like to keep the law of God yet as a means of reaching God. But like the man in the Iowa State prison, my going there with the book of the law who the state of Iowa wouldn't help him. He's broken them. A man that says I'm going to keep the law of God as my basis for standing before all it God. Why he's broken up. What does it say about the law? The 10 commandments? He doeth them, so live by. But every man has broken them. The Apostle Paul thought he was a pretty good man. He was a pretty good religious man. He was at the top of his class. What did he do? Why? He said. When the law came along and I read the 10th Commandment, it killed me.

What's the 10th command? Thou shalt not cover. That's something that takes place from the heart. Is anybody in this room covered with anything? I had a man one day and during the Depression tell me you didn't have They didn't have any money to buy anything, but his wife liked to go down and look around the windows to cover. Anybody covered anything? Thou shalt not cover. All of them killed me. That's one law that everyone broken, everyone that comes of age. So it isn't the writing of God we want. What we need is the gospel of God. We've broken the law. We're hopeless, we're doomed unless God comes in and meets us with something just exactly suited to our needs. Suppose a man hanging over the precipice, and he hangs by chain with Ken Winston. Which one of the 10 lengths has to break before he falls? Why do you think? How about the? Anyone of them that breaks, let them go. And then you don't say the links broke, you say the chain broke. A man that might keep dying a man and break the tent has broken the law. And the law has no mercy. People complain about God going to put a man in hell. Why they say it's all wrong. And yet they got a lot of people locked up over here in the penitentiary and then in jail downtown, and people locked up all around the state. And who is doing it? Like poor failing men themselves, men that have maybe have done the same thing. I've locked them up. I'll tell you something more about the people than I. They had they had judges in the state of Iowa that turned every criminal loose that came before him, that get rid of the judge. They wouldn't put up with it. That's what man feels about. Now what about our holy God that hates him? And he provided the Savior and a tremendous cost to himself. But the salvation is yours, free for the taking. Never say it's cheap and what it costs you up. Third verse concerning his tongue, Jesus Christ our Lord. One of our hymns says God himself, the source, the fountains, Christ, the way the waters flow. The Gospel of God concerning his side. It's all originated in the Lord of God, but it was not possible but for the work of Christ. Christ came down here, God manifest in flesh. He came down and he took a human

form. Absolutely ***** and apart from sin. Men hated him and said away with him. We don't want him. Do you know why this world has wars and troubles? Because one came into this world one time. That was a Prince of Peace. Put crown to thorns on his head, spit in his face, smoking on the head. Plucked the hair from his cheek, took him out, nailed into a cross. And right away we don't have we won't have it. That's why this world has war. They, they kill the Prince of Life, they kill they, they kill the Prince of Peace. Cast him out of this fire to be the now the fourth horse, declared to be the Son of God by the Spirit of. With power according to the spirit of holiness. By resurrection from the dead. Is not only the Son of God in the past eternity? He was Son of God when he came into this world, John One tells us. He was the Son of God in a fast eternity. Psalm 2 tells us that God saluted him when he came into this world as the Son of God, our and my son.

