

## I. The Foundation of Belief

I told you about the twelve constellations of the Zodiac. There are eighty-eight constellations in total, but twelve of them form the parentheses, so to speak, around the Earth. It is a picture of God's panoramic view of God's glory which takes place 24/7.

Then I took you back to Genesis 1 and Psalms 148 and showed you the Bible's definition of the word heaven.

Dr. Barnhouse, a great Bible expositor, talked about the Book of Romans and his book on Romans, stating that it was the foundation of what we believe. I told you how that when I was a young guy growing up, I heard another great preacher, Fred Brown, who was teaching the Book of Romans at an adult Bible conference. He said the real measure of a Christian, the real measure and the real standard or benchmark of a man or a woman in ministry, is how well they understand the Book of Romans. This is because the Book of Romans is the foundation for what we believe.

Remember, we talked about how you have the four historical books: Matthew, Mark, Luke, and John. Then you have the Book of Acts, which shows you what the apostles are doing. Then we come into the Book of Romans. What we've done now in our Bible, from Matthew to Romans, is make a transition. We've come from the Old Testament nation of Israel and God dealing with the Jew, now to the church, the body mystery. The Book of Romans begins to lay all that out.

I told you that it's really five books in one, or five sections in one. We're going to study each section thoroughly. You're going to find out as we take this section, we're going to break each one of these sections down into chapters. Then we're going to have to break the chapters down into sections. It's going to be quite a lengthy study. It's something that you're going to have to try to glean the main principle out of everything that we try to deal with week by week, and I'll help you through it.

Those five areas that we talked about that the book breaks down are:

1. The first section of the book deals with a historical aspect. It basically shows you where the Book of Romans is coming from and what God is now trying to do based on what He's already done.
2. The second section deals with the doctrinal section. This is where he really gets into the meat of the New Testament church and really begins to lay out everything that we need to know about why we, as a Gentile church today, believe the things that we believe.
3. The third section deals with the prophetic side of the Bible. It really deals with the future events, how God is going to view and going to deal with the nation of Israel. These are all events that God wants you and I, as New Testament Christians, to thoroughly understand.
4. The next section deals with the practical section. This is where we find how we operate in ministry. This is where you're going to understand what you do with people. I had a number

of you come to me over the last couple of weeks with some of the things that we have been saying on Sunday morning, and a number of you were concerned about where you're at spiritually and some kind of spiritual gauge for what you can do better. I bet you in the last week I had eight or nine people, maybe the last two weeks, come to me and say, "Hey, look, here's what I want to do. How can I do this better? Or how can I always check and see where I need to be?" Well, there's a number of ways you can do that, and really, the practical section of the Book of Romans will help you with that. You're not going to have to wait that long; I'll help you with it in the process. But it's things like that.

5. Then we have the fifth section, which is the conclusion. He says some things that kind of tie it all together.

## II. Understanding the Gentile Mindset

Today we're going to start the historical section. What we need to know about Romans focuses on where it's coming from so we can understand where God is going with it. I want you to just kind of focus on what I've got to say today. This is a very crucial message because we've got to begin to establish some patterns of thought here.

I've told you many, many times from the first time we were together studying the Bible that the job of every Christian, the job of every child of God, male or female, is for you and I to get God's mind in us. We must come to the point where we look at everything in life and see it not from our own human standpoint, but from God's standpoint. That is the essence of Romans chapter one.

Romans chapter one is when we begin the historical section; we're going to begin to get God's mindset. In chapter one, we're going to start to talk about Gentiles. What happens in chapter one is what God wants you and I to accomplish. He wants you and I to begin to understand the thought process of Gentiles. He wants you and I to get a mindset about how Gentiles think.

I don't know if you know this or not, but your Bible is addressed to three people groups. There are three people groups addressed in your Bible.

6. The first people group that is addressed in your Bible would be the Nation of Israel. You're going to find many, many places where God is specifically talking to the Jews. Most of the Old Testament, if not all of the Old Testament, is focused toward the Nation of Israel. It's hard as a Christian to take everything out of there and apply it straight into my life because He's directly talking to the Nation of Israel.
7. The second group of people that is addressed in there is the Church. The Church is in the New Testament, and Paul writes his books to the Church. He writes those books to the churches and to individual Christians that really helps them understand the instructions that God has for us. So there's the Church addressed.
8. The third group that is addressed in the Bible is the Gentiles. You're going to find that there are places in the Bible where God is not talking to the Nation of Israel. He's not talking to the Church. He's talking to the Gentile Nations. You find a lot of this in the Old Testament in the books of Ezekiel. Ezekiel is a book that is written to the Jew, but much of it is also written to

the Gentiles because in the book of Ezekiel, he's basically addressing the Gentile nations and saying to them, "I'm going to judge you and I'm going to destroy you." Much of the Old Testament prophets deal with the destruction of the Gentile Nations, so he speaks to them directly.

