

Chapter 13

The Remedy

In Romans 1:14-17, it says, “*I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it [The gospel of Christ.] is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just [or justified] shall live by faith.*”

Since we started this study, we've been referring to Romans 1:18-32. We have pretty much studied every word in those verses. The subject matter of the verses in Romans 1:14-17, quoted above, is *the gospel*. These verses serve as the introduction to Romans 1:18-32, however, I am making it the conclusion of this series of lessons. In verses 14-17, is God's remedy for what we have previously studied in verses 18-32. Politics will not fix what is going on in Romans 1:18-32. Man will not fix it either. The remedy is what we read here in Romans 1:14-17.

Keep in mind that the subject of verses 14-17 is the gospel. Then beginning in Romans 1:18, Paul writes, “*For the wrath of God ...*” Paul changes subjects. The subject of verses 18-32 is *the wrath of God*. As you read through those verses, you see that the aspect of God's wrath that is being spoken of is the abandoning wrath of God, which is God leaving man to himself, and that's where we live. That's our society today. God has abandoned man, if you will, He has left man to himself. He has turned them over to a reprobate mind; that's made very plain and we have spent a lot of time on that matter. The abandoning wrath of God is due to man's sin. It's a societal thing and that's why things continually get worse, because man has been left to himself. The awful spiral of human depravity is what you see in verses 18-32. What you see is the process of secularization. Everybody, all of God's people should be very familiar with verses 18-32, because it explains everything that's happening in our world. It not only explains what's happening, it tells us basically

what's coming next. You just follow the process. We should not be shocked.

What is illustrated in verses 18-32 is the mess that humanity is in, why this mess continues, and why it will continue to get worse. People who say, "Well the world is getting better." I don't know what world they live in, but they have absolutely no knowledge whatsoever of God's chain of events and they have no knowledge whatsoever of Romans 1:18-32. Things are not going to get better in this world. Things are going to continually get worse, carrying the world into the tribulation period. The world is being set up for the reign of the Antichrist. All this is made very plain in the scriptures.

What is spoken of here in Romans 1:18-32, is the degeneration of a society. This has been going on for a long time. This didn't just start 20 years ago, it's been going on for a long, long time, even before you and I came upon the scene. It is a picture of a society plunging toward destruction, plunging toward ruin. Romans 1:18-32 explains how it happens. It is a picture of a society that is corrupt, enslaved to corruption, submerged in the mire and the muck of sin, sinking further and further into the depths of spiritual and moral bankruptcy. Romans 1:18-32 tells us how it all happens. God left them to themselves "*to do those things which are not convenient.*" It is the path of degradation, the path into the depths of sin.

What we see is a picture of an atheistic, secularized, pluralistic state. That is what is being described in Romans 1:18-32. It is a cycle, as we pointed out throughout this series. This is a cycle. This is a process.

But God does have a remedy. That is the gospel. We cannot stress enough, that for a long time, God's people have fallen into the trap of thinking, "Well, we just have to elect the right people to office and that'll fix it." No, it won't. Yes, I agree we have to elect the right people to office, but that will not fix the things we read of in Romans 1:18-32, because this is God's plan, carrying the world into the

tribulation period. You are not going to stop God's plan.

However, there is a remedy for those who will listen. That is the gospel. That's what Paul is addressing in Romans 1:14-17. So, the best thing to do when you're talking to someone of a reprobate mind, which is most of the population by the way, is to present to them the gospel, because that's their only hope.

What is the gospel? We all know it is "*the good news.*" The word *gospel* means *good news*. It means *glad tidings*. Paul wrote in Romans 10:15, "*as it is written, [He is referring to Isaiah 52:7] How beautiful are the feet of them that preach the gospel of peace, [The good news of peace. Not peace between man and man, but peace between God and man] and bring glad tidings of good things!*" The gospel is a gospel of peace. It is news concerning peace between God and man. It is glad tidings of good things.

From this we see that the gospel is information. It's information of good things. It is good news, a declaration, a proclamation, a report of good things. It is referred to in several ways throughout the New Testament and the references that are made, further explain what the gospel is. It is referred to seven times as the gospel of God. In Romans 1:1, "*Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God,*" It is good news from God, it is good news concerning God. This is the remedy, this is the only thing that can fix verses 18-32. Good news from God, good news about God, as it is referred to in Romans 1:9, where it says, "*For God is my witness, whom I serve with my spirit in the gospel of his Son ...*" It is the gospel of His son Jesus Christ. It is good news concerning Jesus Christ. It is good news, it is information declared and proclaimed concerning Jesus Christ the son of God.

This is the remedy because it is the power of God unto salvation. What do the people need in Romans 1:18-32? They need salvation, they need deliverance. The gospel is the power of God unto salvation. It is what God

uses to bring about salvation, to bring about the deliverance that man so desperately needs. It is the gospel of God, it is the gospel of His son.

Twice, it is also referred to as "*the gospel of peace*"; once in Romans 10:15 and once in Ephesians 6:15. Good news, information declared, proclaimed, and presented concerning the way of peace with God. The way of peace with God happens to be through His Son. You cannot have peace with God outside of Jesus Christ. It is the gospel of God, it is the gospel of His Son, it is the gospel of peace. In Ephesians 1:13, it is referred to as "*the gospel of your salvation.*" It is good news, it's information declared, proclaimed, reported, and presented concerning deliverance and rescue. Salvation, that's a deliverance, a rescue. Society and individuals need to be delivered from the things mentioned in Romans 1:18-32. They need to be rescued and therefore it is the gospel of salvation. It is good news concerning salvation.

The agendas of politicians do not fix Romans 1:18-32. The agenda of any individual does not fix it. There's only one remedy and that is the gospel.

The gospel is referred to as the hope of the gospel. It's good news of hope and assurance from God. There is hope for society, for individuals; that hope is the gospel. That hope is what is declared in the gospel. That is the only place of man's hope. Hope is not in the Democratic party, hope is not in the Republican Party, it is not in so-called "progression." Hope is in the Lord. There is no other; that is the only place of hope. The problem is when a society is given over to a reprobate mind; we have already seen this over and over; what do they do? They reject God, they dismiss God, they expel God from everything.

The gospel is also referred to as *the truth of the gospel*. Galatians 2:5, Galatians 2:14, Colossians 1:5, everything declared, proclaimed, reported, and presented in the gospel is truth. Whether man believes it or not does not change what is true. Whether you believe facts or not

doesn't change the facts. Whatever you feel does not change the truth or the gospel. Again, a society plunging to its own ruin does not change truth though they try to change truth, but truth does not change. The gospel is the truth of the gospel. The gospel is conformable to fact. It is in accord with the *actual* state of things.

