

Wisdom of God on Gospel for the Gentiles.

NOTE: Many possible sermons, sermon outlines, and teaching outlines in this one message from the Wisdom of God Topic.

6-7: Another Look at The Gospel Explained.

NOTE: Do not forget that the [Magic Outline](#), or the [Outline of the Old Testament](#)

	Romans	Isaiah		Romans
1	2:24	52:5	9	10:20,21
2	9:27	10:22,23	10	11:8
3	9:29	1:9	11	11:26
4	9:33	8:14	12	11:27
5		28:16	13	14:11
6	10:11	28:16	14	15:12
7		49:23	15	15:21
8	10:16	53:1		

according to the New Testament, and New Testament quotes is in this Top 12 Topics of the Bible outline, placed under the headings of (1) the Old Testament quote itself under "The Gospel Proclaimed", (2) "Presented" From Matthew, the location in this most thorough gospel as related to quotes, often by Jesus, (3) "Explained" with quotes in Hebrews and Romans, (4) "Reinforced" with the Old Testament quotes in Luke, and (5) Appendix with the Old Testament quotes in Mark. Or from the top headings of the Appendix of this volume 1, below.

Hebrews and Romans are as surely as much the Gospel, the Gospel according to Paul as are Matthew, John, Luke, and Mark. Hebrews being Paul's original Gospel address

to the Jewish synagogues is the Gospel especially to the Jews, and Romans is the expanded Gospel version of Hebrews to the Gentiles. You have previously noted that while Psalms quotes dominate the book of Hebrews, the quotes from Isaiah dominate that of Romans. **{It should be added that before Paul from imprisonment in Roman published Hebrews, he made certain additions for the Christians to whom it was sent.}**

Hebrews and Psalms

In this section of Bible, on Wisdom of God and Man, and the wisdom literature is part of Isaiah and Psalms. Even as Paul quotes often from Isaiah in Hebrews and Romans, so often also he quotes from Psalms in Hebrews and Romans. Recall that when Paul sat down at Tarsus during the seven silent years to write a parchment as a basis for his future addresses to the Jewish synagogues, he had at his disposal: (1) The Old Testament; (2) The Gospel of Matthew; (3) Testimonies to Jesus from Peter and James at Jerusalem which he also recorded on parchments; and (4) Direct revelations from the Ascended Christ which he received in Saudi Arabia.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heath (Gentiles), immediately I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, saved James the Lord's brother." (Galatians 1:16-19)

It should be obvious that when at Tarsus Paul made parchments to record the most relevant Old Testament quotes to be recorded in his 14 New Testament letters and on the parchments that he left for Dr. Luke and John Mark, that on the parchment for the writing of Hebrews was a deference to the book of Psalms. From a previous table we take the quotes from Psalms in Hebrews as shown in Table 6-1. A look at Table 6-1 will illustrate that there are 15 direct quotations from Psalms, and that these 15 direct quotations are interspersed throughout the book of Hebrews, starting with Hebrews 1:5 and running all the way to Hebrews 10:5. Recall that these 15 quotes under the direction of the Ascended Christ in Arabia and the assistance of the Holy Spirit in Tarsus would be what God considered MOST important for the Jews to hear about the Gospel of Christ!

1. Psalms 2:7 and Hebrews 1:5.

"I will declare the decree: the LORD hath said unto me, Thou art my Son, this day have I begotten thee." (Psalms 2:7)

(1). The LORD God the Father said to the Lord Jesus Christ, "You are my Son, this day have I begotten you."

(2) It is the Spirit of Christ that is speaking here through the Prophet David, another case of the double or more meaning of Old Testament prophecies. It is this same Spirit of Christ speaking through the Old Testament Prophets that the Apostle Peter writes of in I Peter 1:10,11--

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." (I Peter 1:10,11)

(3). The "day" that the Father begot Jesus as His Son may forever remain a mystery to us while still on this earth; for that day must be well before the beginning of the universe when Christ, the Word, dwelt with God and through all things were made, and before the actual babe of Jesus was placed in the womb of Mary by the power of the Holy Spirit.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:4,5, Psalms 2:7, and II Samuel 7:14)

As powerful and as respected as are angels, the power and respect for the name of Jesus as the Son of God is much greater.