Here it tells us that he's the Son of God by according to the spirit of holiness by resurrection from the dead. Says we'll get rid of it. God raised me. See, there's a big controversy between God and men, Men that we don't want it, we'll get rid of it. God praised me from the dead, took him back to the heavens, took him back to the glory. Now he said, I'm going to punish this world and he's going to be the judge. And I've already set the date and the judge has been appointed. Everything is set for the judgment of this world, for what they did to correct. You know why it hasn't fallen yet? Is long-suffering. God is waiting this very night. This may be the last night of God's grace. He's waiting. He's waiting. He's waiting for sinners to be saved but he's not going to auto his way. One of these days is he's going to take the Christians home. The door of grace closed and judgment compliment. God wouldn't be true. To his own son in the work of calories crop. And he allowed this world to go on after rejecting him. Not going all out to go on, He's going to punish it. That's something. Well, we go down. Nine First, the God is my witness, whom I serve with my spirit and the gospel of the Son. And without ceasing, I may mention of you always in my prayer. It's the gospel of God concerning the assignment. Now it's the gospel of His Son. Again, I say it's God himself the source. Christ, the way the waters flow. God's gospel concerning his side. Now we go down further. 15 first or fourteen. I am debtor both to the Greeks. They were the sophisticated, educated people of the world. I suppose Greek culture and Greek learning was at its height. He says I am a debtor to the Greeks. Find that he when he writes to the Corinthians, that the Greeks were seeking after wisdom. But he says the weakness of God, the foolishness of God, is wiser than man. What was the foolishness of God that he would send the gospel message to tell you about a man who was crucified? The Greeks thought that was foolish. And they thought that the preaching of it was foolish. But he says I am still a debtor to the Greeks to preach it, and I'm a debtor to the Barbarians. And what happens? What do you mean by barbaric? You have to understand that the Romans call everybody that wasn't a Roman and barbarian. You remember in the end of the act. Valley the Apostle was on a shipwreck on a ship that was wrecked. They were cast on the island of Malta. Wow, Malta wasn't what we would call barbarous. But they spoke of the Maltese as being bark buried. The barbers people showed us no little kind. They simply were not the Romans. Now they were. He's dead. Or both of the great center, the Barbarians. Both to the wise and unwise. Is there anybody here tonight? That is outside of this category. Is anybody here tonight that isn't wise or unwise? Is an educated or uneducated? You've got you have these streams here. How can you get out of that? Get beyond the scope of Paul's gospel and the golf ball's message. I'm a debtor to preach it. So as much as envy is I'm ready to preach the gospel to you that in Roman he's never been to Rome, the metropolis, and he was glad to go there because he wanted to tell him the gloss. You know in the act you can hear fall asleep and a marvelous ritual lost in the business of the Romans. You will see him teach the gods.

And a marvelous teacher. And in the epistles of the Romans you find Him on all the gospel. You have Him first. As you go on in Romans you'll find Him show how the heathen work. Nations have sunk into privacy. They gave up God and worshipped titles, and then they did praise themselves. They went lower and lower till they could go no lower. Then He takes up the heathen philosopher, and all his rhetoric and all his fine language didn't cover up the fact that He was no better than the heat, the other heathen. Then he takes the Jews that have the law, and he shows that by breaking the law they were just honoring God. Sums it all up in the third chapter and he says any branch of the heat of the world today, the world and. All have sinned and come short of the glory of God. All and sin come short of the glory. God, do you believe that you ever read abstract enough? Did you ever read that little gospel track about the man that was on the boy that was on the board ship? Not the man. Get the stories mixed up. Some of you know the track. Title Joe Whitrick. Here was a man and he said he was Goodman read the Christian, read the this third chapter. Romans turned telling what all his sins, He says I don't believe it. I have. Well, he says I understand. And so he began all over and he read the chapter over and every time it comes to one of the black lists, black sins in the list, he'd say except Joe Whitman, except Joe Whitman, except Joe Whitman and he'd go down the category, the whole category of things and thought groups. Of arraigned man for and he'd say, except your wisdom. And he got down to the end of the chapter. The man said stuff. I've had enough. I'm a second. Commerce, they have enough, you know, people like to excuse. Some of you may have heard me tell this somewhere, but I'll never forget the incident many years ago. In Saint Louis, I went with my brother Theodore Fisher. So the Bell Fountains Park. It was an experiment at that time, and as a correctional institute for juvenile delinquents, we didn't. They didn't use the name. And there was a boy sort of reformed school had no walls and had no bars and no gates, and they were all put on their honor. It was a new experiment handling juvenile. We had the privilege of going there practically every large day afternoon and talking to the boys about the Lord Jesus. This afternoon I was speaking there and I said trying to convince these boys what sin was and they were sinning. I said, is there one boy here that would say he's never sinned? One boy put up his hand and said I haven't. So now that's so beautiful. Here is a boy that's never sinned. How old are you? 13 I said. Now wait a minute, let's analyze before we check. Don't you think you do one naughty thing every day, tell something that isn't true or steal something or maybe punch another boy and hurting or do something where he thought maybe he did do 1A day? Well, I said that 365 in a year and in the 10 years it's 3650. If you've lived three years longer than that, why it's 11,000 or more sends you. Another boy put up his hand and he said he said 10 times a day. That was his neighbor's opinion. Now if sometimes we need to get our neighbors opinion, maybe the neighbor would like to say no he doesn't send his divine fellow so we will reciprocate and say he doesn't. But it's what does dog say about it? God says all his spending come short and before. Well, the apostle Paul lays all that out in this epistle, and then he comes to show that God has a perfect way to save a man and save him fully, freely, and yet maintain his own holiness. But while he does that, he might be just while he justifies the ungodly Sinner who believes in Jesus. Oh, what a savior, what a salvation, what a gospel we have. We have a message for you tonight if you're not saved.