The truth is, man does not want to know the *actual* state of things. He really doesn't; he doesn't want to go there. So he makes up how he perceives society. But the gospel is the simple, absolute, fixed, immovable, unchangeable, inflexible truth of God concerning the salvation of souls. It is genuine, it is real, and it is opposed to everything that is erroneous. It is what you can depend upon. You can not depend upon man, you can not depend upon a political party, but you can depend upon the gospel of God. **The message of the gospel is a solid rock in the midst of shifting sand.**

It is also referred to as the *glorious gospel* in 2nd Corinthians 4:4, 1st Timothy 1:11. Glorious of course speaks of that which is illustrious, that which is eminent, that which is preeminent, that which is very influential, wonderful, marvelous, magnificent. The message of the gospel was remarkable, it is extraordinary. It is not the ordinary. It is blasphemy and an attack on the gospel to try to make it ordinary. It is not ordinary, it's of God. It is extraordinary and when man wants to make it just like anything else he has attacked the gospel. He is no longer presenting the remedy. News of the gospel is the most significant, the most extraordinary, the most amazing, and influential news that there has ever been. It is news that concerns everyone throughout history. The gospel is the remedy.

The gospel is definite, it is distinct, it is particular, it is exclusive. It is referred to with the definitive adjective "the". Every time it is referred to in the Bible it's "*the gospel*." It's never "a gospel", never. It's never referred to in the New Testament as "a gospel". **The gospel.** Eighty-six times "the gospel." Four times it is referred to as "*this*

gospel". It's never "a gospel" because that implies that there are several. There is one and therefore it is "*the gospel*."

You follow the word throughout the New Testament; it is never referred to in generalities. Never. The New Testament is never vague when it speaks of "*the gospel*". The gospel is presented in very precise terms all through the New Testament. Times have changed. I am reminded all the time, "Well, brother, you do know it's 2020." Yeah, what's your point? Times have changed, I understand that. **But the gospel has not, the word of God has not, God has not!** God does not have to adjust to the times. *He is!*

The gospel times have changed, societies have changed, we have seen much change just in our lifetime. Culture changes, but the gospel never needs updating. Anybody who tries to update it is trying to improve it. **It is the gospel of God!** How dare man try to improve on what God has done. That's blasphemy. The gospel doesn't need updating. The message does not need updating. It is "the" particular and distinct gospel. It is "the" remedy for the world that we live in.

The gospel is of God. It is a declaration from God, it is a declaration about God, it is a proclamation, the presentation, a report coming from God. Paul said in Galatians 1:11, "*But I certify*" [That is I verify and I confirm unto.] *you, brethren, that the gospel which was preached of me is not after man.*" It is not of man. That makes the gospel more than a philosophy. If it is of man it is just a philosophy, but it's not of man, it's of God. If it's of man, it's just an idea, but it's not of man, it's more than an idea. If it's of man, it's an opinion, but it's not of man, it's of God. The gospel is more than a philosophy, more than an idea, more than an opinion. It is a message from God.

It is an affirmative statement. Whenever God speaks, it's affirmative. It is an affirmative statement from God. It is not the invention of man, it did not come from a human source, it does not have its basis in man, it is not dependent upon human reasoning or human ideas. It did not originate

with man, it did not even originate with the religious world. It is the message of God. Here we are in a society that is on the fast track to destruction, and what they need is the message of God. That's what they need. What they need to hear is the message of God.

It is a definite message, a present message, a continuous message, a certain message. It is dependable, reliable and suitable to the times in which we live. It's exclusive, extraordinary, unparalleled, incomparable. It stands alone. It stands alone on its own merit. It does not need man. Never has there been a more needed, a more remarkable, more momentous, more meaningful message than the message of the gospel. It stands needing no alteration from man.

God is perfect, His message is perfect. You do not add to it, you do not take from it. "Well, we have to because times have changed." You do not know who God is. If that is your reasoning then you have no clue who God is. God does not need to change. God is still what man needs today. Rather than getting into the trap of political argument with people, (and it's easy to fall into, believe me), tell them what they need. That's God. "You need the Lord." That's what they need. They don't need the democrat party, the republican party, the libertarian party, or the independent. That's not what they need. They need the gospel and that's the remedy. That's what we are to be taking to the world. What good does it do to argue with a lost person about politics? What they need is the gospel. Present to them the gospel. Lord help us.

The last lesson began in Romans 1:14-17, which is really introductory to Romans 1:18-32. However, I am viewing it as the conclusion of this series. It is God's remedy for what is going on in Romans 1:18-32. In verse 14, Paul says, "*I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation [It's what God uses. No one is saved apart from the gospel. That is the tool that God uses.] to every one that believeth; [You have to believe in order to be saved. That also is in the hands of God, of course.] to the Jew first, and also to the Greek. For therein [The gospel.] is the righteousness of God revealed from faith to faith: [As faith grows.] as it is written, The just [Or the justified.] shall live by faith.*" This is God's remedy for verses 18-32. Is the gospel going to stop what is happening in Romans 1:18-32, on a societal level? No, because verses 18-32 is God's plan. It's the way things are going to go. The gospel is not going to stop that. But individually, the gospel will bring individuals out of that, just as he has brought you and I out of that. To individuals stuck in verses 18-32, the gospel is the remedy.

We have seen in the previous lesson that, of course, the gospel is good news, it's information of good tidings. When *the true gospel* is referred to, the definitive adjective "the" is always used. It is never *a gospel*. When the Bible is speaking of *the true gospel* it's always "*the gospel*". It is definite, distinct, particular, exclusive. ***The gospel.*** We saw it in the last lesson it is referred to as *the gospel of God*. It's news from God, news about God, the gospel of His Son. There is no gospel apart from Jesus Christ, none. It is the gospel of peace. It tells of the way to have peace with God. It is referred to as the gospel of your salvation. It is good news, information about salvation. It is called *the hope of the gospel*. It is news about hope. It's what gives man hope again, what gives individuals hope that are stuck in verses

18-32. It is not who gets elected to be the next president. That's not what gives hope. Hope is found in the gospel. It's referred to as *the truth of the gospel*. The gospel is truth. It's referred to as the glorious gospel.

Galatians 1:11, Paul said, "*But I certify*" [That is I verify and I confirm unto.] *you, brethren, that the gospel which was preached of me is not after man.*" The gospel is a declaration from God, it is a declaration about God, it is a proclamation, the presentation, a report coming from God. It is not the invention of man. It does not have its basis in man nor is it dependent upon human reasoning or human ideas. It did not originate with even the religious world. It is the message of God. It is not after man.

There are a lot of things being preached today in the name of the gospel, but it's not the gospel at all. It's what Paul calls another gospel. You have the social gospel, the prosperity gospel, on and on it goes. There are people who deny Jesus Christ and claim they are preaching the gospel. You can't preach the gospel if you take out Jesus Christ because he's the subject of the gospel.

The gospel is the remedy. The gospel is a message to all people, for all people. In Romans 1:16, in reference to the gospel, notice he mentions Jew and Greek, or Jew and gentile. Those are nationalities, Jew and gentile. That is the simplification of nationalities. The gospel is for all nationalities. It doesn't matter what language a person speaks, the color of their skin, the gospel is a message for all nationalities. We see also in verse 14, he talks about the Greeks, the barbarians, the wise, and the unwise. He mentions the Greeks and then he breaks that down to the barbarians, the wise, and the unwise. These are classes of people. So we have all nationalities and now he breaks it down to the classes of people. All in Rome whether they were Jew or gentile, if they were educated, they spoke Greek. If they did not have a formal education, they were considered among the barbarians. You have the Greeks and the barbarians, classes of people. Then you can break that

down to the wise and the unwise. So, the gospel is a message for all nationalities, for all classes of people; all classes of people whether they be rich, poor, educated, uneducated, it doesn't matter. They all need the gospel. God be merciful to us if we withhold the gospel because of nationality or class. It's a message for all and it's the remedy for all people.