2. Psalms 104:4 and Hebrews 1:7.

"Bless the LORD, O my soul, O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind: Who maketh his angels spirits, his minister a flaming fire; Who laid the foundations of the earth, that it should not be removed for ever." (Psalms 104:1-5)

TO APPRECIATE SOME OF THE GREATNESS OF THE LORD JESUS CHRIST, WE MUST SEE SOMETHING OF THE GREATNESS OF GOD THE FATHER--

(1). The LORD God the Father is clothed as His very character with "honour and majesty".

(2). So extensive and mysterious in understanding is the Father that it is as if His very clothing is the light that permeates the whole universe.

(3). The heavens of stars and planets beyond the earth are a curtain, or backdrop, for heaven where the Father and the Son dwell.

(4). Heaven extends from the curtain in the vast universe to the waters on the earth.

(5). God in heaven walks on the wings of the wind, making the clouds His chariot.

(6). The angels as the ministers of God in heaven are spirits and flaming recipients of vast powers.

(7). God the Father through Jesus the Son, the Word, (John 1), laid the foundations of the earth.

(8). While the old earth will be made new, this foundational earth will survive forever. (It is the surface of the earth that will be consumed with fire.)

"And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom." (Hebrews 1:6-8)

(1). Jesus as the Word was the "first begotten" of God the Father before He was sent into the world.

(2). Yet the Father did say at that point when He brought Jesus into the world that the angels of God which ministered on earth as well as in heaven should worship the Son even as the Father is worshipped. You note how they did this before the shepherds at the birth of Jesus (Luke 2:13,14).

"And suddenly there was with the angel's a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:13,14)

NOTE: Also note that while Paul would have established in Hebrews this worship of the angels of Jesus as a fact, it would be Dr. Luke later who would elaborate on it in terms of what actually happened in the presence of the shepherds at the birth of Jesus.

(3). Notice what the Father said to the Son--

- a. Jesus is also God as the Father addresses Jesus as "O God".
- b. The Father establishes Jesus throne and Lordship as being forever.
- c. Jesus' kingdom is established and maintained based on righteousness. 3. Psalms 104:8,9 and Hebrews 1:8.

"Thou coverest it {the foundations of the earth} with the deep as with a garment; the waters stood above the mountains. As thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the

valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." (Psalms 104:6-9)

(1). In the beginning the void where the earth was Created by God the Father through Jesus the Word was covered with water so that God separated the waters above from the waters below, and established locations on earth for that water.

(2). God allowed the waters to cover the earth during the Flood of Noah's day; but God through the Prophet David is re-establishing the fact that earth will never again be covered by water. In fact, a characteristic of the end time is that vast bodies of water will be no more (Revelation 21:1,2).

NOTE: You are beginning to see that what we have in the sequence of Psalms as quoted by the Apostle Paul is the history of the universe from the perspective of God the Father: (1). Jesus the Son is begotten; (2) The angels as ministers are begotten; (3) The universe is Created; (4) The first earth is destroyed, the surface wiped clean, with the Flood; (5) Jesus is begotten on earth; and (6) The old earth will again be wiped clean, this time with fire.

4. Psalms 45:6,7 and Hebrews 1:8.

"Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, that anointed thee with the oil of gladness above thy fellows." (Psalms 45:6,7)

(1). Although the Father calls the Son, O God, it is still that the Father is the God of the Son. This is perhaps the most fundamental concept of the whole Bible--that God the Father may be all in all; and is as Paul makes clear in I Corinthians 15:27,28--

"For he (God the Father) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued under him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (I Cor. 15:27,28)

(2). The Son like the Father loves righteousness as the very nature of His character and hates iniquity.

(3). The Father has anointed the Son with gladness and majesty above all the "fellow-heirs", or second borns, with the "firstborn".

5. Psalms 102:25-28 and Hebrews 1:10.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." (Psalms 102:25-28)

(1). You learn even more about the Creation of the Universe, and the relationships of the Father and Son to that Creation, in the book of Psalms than in Genesis; but recall that Psalms even as any other book of the Bible is best understood in the total context of the bible.