We have the gospel of God concerning His Son. It's the good news of God that just exactly suited to you. Met my knee, I recommend it to you. I was saying just yesterday to someone. I have met many people. That are saying many many people that have been saved for years and I never met one person that said I'm sorry that I got saved. Never met one. But I'll tell you what I have heard time after time. Sorry I didn't do it sooner. And if you and if you're not saved, I don't know this audience, I don't know everybody, but if there is, if there are some here that aren't saved, I tell you this. If you will go before God as a guilty Sinner knowledge tonight and tell him you believe that Jesus died for you and take him as your Savior, you'll never regret it. When you join the corners of those that say I wish I'd had done it sooner. I believed in the show of hands. I could get quite a little evidence to that point right here. Take my word for it, there are many here. Some time here I would say so

many years ago. I only wish I wish and save soon. So Paul wanted to preach the gospel to those in Rome. 16 persons, For I am not ashamed of the gospel. Are you ashamed of the Gospel? Are you saying that let him see you? You have a track somewhere? I'm speaking to Chris. Are you ashamed to stand by one that's preaching the gospel? Are you ashamed to carry a Bible somewhere? Let's people see that it's a Bible he left. Or would you rather wrap it up in newspaper first? Now, I don't believe in finding the biggest Bible you can find. So you can advertise that you're a Christian, that that has a show you know of. Of trying to be something. Tell them how good you are and how really out and after Christ you are. I had an uncle. What was that way? He carried the biggest violated crime on the streetcar. I believe he was Lord that he likes to brag about. That is what I'm talking about. But aren't you ashamed to let people see you read your Bible? Says I'm not ashamed of the gospel. And why wasn't he ashamed of the gospel? He says I know what to do. He says I'm not ashamed of the gospel, for it is the power of God. Under salvation, everyone that believes. He said, I know what it is. I know what it will do. I do too. I remember reading one time of a man that got saved. He was an ungodly man. He worked amongst amongst a lot of ungodly sinners, but he got saved and he found Christ as a Savior and he rejoiced in it and he couldn't keep himself from telling those ungodly men with whom he worked. I'm slave, I found Christ. And some of them were ranked unbelievers, golfers, and they tried to put him to shame and make fun of him and ridicule him at every opportunity. Some of them were blatant infidels and they would say we'd like to get into an argument with him about the violence. He says, well, as you know, I'm no match for you when it comes to an argument. I'm an uneducated man. I'm slow speech. I can't argue with you. But he says if you want to argue with something, argue with the grace that saved me. Is that you know what I was? You know what it did for me. Now if you want an argument, argue with what's saving. What changed me? He says I know the gospel and I'm not ashamed of it for I know it's power and it's powerful enough to save every soul and demon tonight. If they just say I'm a Sinner now they Christ my Savior. God is justified in forgiving every Sinner in the world, so great was the sacrifice of his staff. But he'll never save a Sinner at the expense of glory to his Son. He'll never be a party to his sons dishonor.