Your job and my job as a Christian, and this is where the Bible becomes confusing, and I'm not going to take away all the confusion today, but I can at least point you in the right direction. You have a lot of people out today that are confused on a lot of things in the Bible. The reason why people are confused on the Bible is because basically they cannot discern between when God is speaking to the Nation of Israel, when He's speaking to the Church, and when He's talking to the Gentiles.

When you cannot discern in the Bible which group He's talking to, because the Bible is written to three different groups, you can't take what's written to a Jew and apply it to the Church. You can't take what's written to the Church and apply it to the Jew in the Old Testament, and many times you can't take either one and apply it to the Gentiles.

God addresses three people groups in the Bible. Your job and my job is to be able to understand when we read the Bible which group He's addressing. That's so crucial. When you don't, then you get things that are written to the Jew and you try to apply them to the Church.

Someone was telling me this morning that he was dealing with a couple of people that believed they could lose their salvation. You know how a man or a woman comes to the place in their life where they believe they can lose salvation? It's real simple. I don't have to turn to one verse in the Bible. I don't have to spend any lengthy time with a dissertation on it. I'll tell you how it is: they apply something that was written to the Jew and try to apply it into the Church. When you do that, you're going to come up with bad doctrine. If there's one thing I could stress for you in learning your Bible, it's that at some point in your life, you have to be able to understand the three people groups and who He's writing to and be able to separate them out. It's the key to beginning to putting your Bible together.

### III. The Gentile Bible and the Number Ten

Your Bible, your Bible in the King James 1611, is a Gentile Bible. The Bible in the Old Testament was written in Hebrew. It was given to the Jews and it was written originally in Hebrew. When God wanted to give the Gentile world, the church is a Gentile church. When God wanted to give the Gentile world a copy of His scriptures, He took a Hebrew Old Testament and converted it into English. He took a Greek New Testament and converted it into English and gave you and I Gentiles for the church, the body of Christ, which is primarily made up of Gentiles. He gave us an Old Testament and a New Testament in English to a Gentile-speaking world.

If you were to go back and look at a Hebrew Old Testament in Genesis 1:1, you know what you'd find? You'd find the verse, "In the beginning God created the heaven and the earth" in Hebrew. In a Hebrew Old Testament, that first verse has seven words in it because seven is the number of perfection in the Bible and a number of completion. If you know anything about the

Bible in Zephaniah 3:9, you know that Hebrew is the perfect language as far as God's concerned. It's the pure language, and God is going to—that's what everybody's going to speak when you get into the millennium and on into eternity. It won't be English, sorry. It'll be a pure language, He says in Zephaniah chapter three, and that pure language will be a perfect language. That's why the number one domination language in the Old Testament of God's people was the language of Hebrew. So in your Hebrew Old Testament, you'll find seven words.

In your English Bible, you will find, "In the beginning God created the heaven and the earth." There are ten words. In your Bible, ten is the number of the Gentiles. So when God wrote a Hebrew Old Testament to the nation of Israel, He gave them seven verses, showing you by the very first verse that it was going in a perfect language to a perfect people as far as God was concerned, that was going to be His people, the nation of Israel. When He took the Old Testament and the New Testament and He put it into an English for the Gentiles, He put ten words in it. So if you're paying attention and know your Bible, you know that ten is the number of the Gentiles.

- In Genesis 6, you have a man by the name of Noah. If you count up his genealogies, he's the tenth man from Adam.
- You know where the first Gentile kingdom is found in your Bible? You might guess Genesis 10:10.
- In Genesis 24, you've got Isaac getting a bride, and his father sends out Eliezer to find a bride for his son. He finds Rebecca. When you study the whole picture and lay the whole thing out, you'll find that she's not a Jew, she's a Gentile. What you have there is the father sending out the servant, the Holy Spirit of God, finding a Gentile bride for his son, Isaac, a type of Christ. So when they get out there and they find his bride, they take along ten camels. She's a Gentile. I didn't say ten packs of camels, I said ten camels.
- In Acts 10, what do you have? The gospel goes to the Gentile. In Acts 10, you find the first full-blown Gentile, Cornelius, he's an Italian from the Italian band, a little polka group that used to play at all the weddings.
- In John 10, it talks about Gentile sheep. The Bible says they're not of this fold.
- You're going to find in Romans 10, salvation goes to the Gentiles.
- The last Gentile kingdom in your Bible is represented by the ten toes of Daniel's image.