All through the New Testament we see men going to various places. As they do, they go among a variety of people in a variety of circumstances. They go and they preach the gospel. The gospel is for all nationalities, for all classes of people, the gospels for all places. Therefore the gospel is for all times. We don't have to make adjustments in the gospel to fit the times. That's what a lot of people are doing and when you do that you adulterate the gospel and before long you're not even preaching the gospel. The gospel does not have to be updated. As it is, it's for all nationalities, all classes of people, all places, at all times. This is God's remedy for verses 18-32.

In Matthew 4:23, "*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel*" Went into all of Galilee. What we want to notice is *preaching the gospel*. It didn't matter what section of Galilee he went to, they all needed to hear the gospel. So it is today. It doesn't matter what area of town you go to, what area of the country you go through, what part of the world you go to, they all need the gospel. That is the remedy for whatever area you may be in.

In Matthew 9:35, "*And Jesus went about all the cities and villages,*" Were all those cities and villages identical? Of course not. They were made up of different peoples, different cultures. What did He do? "*teaching in their synagogues, and preaching the gospel...*" There's more to that verse, but we're just concentrating on going to various places, various people, doing the same thing; preaching the gospel. If a missionary goes to, we'll use Australia. Brother James is in Australia. It's not the responsibility of brother

James, nor is he called, to make the Australians Americans. That's not what a missionary does. He is to preach the gospel to those people. It's not the missionaries responsibility to Americanize them. If I go down to Cunningham, Kentucky, it's not my responsibility to make those people city people. That it's not my responsibility. That's not why I was there. Wherever we go, it's not to preach our culture and our way of life. It's to declare the gospel because that's the remedy.

In Matthew 24:14 it says, "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations;*" Once again, the gospel is the remedy for all people. Then in Matthew 26:13, "*...Wheresoever this gospel shall be preached in the whole world...*" The gospel is to be preached everywhere, in whatever language it needs to be declared in, whatever language it needs to be printed in, that's what people need. There are people who, of course, translate the Bible from English to whatever language you want to choose. That's good because people need to read it in their language. The reason people do that, the reason they go through the trouble of translating, is because that's what people need, is the gospel.

In Mark 13:10, talks about what we just said. "*And the gospel must first be published among all nations.*" It's a good work to translate the Bible from one language to another so the people can hear it in their own language and read it in their own language. The reason it's necessary is it's the remedy.

Mark 16:15. Jesus said, "*...Go ye into all the world, and preach the gospel to every creature.*" It doesn't matter where they come from, how they've been brought up, what their culture is, the color of their skin, or the language they speak, "*preach the gospel to every creature*". Why? That's what they need. That's what people living in the circumstances of Romans 1:18-32 need. What they need to hear is the gospel. It's easy to get sidetracked. I do it all the time. It's easy to get sidetracked and argue with people about

politics, but that's not what they need. Even if you convince them of your view, your political view, it's still not what they need. It won't save their soul. They need the gospel. The devil is very good at sidetracking us and getting us into other things rather than what people really need, which is the gospel. Again all the world, to every creature.

We of course as individuals or as a church, we can't go into all the world. It's not even possible. As I've stated many times, the best way to go into all the world is for each and every individual to declare the gospel in their little world. If every individual witnessed to everybody in their family, everybody they work with, it would accomplish more than a visitation program would as far as spreading the gospel. I believe that biblical principle was established throughout the word of God. In Acts 8:25, "*... they ... preached the gospel in many villages of the Samaritans.*" The Samaritans were, for lack of a better word, half-breeds, Jewish-Samaria. They were hated, absolutely despised by the Jewish people, but we see these saved individuals went into many villages of the Samaritans and preached the gospel.

The book of Acts is the best book in the Bible, no doubt, to illustrate the preaching of the gospel. In Acts 14:7, it says, "*And there [In the cities of Lycaonia and the entire region.] they preached the gospel.*" Acts 14:21, "*And when they had preached the gospel to that city, ...*", that would be Derby. You see, they went from city to city. As you go from city to city, politics may be different in one city than another, customs may be different from one city to another; practices and all kinds of things may be different or they may be the same; it doesn't matter. What they need is the gospel and that's why they would go from city to city. Whatever city they went to, they preached the gospel. Acts 16:10, "*And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. [The people of Macedonia.]*"

2nd Corinthians 2:12, "*Furthermore, when I came to Troas to [preach] Christ's gospel,*" He said, "The reason I came to Troas was to do something specific. I came to preach Christ's gospel." "*...and a door was opened unto me of the Lord,*" meaning, to preach Christ's gospel. We don't have to open the doors, and it's not for us to shut the door. It's for us to go where the Lord tells us to go and to go to who the Lord calls us to go and tell them about Christ. Tell them of the gospel. The Lord opens and the Lord shuts doors. It's not the Lord's will for me to speak to every single person, but it is the Lord's will for me to speak to some. We need to follow that leading. Perhaps it's not the Lord's will for me to speak to this person, but it's the Lord's will for someone else to speak to him. Again, that's just how the Lord works it.

In 2nd Corinthians 10:16, "*To preach the gospel in the [regions] beyond you,*" Paul is saying I'm not limiting myself. I'm going to preach the gospel beyond you, beyond this area, beyond this people. Galatians 2:2, "*And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, [Speaking of those who were greatly respected in society.] lest by any means I should run, or had run, in vain.*" He preached privately to them that were of reputation.

From all of that we see that the gospel is a message for all places, for all times, for all people; all nationalities of people, all classes of people. The gospel is God's remedy for Romans 1:18-32.

God has a timetable. He is working everything out according to his timetable. Everything is heading toward the tribulation period for the world. For you and I, it's heading toward the coming of Christ. In that tribulation period there will be a one world government, there will be the reign of antichrist. Everything is moving in that direction. Don't misunderstand me, I'm not saying the gospel is going to reverse that course, that's not going to happen because it's not God's will. God has the course.

Chapter 13 - The Remedy - Part 2

For individuals stuck in verses 18-32 the way to get out is salvation. What God uses in salvation is the gospel. So, we can say, the gospel is the remedy. We are not saying that it is going to stop verses 18-32. There are those who believe that just about everyone's going to be saved before Christ comes. The Bible teaches just the opposite. That's nowhere in scripture. That preaching makes people feel good, but it's just not so and things will continue to deteriorate. Things will continue to fall apart in the world and society.

But people caught in that mess, what do they need to hear? They need to hear the gospel. That's what they need to hear. Yes, we can get into a political discussion with them, but don't treat that as a replacement for the gospel, because it's not. That will not save them. It will not save their soul. It will not deliver them from the mess that they're in. Do not fall into the trap of thinking, "If we elect so and so, whoever it is, then things will, you know, all the problems will go away." You know, that's not going to happen. God has a course; things are going to continue on their course, according to God's timetable. For you and I that are saved, it's all leading to the coming of Christ. For the world it's all leading to the tribulation period.