Just be sure that you know that He'll never save you and have you reject Christ. But if you accept Christ, he'll receive you and He'll save you all the way through. You know neither worrying that he won't get you home. Remember the parable of the lost sheep? Shepherd went out to find the sheep, and he found him, and he put him on his shoulders, and where did he take it? Part of the way home and put him down and give him a kick and say now get home the best you can. No, he put him on his shoulders and took him all the way home. We don't have 1/2 Savior, we don't have a three quarter Savior. We have a full Savior that will see us all the way home to glory. You want that kind of thing, I tell you I have. The gospel is just exactly soon to you. And it's yours and the Savior is yours tonight for the same. But you have to take. All I can do is to tell you your lost condition and that you need the gospel that God has prepared. It's such a great thought. And tell you that if you will accept Christ as your Savior, your save for eternity all the way through. But I can't make you do it. Do you want Christ or do you not? Do you want to be saved? Suppose you say yes. Sorry to say, yes I want to. How can I be sick? Well, I'll tell you about one lady that I know, whom I know. She was in Kansas City. She lived in Kansas City, MO. One night she was taken to the air of gospel preaching by one of the most. An excitable man I ever knew. In Kansas City. And angels finally got up and told about the gospel in the same. And she said, I took him as my savior right then where I was. I accepted Christ as my savior. I just lifted my heart to God right there and said I'm a Sinner and I'll take Christ. I want to say. I know her. That happened over 40 years ago. She's living in Los Angeles today, gone on happily as a Christian all these years. Her husband wasn't saved until he died, just before he died. One of her sons wasn't saved until just before he died. That is cancer. I had both her sons funeral and her husbands. I know they died in Christ but all the happiness of that woman have been saved all these years. What are tongues? What are husbands to wait until his death? I'll tell you something more about threats. He not only save you, but he'll give you an object for your heart. He'll fill your soul with rejoicing. He's a friend, the stick of closer than brother. He's one that's that will be close to you, comfort you. Be your counselor, your guide. All to know, Christ as your Savior is to have much more than salvation is to have the personal rights from your heart and your heart and your soul. You go on your way rejoicing. They thought you remarks. The blessing of some precious. When I tell you again. If you don't accept Christ. All knowledge of the way to be saved won't help you. You must make it your own. Send that hand. We speak of the mercy of God. So rich and so free. But what will it prophecy so #277? Unless is relied on by thee. To Miss Adam 7. We speak of the glory to come, of the heavens so bright and so care. Unless thou is Jesus believed, thou shalt not, Thou canst not be there. I have a wonderful message from God for you tonight if you're unsaved my friend, but if you don't take it, it isn't luck, smoke and it won't be my fault.

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Prophetic Terms, Prophetic Terms: The Fulness of the Gentiles

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There is a period of time spoken of in the epistle to the Romans, which has a very special reference to the days in which we live, as showing that there will be an end to the present period of grace. It is called "the fullness of the Gentiles."

"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25.

There are several things indicated in this verse and in the whole 11th chapter of Romans:

First, that Israel has been partly blinded in the governmental dealings of God;

Second, that the Gentiles are at present brought into a special place of blessing and favor;

Third, that this present period of Gentile preference is to end, and Israel again become the center of God's ways of blessing on earth.

We might then inquire, How did Israel obtain the special favored place in the past dispensation? We will have to go back into the Old Testament and there see that after the flood, men became idolaters and corrupted themselves in the worship of images, behind which were demons. From this condition God called Abraham (Josh. 24:15; Gen. 12:1-3), and made him promises as to his seed after him. God began in

Abraham a line of special promise and blessing on the earth. This special privilege is spoken of figuratively in Romans, as an "olive tree" of which Abraham was the root.

The Israelites were the natural branches of this "olive tree" (see Jer. 11:16).

Before the days of Christianity, it was a distinct advantage to be born a Jew. There were special promises conferred on them. This is well described in the words of Rom. 3:1, 2.