Ten is the number of the Gentiles. So when you and I begin to understand, and this is so important, when we start to come to Romans chapter one, what we're beginning to understand about Romans is this: God has made His transition from a Jewish Old Testament nation, and now God has changed His emphasis to a Gentile bride for His son, which is called the church, the body of Christ, whereas a couple of Thursday nights, somebody asked about the body mystery. That church will be made up of primarily Gentiles.

Romans chapter one shows us as New Testament Christians, we have to understand the mindset of Gentiles. You know why? Because that is our job as a Gentile bride of Christ is to reach other Gentiles. You have to understand how they think before you can actually minister to them.

## IV. Penetrating Culture and Understanding People

Let me tell you something. If you would boil the ministry down, and if you would really want to say to me, "Bob, what is really the key to reaching people?" It's really very simple. It's not easy to do, but in concept, it's pretty simple. The way you reach people is basically penetrating their culture. Every people group has their own culture.

When you as a child of God, don't get locked into one particular culture. We do that as Gentiles. That's why we have the race issue we have today in this country, which is a terrible situation. Because a lot of Gentiles are locked into who they are, and they don't understand that you are no better than the other person, no matter what color you are. Red and yellow, black and whites are all precious in His sight. Jesus loves the little children of the world. That's the way it works.

When you begin to understand that every people group has its own culture, your job and my job as an effective minister is to learn that culture, accept that culture, understand where it's different from my culture, and then not to reject that culture, but to use the gospel to penetrate that culture. Gentiles are not only a culture, there are many subcultures within that culture.

When you learn the basic concept of penetrating that culture, for me, reaching people is just a simple, three-point concept. For me to reach you and to deal with you, and I do this all the time, you don't know it. But when I sit down with you, or you come to this church, and you come to me and you say, "Hey, I want to learn the Bible," or "I want to do this," or "I want to do that," I automatically put three things to work in my life for you. I change my focus and my attention to you, and I then look at you and try to find out three things about you as a Gentile. It is the key to reaching people.

9. First of all, I want to understand, I have to understand why Gentiles do the things that they do.
10. The second thing I want to know is I want to have to know, I have to know why Gentiles say the things that they say. You ever listen to a Gentile speak, and listen to a Jew speak? They don't speak the same thing. They don't look at things the same way.
11. The third thing is I need to understand why you see things the way that you do.

This is the failure of the church as far as I'm concerned. We've got a bunch of bigoted pastors who do not want to move outside their culture. If you don't think like they do, you're out of luck. They don't see themselves as a Gentile. They think that they're something special, and in reality, their own Christianity culture is something that you've got to conform yourself to and throw out everything that you ever thought about anything, and you've got to become like them. I don't want you to be like me. I want you to be like Christ.

You've been around here very long, and you talk to people about what we teach. Most of you have already been labeled, and people look at this, and look at this church, and because of our hard stand on the Bible and our hard stand toward the things of God, the goofy people out there in life who know nothing about life at all, they look at you as a cult. They look at me as a cult leader. Any day now, they're expecting us to bring in big vats of punch, and have you all drink it, and I'll go off into La La Land someplace, and then they'll come carting our bodies out in body bags.

Let me tell you the difference. Let me tell you why this is not a cult, and you can use this the next time somebody says something to you. Cults will tell you what you are to think. Cults, a man will stand up here, and tell you what you need to think. I never want to stand up here, and tell you what you need to think, but when I stand up and preach to you, I hope it makes you think. That's the difference. I don't want to tell you what to think, but I want you to think about what you believe, who you are, what you're involved in. I don't want you to accept the Bible at face value of what I tell you it is. I want you to think for yourself, and find out if it is or it isn't the word of God. I don't want you to just buy into everything it says. I want you to think for yourself.

Many of the things that I say to you, I say to you, not so you'll go out of here and just repeat it, but you'll think about it, and it'll motivate you in the right direction. That's what's wrong with God's people. They're robots. Many of God's people don't want to think. They want somebody else to do their thinking for them. They're like Roman Catholics. They want somebody else to keep their religion for them. Go live your life all week long, live it like hell, do what you want to do, and go in on a Saturday night and have somebody fix it for you. Baptists are the same way. You want somebody to go in, you want to sit down, you want somebody to tell you how nice you are, how good looking you are, how successful you are, how wonderful you are, and you want to walk out of here feeling good about yourself.

I don't want you leaving here feeling good about yourself. I hope there's never a time in your and my life when you leave here that you don't have something you've got to work on. Now I know you're not going to be perfect in life, and I know that you're never going to get to where none of us are, but the bottom line is this: you can perfect yourself, and the art of perfecting yourself for the ministry of God is simply looking at yourself 24/7 and saying, "Okay, today, what do I have to work on today?" You don't do that unless you think.