(2). This waxing old as a garment of the old earth and the changing of the old earth is the equivalent of the new earth coming into existence as the old earth is purged with fire from heaven, as the elements of earth and the heavens are melted with a fervent heat.

(3). The great immutable in the Universe are the existence of God the Father and God the Son.

(4). While the old earth and the old heavens will change drastically at the end of time, even as the Father and the Son will remain above it all and unaffected, so will also the children of faith that the Father through the firstborn Son has established during the history of the earth will like the Father and Son become immutable in that they will live forever.

6. Psalms 110:1 and Hebrews 1:13.

THE PLAN OF GOD THROUGH ALL THESE CHANGES ON EARTH AND IN THE HEAVENS, AND WITH THE NEW CITIZENS PREPARED FOR THE NEW EARTH, IS KEEP JESUS, THE ASCENDED CHRIST ON HIS RIGHT HAND UNTIL ALL THOSE THAT REJECT THE KINGDOM OF GOD ON THE NEW EARTH WILL BECOME THE FOOTSTOOL OF THE LORD JESUS CHRIST!

7. Psalms 8:4-6 and Hebrews 2:6.

"But unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testifieth, {that one is the Prophet David in Psalms and in Psalms 8:4-6} saying, what is man, that thou art mindful of him? or the son of man, that thou visitest him" Thou mayest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." (Hebrews 2:5-8 and Psalms 8:4-6)

THE BOTTOM LINE OF THIS PASSAGE IS THE REALITY ON EARTH THAT PAUL AND OTHER CHRISTIANS DID NOT SEE DURING THEIR TIMES ALL THINGS UNDER THE FEET OF CHRIST, NOR DO WE TODAY; DEMANDING A GREAT EVENT IN THE FUTURE WHEN INDEED ALL THINGS WILL BE PUT IMMUTABLE UNDER THE FEET OF CHRIST!

8. Psalms 22:22 and Hebrews 2:12.

"But we see Jesus, who was made a little lower than the angels {by birth into the human race on earth} for the suffering of death {crucifixion}, crowned with glory and honour {resurrection and ascension to the right hand of the Father}; that he by the grace of God should taste death for every man {the atonement in the

crucifixion}. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory {the adoption of the second borns by the firstborn and the Father}, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified {firstborn and the second borns} are all of one; for which cause he is not ashamed to call them brethren, {the fellows become brethren} saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Hebrews 2:9-12)

9. Psalms 95:7-11 and Hebrews 3:7.

"Wherefore (as the Holy Spirit saith, today if ye will hear his voice." (Hebrews 3:7) Paul starts to make the Gospel of Jesus and the Father very personal to the Jews he is addressing in the synagogues!

10. Psalms 95:7,8 and Hebrews 3:15.

"O come, let us worship and bow down; let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will heart his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest." (Psalms 95:6-11)

"While it is said, today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke ; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:15-19)

(1). The Holy Spirit of God now as then woos people toward faith in the Father and the Son.

(2). Even as the multitude of the children of Israel which saw the works of God which brought them of Egypt and preserved them in the wilderness had some which believed and some which did not, even so today among those who know of the works of God some believe and some do not.

11. Psalms 95:7,8 and Hebrews 4:7. Paul repeats the quotation of Psalms 95:7,8, trying to make it personally clear that individual choice and faith must be exercised in response to the inward wooing of the Holy Spirit on the human spirit.

12. Psalms 2:7 and Hebrews 5:5.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." (Hebrews 5:5,6, Psalms 2:7 and Psalms 110:4)

"The LORD hath sworn and will not repent (will not change His mind), thou art a priest for ever after the order of Melchizedek (a priest of such a high order that even Abraham, the father of the believing Jews and Gentile, gave tribute)." (Psalms 110:4)

13. Psalms 110:4 and Hebrews 5:6.

We looked at this above as Jesus is established as the Great High Priest of the order of magnitude above Abraham and all!

14. Psalms 110:4 and Hebrews 7:1.

"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually." (Hebrews 7:1-3)

Ways in which Jesus is a Great High Priest according to the order of magnitude of Melchizedek--

(1). Jesus like Melchizedek is the ordained Priest of the Most High God the Father. (2). Jesus is to accept tribute of all of the order of Abraham and below. (3). Jesus is the King of righteousness.