The gospel is the remedy, it is the good news, it is a declaration, a proclamation, a report coming from heaven into a world of death and darkness. Paul said the gospel hath shined in our hearts. The gospel serves as a light. We just pray that the Lord would take the gospel, use it to impart life, and the soul sees for the first time, that is the remedy. God help us to always keep that in mind.

We have been looking at the remedy for the things that are described in Romans 1:18-32, and we see God's remedy in Romans 1:14-17. The remedy, of course, is the gospel. The gospel is not going to reverse the course the world is on as described in Romans 1:18-32, because this course has been established by God. But it is what gets individuals off this course of destruction.

We've seen that according to Galatians 1:11, Paul said, "*...that the gospel which was preached of me is not after man.*" The gospel needs no alteration of men. When we think that we have to help God out, when we think we have to produce results, that's when people begin to alter the gospel in order to produce the results that they desire. Anytime we become result-driven, we're in trouble. We just need to do what God says, and leave the results with him. That's safe. The gospel needs no alteration.

We've seen that it is a message for all people. He mentions Jew and Greek, which refers to all nationalities. There is no nationality exempt from the gospel, no nationality that we ought to exclude from declaring the gospel to. He goes on and mentions barbarians, the wise, and the unwise. You have nationalities and these words, barbarians, the wise, and the unwise, refer to classes of people within these various nationalities. No nationality is to be exempted from the gospel, no class of people. We must never think that one nationality or that one class of people is superior to another as far as the gospel is concerned. The gospel is to be declared to all.

What is the setting? We've seen what the gospel is, we've seen that it is a gospel for all people. The gospel of course is good news. But the setting of the gospel, it's very dark, and the gospel is like a light in that dark setting. The gospel is good news. It is a declaration, proclamation, report coming from heaven. It comes into a world of death. That's the setting of the gospel. It comes into a world of darkness, a world of ignorance. It is a word coming from heaven to a world that is under the dominion, under the sway of Satan, a

world that is actually the embodiment of the spirit of Satan. You have this good news in this setting.

In Genesis 3, there is the biblical account of the entrance of sin into the world. The gospel is a message from heaven to a world that is wicked, to a world that is very twisted, very vile, a world that has six thousand years of history of breaking and transgressing the laws of God. Six thousand years of history of doing the same things over and over. The only thing that breaks the pattern is the reception of the gospel. We have the setting of six thousand years of history of profane and God forbidden behaviors. Six thousand years of opposition, resistance, and defiance to God. That's the setting of the gospel. It comes to a world that has had a long history of darkness.

It is a word of hope, a message to a world that is alienated and estranged from God, a world that is unconscious of God. People and the world, for the most part, give very little thought to God, very little thought to the Lord. It is a word that is a solid foundation to a world marked by pride, blasphemy, confusion, disorder, chaos. Is a word from heaven to a world of misery. The world is a miserable place. All you have to do is look at people, they are miserable. They put on a lot of masks, but behind the mask, many times, is nothing but misery.

The gospel is a word of encouragement from heaven to a world destitute and marked by defeat.

It is a word of relief, a message of relief to a world of pain, a world of failure, a world of exhaustion, weakness, disappointment, fear. The world lives in fear. The gospel is a message of relief. The gospel is a word of remedy from heaven

We will say it over and over and over that we have our political views, but we must realize that politics, politicians will not, cannot fix what is wrong with the world. They can fix a few symptoms, but they do not have the ability to get to the root of the matter. Does that mean that politics doesn't matter? No, that's not what it means. It

means we must realize who the remedy is. That's God. There is no other remedy.

It is a remedy for a world that's looking for answers, and the world *is* looking for answers. The problem is they don't know what the questions are. They're looking for answers, for solutions, but they don't really know the problem, the real root problem. It's a word from heaven to a world that's been duped and is clinging to the philosophies, the ideas, and the opinions that got them in this mess to begin with. That's the setting of the Gospel.

It's good news to a world that has fallen, to a world that is guilty, to a world that is perishing. In this darkness, we read in 2nd Corinthians, that God has shined the gospel in our hearts. The gospel is a light. It's the only hope for mankind. It's our responsibility to declare the gospel. It's not for us to make people believe the gospel. That's God's business. But it is for us to declare the gospel, knowing that that is the remedy.

It's not going to reverse the course because that's been set. Nevertheless, it is the remedy of bringing individuals, however few or however many that might be, out from following that course of destruction. It's the only remedy. Education is not the remedy. We live in a society that thinks education will fix just about anything. Or money will fix just about anything. Money's not going to fix the problem. Education's not going to fix the problem. Politics is not going to fix the problem. The gospel is the remedy. You and I, as God's people, must never ever forget that. We must never be duped into believing that there are other solutions other than the gospel.

Continuing in Romans 1:14-17, which is the remedy for what is in Romans 1:18-32. By remedy, I am not saying that this is going to stop the cycle that is presented in verses 18-32, but it is the remedy to bring individuals out of that cycle. The remedy of course is the gospel. Romans 1:16, *“For I am not ashamed of the gospel of Christ: for it [The gospel of Christ] is [Present tense] the power of God unto salvation [In other words, it is what God uses to bring about salvation.] to every one that believeth; [You cannot be saved without believing. It is God's power that brings that about as well] “to the Jew first, and also to the Greek.”*

We've seen some of the titles of the Gospel, that it's for all people, all nationalities, all classes of people. We looked at the setting of the gospel, which of course is basically what is depicted by Romans 1:18-32. The setting is one of darkness.

The gospel is a “good news”, the declaration coming from God concerning man as a sinner before a pure, holy, righteous, and just God. Everyone enters life as a sinner and guilty before God. You don't reach a certain age and become guilty. We come into this world guilty before God, at enmity with God, entrapped, imprisoned by the power, by the darkness, by the ignorance, the blindness of sin. That's how everyone enters. this life. We enter this life in the depths of sin, alienated from God, unacceptable to God, without the righteousness of God, without the righteousness that God requires. We have no merit to plead before God. That is how we all come into this world, in utter destitution before God. The end result of all that, if God does not intervene, is what we see in Romans 1:18-32. That's where we end up.

The gospel is a message to these who are guilty, who are unable to save themselves. Of course, the religious world for the most part believes, some of them would deny it, but they believe that man is able to save himself. That is another gospel, a false gospel. The gospel is for sinners who are unable to save themselves. They are sinners who are dying, and they are in the path of destruction, in and of

themselves condemned before God.

The good news for these sinners is that there's pardon for the guilty. There is reconciliation for the enemies of God, liberty for those who are enslaved by sin, cleansing for those who are defiled by sin, nearness for the sinner who's alienated from God. There is acceptance for the unacceptable before God and there is a righteousness for the unrighteous. There is a hope for the hopeless. That's the message of the gospel, and that of course is the remedy for life.

The gospel is a message. Everything in the gospel centers around a person, is about a person. That person of course is Jesus Christ. We read in 2nd Corinthians 4:4 it says, "...*the glorious gospel of Christ,...*" Jesus Christ is the central figure of the gospel. You remove Christ, you have no gospel. I don't care what you replace Him with, you have no gospel without Jesus Christ.