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

They had the promises, the covenants, the law, the sacred Scriptures of the Old Testament, and many other advantages.

The next question that arises is, Why were these favored people blinded and cut off from the olive tree? Their blindness was brought about, first, through their own willful departure from God, and then by God's just decree, when they rejected every means of recalling them to Himself.

We find that God pronounced the decree of judicial blindness against the Jews back in the days of Isaiah.

"And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." Isa. 6:9, 10.

This sentence was issued against the Israelites over 750 years before the Lord Jesus came into the world. Another question might well be asked. When was this threat of blindness actually carried out? In the answer to this question we are impressed with the wondrous long-suffering of God. God waited long and patiently. He sent prophet after prophet to His erring people, and finally sent His Son, whom they rejected and cast out. Even during the life and ministry of the Lord Jesus, His own nation were closing their eyes to the light. In Matthew 13 the Lord made mention of the sentence of blindness pronounced by the prophet Isaiah. It was being partially fulfilled because of their persistent willfulness.

But even then, God lingered in patience over His earthly people; and after the death, resurrection, and ascension of the Lord Jesus, He sent them a message of free pardon and salvation through the testimony of the Spirit of God to the finished work of Christ. This is plainly shown in the defense of the martyr Stephen in Acts 7. After Stephen had charged them with the guilt of resisting the Holy Ghost, they stoned him, thus showing their rejection of God's final offer of mercy before the carrying out of the sentence in full.

The Jews at Jerusalem had thus sealed their own fate. Then as the gospel messengers went about preaching from city to city, they sought out the Jews first. When the Jews rejected the gospel, the blindness descended on them. It seems to have settled down gradually from place to place as they refused the last message of grace. It settled down somewhat in the same manner in which the glory left the temple in Ezekiel—little by little as though loathe to do so. It is fairly easy to trace through the Acts, the progress of the rejection of the gospel by the Jews, and the shift to the Gentiles. We might note some examples:

"Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. This was at Antioch in Pisidia. Next notice the same development at Corinth:

"Paul... testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." Acts 18:5, 6.

Finally, we see the Apostle Paul sent to Rome, the great capital city of the empire, the world metropolis, as a prisoner, because of Jewish hatred. When he arrived in Rome he

"Called the chief of the Jews together,... to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets.... And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers." Paul then quotes the sentence from Isaiah 6 as applying to the case, ending with,

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28:26-28.

Here, almost 800 years after its pronouncement, the sentence is fulfilled. Thus the gospel to the "Jew first" was closed, and the Gentiles became the center of God's special favor upon the earth. They were brought into this through Israel's fall. They were grafted into the "olive tree" on earth. It is a distinct advantage today to be born a Gentile. Yes, the Gentiles now have "much every way."

But in Romans 11 God speaks, through the apostles, to the Gentiles. It is a solemn word of warning which He gives there. He says that if they do not continue in God's goodness, they shall be cut off from the olive tree as Israel was; and then if the Gentiles are cut off, Israel shall be grafted in again.

We must remember that in all this it does not speak of a Christian who fails, being cut off, nor of a Christian being cut off at all. It is not "eternal life" in question, but the special favor of God to people on earth. The Gentiles now have this favor, and not the Jews. The Gentiles have the "salvation of God" preached to them freely, but as God suggests, Have they continued in His goodness? Has Christendom continued in the "faith once delivered to the saints"? NO! NO! NO! The answer is visible on every hand. Infidelity, modernism, evolution, false doctrines, lovers of pleasure rather than lovers of God! What a sad story and what gross ingratitude to God's salvation prepared at such a great cost!

Reader, if you are not truly saved, be warned. The Lord Jesus is coming to take the real Christians home soon—very soon, now—and then the "fullness of the Gentiles will be come in"; that is, will be completed. The door of grace to the Gentiles will close and the mere professors be left behind for judicial blindness that "they all might be damned who believed not the truth" (2 Thess. 2:12).

Such is the certain doom of fast decaying Christendom.

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