(4). Jesus is the King of Peace. (5). Jesus' descent is difficult to trace from earth's perspective; for it goes right up to the heavenly throne where God dwells.

(6). Jesus is a High Priest forever!

15. Psalms 40:6-8 and Hebrews 10:5.

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." (Hebrews 10:4-7 and Psalms 40:6-8)

THIS DISTINGUISHES BETWEEN THE GOSPEL PROCLAIMED IN THE OLD TESTAMENT AND ESTABLISHED ON EARTH! Jesus didn't say it first when He came on earth; but said it through His Spirit first in the Old Testament--that is when it was established, then proclaimed it as a fact when He came on earth!

6-8: Romans and Isaiah

Even as the quotes from Psalms dominate Hebrews and the Gospel to the Jews, the quotes from Isaiah dominate Romans and the Gospel to the Gentiles. The quotes from Isaiah in Romans are shown in Table 6-2. Look at Table 6-2: amazingly there are 15 direct quotes of Isaiah in Romans even as Psalms in Hebrews. (Even as each Apostle or Prophet left some of their personality in their books, so did God the Holy Spirit completely sufficient for mankind leave the personality and character characteristics of God in the Father in the total Bible work.) Another characteristic of Isaiah in Romans is that there are numerous double quotations where one verse or series of verses in Romans quotes from more than one reference in Isaiah: there are two such cases with three repeats of Isaiah, of Isaiah 28:16. Let us look at this portion of Isaiah first to see where in the Old Testament Paul wants to place so much emphasis on the Gospel to the Gentiles.

“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” (Isaiah 28:16)

- (1). Jesus is the foundation stone for faith in that He is laid as that foundation by God the Father.
- (2). Jesus is the foundation stone for faith in that He is a tried stone in whom God the Father is well pleased, in all points tempted like as we are yet without sin.
- (3). Jesus is the foundation stone for faith in that He is the precious stone of the Father, beloved of the Father as His only begotten Son.
- (4). Jesus is the foundation stone for faith in that He is the only sure foundation for faith.
- (5). Jesus is the foundation stone for faith in that He is the only means of faith that prevents people from being ashamed or being nervous as they make haste through life without a foundation.

Table 6-2: Isaiah in Romans.

	Romans	Isaiah		Romans	Isaiah
1	2:24	52:5	9	10:20,21	65:1
2	9:27	10:22,23	10	11:8	29:10
3	9:29	1:9	11	11:26	59:20,21
4	9:33	8:14	12	11:27	27:9
5		28:16	13	14:11	45:23
6	10:11	28:16	14	15:12	11:1,10

7		49:23	15	15:21	52:15
8	10:16	53:1			

With this central focus point of Isaiah 28:16 and Romans 9:33 and Romans 10:11, we will proceed both directions in this Gospel to the Gentiles; and in the manner and outline as shown below—

I. Isaiah 28:6, Romans 9:33, and Romans 10:11.

1. Isaiah 28:6.
2. Romans 9:33.
3. Romans 10:11.

II. Isaiah 1:9 (in Romans 9:29) and Isaiah 49:23 (in Romans 10:11).

1. Isaiah 1:9.
2. Romans 9:29.
3. Isaiah 49:23.
4. Romans 10:11.

III. Isaiah 10:22,23 (in Romans 9:27) and Isaiah 53:1 (in Romans 10:16).

1. Isaiah 10:22,23.
2. Romans 9:27.
3. Isaiah 53:1.
4. Romans 10:16.

IV. Isaiah 52:5 (in Romans 2:24) and Isaiah 65:1 (in Romans 10:20,21).

V. Having completed all those in the first half of Romans, it remains for those in the second half.

1. Isaiah 29:10 and Romans 11:8.
2. Isaiah 59:20,21 and Romans 11:26.
3. Isaiah 27:9 and Romans 11:27.
4. Isaiah 45:23 and Romans 14:11.
5. Isaiah 11:1,10 and Romans 15:12.

6. Isaiah 52:15 and Romans 15:21. (Even as Paul started with the 52nd chapter of Isaiah, verse 5, he ends on that same chapter with verse 15.)