He is the central figure of the gospel. It is the glorious gospel of Christ. 2nd Corinthians 4:4, goes on to say, "*who* ['Who' being Christ.] *is* [Present tense.] *the image of God,*" Then in 2nd Corinthians 4:5, it says, "*Christ Jesus the Lord;*" It's the glorious gospel of Christ, it is Christ Jesus. the Lord. Christ refers to the fact that He is anointed and sent. If He is anointed and sent, He has to be anointed by someone and sent by someone. The name Jesus means a savior. Therefore, the gospel is good news from heaven concerning a God anointed, God sent savior or redeemer or deliver or rescuer. It is Christ Jesus the Lord. This one who is sent, Jesus, He is Lord. In other words He is God. He is the en-fleshment of God. The Jehovah's Witnesses and a few others as well, deny the deity of Jesus Christ, the Lordship of Jesus Christ. There is no salvation, no gospel outside of the Lordship of Jesus Christ. People will ask, "Are there Jehovah's Witnesses that are saved?" Well, I don't know, but if they believe what they say they believe, no, they're not saved. They deny the deity of Jesus Christ. If they truly believe what they say they believe, no they're not

saved. Jesus is the Lord.

The gospel is a declaration from heaven to earth, that involves sinners, concerning this one Christ Jesus the Lord. He is the Lord, He is God. If He is God, He is fully qualified, fully equipped to do what He came to do. What did He come to do? Save sinners. He is fully qualified to save Sinners. He doesn't need my help in saving a sinner. He is God. He is fully qualified to save a sinner. As God, He is Almighty. As God he's eternal, infinite, immortal, immutable, omniscient, holy. "Well there's not enough people being saved, we need to do something." You're not God, you can't save anyone, that's God's business. Maybe there's not as many people being saved as you would like, but that is God's business; that's not our business, it's not within our ability. We're not called to help God out in this matter.

The gospel is Christ Jesus and He is Lord. That means He is greater than the death that the sinner is facing, greater than the darkness that the sinner lives in, greater than the ignorance of the sinner. All lost sinners are ignorant of God. God is greater than their ignorance. It's not a matter of education, it is a matter of the power of God. He is greater than their sinfulness. The sinfulness of a sinner is great, but God, He's Christ Jesus the Lord. The One who came to save, the Lord, is greater than the sinfulness, greater than their corruption, greater than their depravity. He is the one and only way to God.

The gospel is a very limited message. It's a message for all people, all classes of people, all nationalities. It's very limited, very strict. He is the only way to God. "Well, if you present that way that offends people." Yes, everything about the gospel offends people. If you're worried about offending people, you just don't preach the gospel at all. Of course that's what has happened in many cases. The gospel is a message about One who can literally transform lives.

The gospel is a message about Jesus Christ. It is a message about a work that This One did on the behalf of

sinner. Christ Jesus came to save sinners. This is declared in 1st Timothy 1:15, "... *Christ Jesus came into the world to save sinners;*..." One of the simplest statements that there is; "Christ Jesus came into the world to save sinners." He came. He is Lord. He is God and He came. Just use some common sense. He came. He had to exist before he came. His birth was not His beginning. He had to exist before He came. In other words, He was before He came. If he was before He came, He had to be something. In the very familiar verses of John 1:1-2, it says, "*In the beginning was the Word, [Which is Christ] and the Word [Which was in the beginning.] was with God, and the Word [Which was in the beginning and was with God.] was God.*" He existed before He came, He was before He came. What was he? He was God. He had to be somewhere before He came. Where was He? He was with God. He was not only with God, He was God. In verse 2, it says, "*The same was in the beginning with God.*" He goes on to say all things were made by him. He was before He came.

He was God and He came. In other words, God became human flesh. God was clothed in human flesh. God is Spirit. You cannot see Spirit. Flesh you can see. This Spirit was clothed in flesh. In other words, He became visible, God became visible. The flash also veiled His glory, otherwise man could not look upon Him. He came, He was with God. Where was God? God was in the heavens. God is in the glories and majesties of heaven. He came. Where did he come from? The glories and majesties of heaven. It says he came. If he came he had to come to somewhere. He came into the world. Therefore, God came from heaven, came to the world; He came from that place where He had the same glory as the Father; He came from that place where He had the praise and adoration of a heavenly Host, into the world.

The Bible tells us the world, of course, was not prepared to receive Him, to welcome Him. He came into a world of hatred, a world that hated God. People will say, if

Jesus Christ were to walk the earth today, since we're educated, it would be different. No, it wouldn't be any different. He would still be despised and rejected. He came into a world of malice, rebellion, a world that was going down to ruin. Christ Jesus the Lord came to save sinners.

This means that since He's God, He came, possessing everything that is necessary to save a sinner. Colossians 1:19, says, "*For it pleased [the Father] that in him [Jesus, the one who came to save.] should all fulness dwell;*" Everything that the center needs is in Christ. Colossians 2:9, "*For in him dwelleth all the fulness of the Godhead [And here is how it dwells.] bodily.*" All that God is was in Christ, everything that He was was in Christ. Veiled? Yes. Everything that God was, so what's Christ.

In John 1:10, we see Christ Jesus came, "*He was in the world,*" after He came of course. "*The world was made by Him*" before He came. He was in the world "*and the world knew Him not.*" They did not know who He was? Who was He? He was God, but they didn't know that. "*He came unto His own,*" referring to the Jews, "*and His own received Him not.*" Even His own people did not receive Him. He was in the world, the world was made by Him, and the world knew Him not. He came unto His own and they wouldn't have anything to do with Him. He came to save. After we read John 1:10-11, a little bit off track here, "*But as many as received Him,*" there were some who did receive Him "*to them*". Who's the them? The ones who received him. "*... to them gave He the power*", or the ability, "*to become the sons of God,*" Unless He gives them the power, they can never become the sons of God. "*... even to them that believe on His name,*" he gave them the power.

In verse 13, "*Which were born,*" spiritually, "*not of blood.*" Salvation has nothing to do with your genealogy. Nothing. We are born not of blood. I'm afraid, I'm certain of it, there are going to be a lot of so-called Baptists, who are going to find out that they weren't saved. You talk to some and it's almost like they think salvation just runs in their

family. Your family has nothing to do with it. Perhaps everyone in your family that's ever been in your family tree has been saved, but I'm here to tell you that your genealogy doesn't have a thing to do with it. "... *not by blood nor of the will of the flesh.*" That is our own flesh.

You don't will yourself to be saved, a dead man cannot will himself to be alive. Salvation is not of the flesh. It's not of blood, it's not of the flesh. The gospel declares this, it's of Christ. Then goes on to say, "*nor of the will of man,*" that's the will of anyone else. It's not by your will, it's not by anyone else's will. "Well, I want so and so saved and I'm going to pray that the Lord saves him." Well we ought to. But know this if the Lord saves them, you didn't have anything to do with it. They weren't saved because you prayed. They were saved because it was the will of God to save them. That doesn't mean we shouldn't pray, we should pray. We should pray that God saves them. Why do we pray to God to save them? Because He's the only one who can. It's not of the will of man, but of God. I love those three words, "but of God."

Salvation is of God, every particle of it is of God. No part of it is of man. That would be salvation by works. Salvation is by grace. People will ask, "Do you believe salvation is by Grace?" And most of Christendom would say yes, "I believe salvation is by grace." When you ask somebody if they believe salvation is by grace, you better ask them to define grace. There's a lot of different definitions of grace. Ask, "What do you mean by salvation by grace? and then listen, because most, somewhere along the line, insert works. Paul said if it's a work, it is no longer of Grace.

They sing "Amazing Grace", and they don't know the first thing about it. They love to sing the song, and there's nothing wrong with singing the song, because there's a truth goes forth. But salvation by grace is one of the most wonderful truths that you and I will ever come to a knowledge of. The gospel is the message of salvation by

Chapter 13 - The Remedy - Part 4

grace.

Anyone that preaches works, I don't care what form you preach it in, it doesn't matter, it's all the same, it's still works. That's another gospel. It's not the true gospel. There's only one true gospel and that is the remedy for what we read in Romans 1:18-32.

Going into Romans 1:14-17, we have God's remedy for Romans 1:18-32. The remedy of course is the gospel. I've looked at the characteristics of the gospel. The gospel is distinct from all other messages. It's very definite, very particular, it's of God, not of man. Paul made that clear in Galatians 1:11. The gospel is not the product of man, not the true gospel. It is entirely of God. It is a message for all people, all nationalities, all classes among those nationalities. You can never go wrong declaring the gospel to any individual. We have seen the setting of The Gospel. Of course, it is set in the darkness of sin and it shines forth as a light.

The gospel is a message about a person. That person is Jesus Christ. You remove Him, you have no gospel. There is no gospel without Jesus Christ. The gospel is a message about the work that Jesus Christ did on behalf of sinners. We're told here in Romans 1:16, that, "... *the gospel of Christ: for [the gospel of Christ] it is the power of God unto salvation*" It's what God uses in the salvation of a sinner. No one is saved apart from God using the gospel. "*Faith cometh by hearing and hearing by the word of God.*"

We want to consider now that it is a message that brings satanic opposition. What we see in verses 18-32, is that cycle of satanic activity. The gospel is the remedy, so Satan is going to oppose the gospel. He does so in many ways, of course.

In 2nd Corinthians 4:3-4, it says, "*But if our gospel be hid, [If it is hid.] it is hid to them that are lost: [The saved are very much aware of the gospel.] In whom [That would be the lost.] the god of this world hath blinded the minds of them [Them that are lost.] which believe not, [That's a characteristic of the lost. Here is why Satan has blinded their eyes.] lest [He is trying to prevent something.] the light of the glorious gospel of Christ, who is the image of God, should shine unto them [Again, them that are lost.]"* From this verse we see that Satan actively and adamantly opposes the message from God. He adamantly and actively opposes

the gospel. The sinner is born ignorant of the gospel, is born ignorant of his or her needs. Satan seeks to keep the sinner blinded, ignorant, deceived concerning the gospel. From verse 4 we see that Satan is trying to prevent something particular from happening. That is *the light of the Glorious gospel of Christ should shine unto them*. That is what he is trying to prevent, the light of the gospel shining unto them that are lost.

There is the light of the glorious gospel and Satan, all the forces of hell, do everything they can to keep that light from shining unto the lost individual. He does this out of hatred for the gospel, but also our fear that the lost will experience the blessing of the gospel. He will do everything he can to prevent people from hearing the gospel. He will work very hard to keep people from hearing the gospel. He would do everything he can to prevent the preaching of the gospel. He will do everything he can to get people to corrupt, to get the preacher to corrupt and misinterpret the gospel. A lot of things are preached in the name of the gospel that are anything but the gospel. Man will stand and declare that they preach the gospel when in fact they do not. Men will declare they preach the gospel who deny the deity of Jesus Christ. They've removed the central message of the gospel and still have the audacity to declare that they preach the gospel. Many declare they preach the gospel, but they're just tools of Satan. Satan uses them to corrupt, to misinterpret the gospel. You often hear people say, "The simple gospel message." Well, it's not that simple, it really isn't. People bringing in their corruption, certainly, brings in more confusion of what is the gospel.

Because the gospel is not in line with the teachings, the philosophies, the ideas of the world, because the gospel is in direct opposition to man's ways, the gospel is ridiculed by the majority of people. The majority of people think the gospel to be utter foolishness. Beginning at 1st Corinthians 1:21, "*For after that in the wisdom of God the world by wisdom [That is the world by its own wisdom.] knew not*

God, it pleased God by the foolishness of preaching [Not foolish preaching. The world looks at preaching as just utter foolishness.] *to save them that believe.*" The Lord uses what the world considers foolish. He uses preaching to save them that believe. *"For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock,* [The Jews can not get past that.] *and unto the Greeks* [The gentiles.] *foolishness; But unto them which are called, both Jews and Greeks,* [Regardless of nationality.] *Christ the power of God, and the wisdom of God.*" The world looks at the gospel and thinks it's foolish. Churches, in order to appease those who think the gospel is foolish, they begin to make adjustments and before long, they have a false gospel, all in the name of getting people in. You got people in but now you have nothing to preach because you've corrupted the gospel. That's where much of the religious world is today.

The world considers the gospel foolishness and for the most part hates the gospel. It's very offensive to the natural man, because the gospel is Christ Jesus came to save sinners. Therefore, man has to be confronted with a sin, and that his righteousness is unacceptable to God, and it goes only one way to God. Man finds this very offensive.

Today the masses are frantically trying to fill the void, fill the emptiness, fill the insecurities that sin causes. They try to fill these things with things that only increase these things. They place their hope in that which is false, looking for answers where there are no answers. They look for answers amongst humanism, intellectualism, pragmatism, materialism, and on and on we could go, and they reject the gospel. The message is their only hope. That's the world we live in and Satan does everything he can to oppose the gospel.

But, Satan cannot prevent the reception of the gospel. The gospel must be received not just in the mind, the intellect, it must be received in the heart, where it becomes the part of that person. It has to be received. I didn't say

accepted. People accept a lot of things that won't save you. You must receive. Accepting Jesus Christ will not save your soul, but receiving Jesus Christ will save your soul. "All you have to do is accept Christ." That's just another way of watering down the gospel. There's a lot of people who accept what the Bible says about Christ, but they don't know Him. You have to receive Him. There is a big difference.

Let's consider the miraculous reception of the gospel. In 2nd Corinthians 4, we see that in spite of Satan's efforts to keep the gospel hidden, to keep the sinner ignorant and deceived concerning the gospel, he does everything he can to prevent the light of the glorious gospel of Christ from signing into the heart of the sinner. But then there's 2nd Corinthians 4:6. Here is Satan doing everything he can. Then we read, "*For God, who commanded the light to shine out of darkness,...*" That takes us back to creation. God caused the light to shine out of darkness. How did He do that? He said "let there be light" and there was light. Not difficult with God. This God, a God who commanded the light to shine out of darkness, creator God, "*hath*". Let's just take three words now. "*For God,*" skip several words, "*hath.*" *For God hath*, in spite of what Satan does. This changes everything. For God hath. It's not the sinner has, God hath. He is speaking of something that God has done. That means that God is the doer. For God hath "*shined in our hearts, to [give] the light of the knowledge of the glory of God in the face of Jesus Christ.*" Satan does everything he can to prevent that light of the glorious gospel from shining in the heart. For God hath. God has made the difference.

Those who corrupt the gospel will use the following illustration and people say, "Wow, that is really deep!" No, it's foolishness. Here's the illustration; God wants to save the sinner. Satan wants to keep the sinner from being saved. The sinner cast the final vote. That gospel message is, "a sinner saves himself." For God hath! God has done the saving, and if anyone is going to be saved it will be "God hath". Yes, Satan will fight hard, but he cannot overcome

and he cannot stop “For God hath.”

There's the unsaved sinner, living life under the dominion of an enemy power, helplessly trapped under the weight of sin, bound and trapped to a life of enmity against God, a life of darkness, ignorance, blindness with Satan doing everything he can to keep them there. Trapped in a life of rebellion and resistance against God. The unsaved sinner is bound and trapped to a life of ungodliness, a life of unrighteousness; stuck in the contamination of sin, in a life of spiritual bankruptcy and spiritual ruin; in gloom, chaos, and defeat; hanging over their head is God's condemnation, “*The soul that sinneth shall die.*” There is Satan and all the forces of hell fighting fiercely to keep the light of the glorious gospel from the heart of the sinner. Just as in creation, God speaks, “*Let there be light.*” Guess what? There was light. God hath and there is nothing that Satan can do to prevent it. Nothing! Satan cannot stop God from saving the sinner He desires to save. He causes the light to shine.

The light of the gospel pierces through the prison walls. It pierces through the dense darkness and ignorance of the sinner and shines in the heart. That light shines upon the fact that the sinner is a violator of God's holy law. Remember when that light first shined in your heart. For the first time you saw clearly that you were a violator of God's holy law. You may have known it intellectually, but the light of the Gospel shines upon that fact. “I am a violator of God's law, guilty and bankrupt before God with nothing to offer.” The light shines upon Christ Jesus the Lord, making Himself, out of love for the sinner, accountable for their sins.

The light shines upon the fact that He arose victoriously over death and the grave on the sinner's behalf, for God hath shined in our hearts. No one else. God hath. It's not the teaching of others, God may use the teaching of others, but it's not the teaching of others that causes the light of the glorious gospel to shine in your hearts. God did that. It's not your own personal study. God may use your personal

study, but it's God who causes the light to shine in our hearts. God hath shined in our hearts. He has signed in our hearts the gospel, the heavenly news, that Christ Jesus the Lord came to this sin cursed earth from the glories and majesties of heaven to save the sinner. He made himself accountable for the sinner's sin and paid the sin debt in full, died and rose again for the sinner. That is the gospel. If He ever has caused it to shine in your heart, it still does.

I don't believe that you can be saved, receiving the Gospel and then deny it down the road. If you deny it down the road it only shows you never were saved and received it to begin with.

If we go back to Romans 1:16-17, Paul says, "*For I am not ashamed of the gospel of Christ: for [This is the reason I'm not ashamed.] it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. [The gospel is for everyone.] For therein [That is the gospel.] is the righteousness of God revealed from faith to faith: as it is written, The just [The justified.] shall live by faith.*"

Men, women, boys, and girls need the gospel. It doesn't matter what color their skin is, what their language is, whether they are rich, poor, or in between, they need the gospel.

Beginning in Romans 10:12, "*For there is no difference between the Jew and the Greek: [That is still true today. There is no difference. All need the gospel.] for the same Lord over all is rich unto all that call upon him.: For whosoever shall call upon the name of the Lord shall be saved.*" Paul goes on by asking a question; "*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? 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! But they have not all obeyed the gospel. For Esaias saith, [Isaiah 53:1] Lord, who*

hath believed our report? [Isaiah 53 is the gospel.] So then faith [cometh] by hearing, and hearing by the word of God.” This is the remedy, the gospel.

Social programs are not the remedy for society today. The gospel is the remedy. Social programs may put a band-aid on “a sore”, but it doesn't heal. The gospel transforms. In 2nd Thessalonians 2:13-14, “*But we are bound to give thanks always to God for you, brethren beloved of the Lord, [Here is why they give thanks unto God.] because God hath [Not because you have.] from the beginning chosen you to salvation [You can not get plainer than that.] through sanctification of the Spirit [That is salvation is through sanctification of the spirit.] and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.*” God uses the gospel, it is the power of God unto salvation. People who are caught up in the dysfunction of society, the craziness of society, need the gospel. That's what they need. They need something that will transform their lives. That's the gospel.

We were to take the gospel to all peoples. You may have different opinions concerning different races of people or different classes of people. I suppose you can have your opinions, but if it keeps you from declaring the gospel to them you're dead wrong. There's nothing right about it. We're to realize that all nationalities, all classes of people need the gospel. That's what they need. We'll finish this series up by next looking at an example of the gospel transforming a society.

Looking at Romans 1 again, the remedy for verses 18-32 is the gospel; that's the remedy; the Lord using His word to save an individual will bring that individual out of what is described in Romans 1:18-32. A good example of this is in Acts 8:1-14, where Phillip is taking the message of the gospel, the word of God into Samaria. Samaria very much mirrors our modern day society and culture, very much mirrors what is going on in the United States and very much mirrors what we read Romans 1:18-32.

Samaria was, like the United States, a very blended society. Most people look at a blended society that is made up of all races and cultures as a wonderful thing. Perhaps it is, depending how you want to look at it. It's also a very dangerous thing. It's always a very dangerous thing to have a blended society.

By way of background of Samaritan society, in 2nd Kings 17, we read that after 250 years of rebellion against God the northern kingdom of Israel was taken captive by Assyria. After Assyria deported the most influential, the most gifted of the people, they brought in other nations and caused them to intermingle with God's people or the Jews. As a result of that blending, Jew and gentile were mixed together to where the Jews hated the Samaritans, they looked at them as half-breeds.

You have these other nations, they now dwell together with God's people. They eventually would intermarry and the result was a people who were partly Jewish partly gentile. It was a mixture of different religions. Not only do you have the mixture of different races, that's really not the big issue here; the issue is you now have a mixture of religion, philosophies, and cultures. What happens when you put all those together, you take a little bit of all. That's the history of the United States. As a result, the Samaritans, racially mixed Jews and gentiles, professed a belief in God, but they worshiped at the altars of paganism. It was to these people that Philip went, a very blended society.

It was also a society in which demonic activity was very prevalent. We read in Acts 8:7, *“For unclean spirits, crying with loud voice, came out of many that were possessed [with them]: and many taken with palsies, and that were lame, were healed.”* It was a society where many were under the control and under the sway of demons. Today people laugh at the idea of demons. Demons are real, demon possession is very real. I believe we have a society that is demon possessed. Demon possession is the only thing that can explain a lot of things today. As a result of this demon possession, the Samaritans were very vile and their language, in their thoughts, their imaginations, and their acts. As a result this satanic influence, that which is repulsive, loathsome, and shameful was very prevalent and was a way of life in Samaria. It was to these people that Phillip took the message of God.

We also see in Acts 8:7 that it was a society of great wretchedness. It says, *“and many taken [They were held, they were captured.] with palsies, ...”* They came under the dominion of these things. *Palsies* means various forms of paralysis. We have a paralyzed society. A lot of people, their brains are paralyzed. It's a result of all these other things. We read that they would lame, that is they were disabled, they were incapacitated. It's a very good picture of the misery, distress, gloom, and devastation that our society has sunk to. Nevertheless, it was to these people that Phillip took the message of God.

There were all these things going on in this society of Samaria; and then they were being offered false remedies. They were a society, they were a culture that had been inundated with a wide range of religion, philosophy and they were entangled in such, they were enslaved in such. You see religious liberty has caused a lot of religions to come to the United States. Religious liberty is a wonderful thing, but it can also be a problem, because these things begin to intermingle. Then you have a mess.

They were engulfed in, submerged in a variety of

religions. But, someone always has a solution. They don't even know what the problem is, but to have a solution. Samaria began to be offered false remedies, which are typified in this man named Simon in Acts 8:9, "*But there was a certain man, called Simon, which beforetime in the same city used sorcery, [Sorcery in the Bible is a combination of drugs and demonism.] and bewitched the people of Samaria, giving out that himself was some great one:*" The remedies being offered or typified in this man Simon. You have a blended society, overrun with demon possession, that is a mess and the solution that was being offered was sorcery. That's the solution. Look at it today. What are the solutions being offered? We have a pill for everything, it doesn't matter. It was to these people that Philip went.

We see also, it was a society that was bewitched. Verse 9 says that Simon bewitched the people, he deceived the people. In the midst of all these problems, all the confusion, all the chaos, in the midst of absolute wretchedness, Simon, who used sorcery, had captured the people with his so-called remedies. There are people today, I don't care if it's Democrat or Republican, who honestly believe that their party will fix everything that's wrong with our country. There isn't a human being alive that can fix everything that is wrong with this country. Man does not have the solution. People get so captured with the remedies that are being offered. We see that the society and culture of Samaria was spellbound with what Simon was offering. What Simon was offering was not going to fix the demon possession. What Simon was offering was not going to work. What is being offered today isn't going to fix our society and it's not going to work. That's what happens if people get spellbound with that which never has worked, but for some reason they think it will now. It never has, it's never going to. They get spellbound, they're deceived. It was to these people that Philip went.

They placed great confidence in that which would not work. In verse 10, it says, "*To whom* [That would be

Simon.] *they all gave heed,*” They listen to him. Basically, he's saying, “I've got a pill for that. I've got a remedy for that.” He used sorcery and they gave him heed, *“from the least to the greatest,”* The entire society gave heed, they listened to this man. Be careful who you listen to. In a very blended society, people will say, “Well everybody has an equal voice. Everyone has a right to speak.” That's a good thing, but you don't have to listen. Be careful who you listen to. “I just feel like I ought to listen to what they have to say.” You might get yourself in trouble. You better listen to the Lord.

They held this man in esteem, in adoration. Be careful who you hold in esteem. “I know he's wrong. But he's been a friend and I have a lot of respect.” You better be careful. The people believe that Simon with his sorcery could set everything right and lead them to a better life. Everybody wants a better life, a more enjoyable life. Someone stands up and says, “I'll make life better.” OH yes! He didn't tell you how, and if he does tell you how, if you have any sense, you'll know, “Well that's not going to make my life better.” They just bought into what he had to say.

They were a people looking for peace, for contentment, for answers, for solutions to their problems, and they believed and held to the lies and deceits that only increased their problems. It was to this people that Philip went.

All of this is a mirror of our society today. A society that is spellbound with modern-day sorcery. A society and culture looking for solutions, answers, and that which is futile, empty, and hopeless. It was to this people that Philip went.

Notice Acts 8:4, *“Therefore they that were scattered abroad went every where preaching the word.”* Philip was one of those that were scattered abroad and he went into Samaria. What did he go into Samaria doing? Preaching the word. This is further explained in Acts 8:5. *“Then Philip went down to the city of Samaria, and preached Christ unto*

them.” He took the message of Christ unto Samaria. Then in Acts 8:12, we find, *“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.”* Philip did not go to Samaria with the message that was popular, with a message that people wanted to hear, with the message of carnal philosophy, with a message of easy believism, the message of political correctness, or a message of self-esteem. He went to Samaria and stood in the midst of a mess and he proclaimed Christ; he preached a message of Christ, he preached the gospel.

I believe he did so in a very explicit, distinct, unmistakable way. He did not go there to make the people feel at ease and comfortable, to entertain them. He went there with a message of Jesus Christ. That's the remedy. If you're worried about what people want to hear, you're not going to offer them the solution, because what people want to hear is not going to solve their problems, it's only going to increase their problems. That's what a lot of the religions of today think, “We have to give the people what they want.” What they want will destroy them, will bring them further into ruin. You do not want to give them what they want, you need to give them what they need, which is the message of Christ.

Philip went in the midst of mixed up people, very vile and wretched people, people who had been duped, who were clinging to that which would never work. He preached a message that was contrary to their thinking, contrary to their ways of life. He preached Christ; a message that was radically different to their philosophies, radically different from the sorcery of Simon, radically different from the so-called solutions that they were clinging to. He went and preached the word. He went and preached Christ. It was a message that basically called people to leave their own ways. Called upon them to leave the waves of Simon Magus and to turn wholeheartedly to God and His way. Philip went and he stood in the midst of a mess and he preached the solution, the

answer, the remedy for what plagued Samaria.

I believe he did so very plainly. Nobody had to ask, “Well I wonder what he means?” He preached the message very plainly, directly, with fervor, enthusiasm, boldness, courage, and diligence. Then in verse 12, we read that they believed Philip’s preaching. Those who believed were baptized.

We see they left the sorcery of Simon. When you truly believe you leave the other things. You'll leave that which is contrary. A lot of people today want to say they're a believer, but they don't leave anything, nothing changes. But here, this belief caused a change. They that had laid hold of the message of Simon now laid hold of the message of Phillip. They were convinced of it, received it, they accepted it, they had confidence in it. It became a part of them. That was the solution. That is the solution today as well.

We can't make people believe, we can't cause people to believe, but we know the one who can. Our responsibility is simply to declare the message, to declare Jesus Christ. It's not for me to try and persuade people, it is just to declare the message. It's God's work to do the persuading, to cause them to believe. God doesn't need my help or your help. We are simply to declare the message. That's what Phillip did and he did so in a very straightforward, firm, and steadfast way, and the people believed. It was a message rooted in this book [The BIBLE]. It was the answer and it's still the answer today.

Romans 1:18-32, shows the mess that our society is in. The remedy is still the same. People say, “Things are changing so fast.” The remedy is still the same. We don't need a new solution. We don't need a new remedy. We don't need new hymns. The old ones are just fine. We don't need new Bibles. The King James version is fine. We don't need any of those things. The remedy is the same. The word of God, the gospel.

Don't get caught up in all the intermingling that goes on in society today. America has been called the boiling pot

and, like I said, you can look at that and think that is wonderful. It gives people of all different nationalities opportunity. That's true. But beware of the danger of a blended society. We are very much a blended society. There is nothing that's going to change that, but we have to beware of the dangers of such a society. When you see all the intermingling, that's never a good thing in the word of God. It weakens.

This is the remedy; may we always remember that the remedy for today is Christ. That's the solution.