Reaching people, basically Gentiles, is knowing how they think, knowing why they do the things they do, knowing why they say the things they say, and why they look at things the way they do. Romans chapter one really lays that out in a fine art. The ministry simply and plainly is trying to perfect imperfect people. It's trying to take people who are imperfect and perfect them, not to sinless perfection, but on a daily basis of perfecting themselves to be more like Jesus Christ for the work of the ministry. That's the job. To do that, you have to understand Gentiles and the way they think. You will never reach and penetrate the culture of the people that you work with until you understand why they say the things that they say, how they look at the things they look at, and why they do the things that they do. Until you have the ability to do that and maintain your own separation from it, but understand it, you're never going to reach them. Never going to reach them.

## V. The Godward, Inward, Outward Principle

Romans chapter one follows a great principle that's taught all the way through the Bible. When God deals with us or we deal with God, it starts with an attitude. That's God-ward. We look up at God and we say, "God, I love you. I want to have a relationship with you." You look God-ward.

After you look God-ward, then you know where you've got to look? You've got to look inward. Once you say to God, "God, I want you in my life. I want to do this, I want to do that, I love you." God says, "Okay, I love you too." Where's the next place you've got to look? Once you look God-ward, you've got to look inward. You've got to fix what's wrong with you on the inside no matter what that may be. Once you look inward and then you get that fixed, then you have the ability to go outward. That's the process. That's a great principle taught all the way through the Bible.

The key is changing the inside, not the outside.

*1 Samuel 16:7*

*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

Why? Because you'll never fix something from the outside in, you always have to fix it from the inside out. That's a principle taught through the Bible. So my point is this: if you're going to deal with Gentiles, if we as a Gentile church are going to reach out to other Gentiles, which primarily is what we're going to reach, then we are going to have to understand it from the inside out, not the outside in.

In biblical counseling, we call this treating the symptoms instead of solving the problems. In most problematic situations where you come in and you have an issue in your life, and you sit down to a counselor, Christian counselor, secular counselor, whoever, they will misdiagnose you totally and completely. They will look and listen to what you say, and they will listen to all your, "I'm depressed, I'm not happy, I'm not this, I'm not that," and they will look at that, and they will treat the symptom instead of getting to the problem. I'm not concerned that you're depressed. The bottom line is, why are you depressed? You're not depressed because, "Well, I lost my job," no. You're depressed because there's something missing inside you.

It's not the size of the problem in your life, it's the size of the person in the problem. You're not depressed because you lost your job, you're depressed because there's something missing inside you. God can always give you another job. Maybe God took that job away because He's going to give you another one. Maybe He just wants you to rest for a couple of days or a week or a month before you have to do it, okay? See how we look at things? We look at things so backward. So what we do in dealing with counseling, we treat symptoms instead of solving the problem. You see, the problem is on the inside, the symptoms are on the outside. We try to fix what we see. I don't want to fix, I don't need to fix what I can see. I know that what I see on the outside is only a symptom of something drastically wrong on the inside. What good is it to fix the outside when you don't fix the inside?

In child training, and we just came through this, we would tell you that you want to change your children? You want to change your children? Then start with changing yourself. The inside. Somebody told me years ago, and I've told you this many, many times, they said, "Pastor, you don't know, my kids are causing all kinds of problems in my family." And I said, "No, no, no,

no, no, no, that's not true. Your kids are not causing problems in your family. Your children are exposing the problems that are already in your family." You see, he wanted to go to the outside. I went to the inside.

Isn't that true, Mike? When you're in a race and you want to pass a guy, you don't try to pass him on the outside, do you? Not any of the time. Help me out, Mike. I don't know anything about racing. I only know one thing, rubbin's racing. I know this, it's longer on the outside than it is on the inside. Bottom line is this, you don't want to go on the outside, fix it where the inside is.

In marital counseling, we talk about the fact that you've got to fix it on the inside. When the husband and wife get their right perspective about what's supposed to be on the inside, the outside takes care of itself. Even in salvation, when you got saved, you had problems on the outside. You know how God fixed it? He fixed it by dealing with you on the inside. Great principle. So for you and for me, we have to be able to understand and do that.

There's a great story in the Gospel of John, and it illustrates this. In John chapter 12, there's a great story. It's the story of Mary and Martha. Sometime, you've got to read that story. Because Mary and Martha basically picture the two types of Christians that we have in Christianity today. I'm sure that if you, once you hear this, and you probably already know the story, let me tell you something. I could make you a list of the people in my life, male and female, and put them in two categories: here's all the Marthas, and here's all the Marys.

Now Martha, she was always busy. She's always moving around. Martha was always someone who wanted to have the inside track, see? Martha, she serves. But Mary, she worships. Martha's running all around the place doing everything. You know where you find Mary? You find her at the feet of Jesus. One is working, one is ministering, the other one is worshipping. Those are the two kinds of Christians you have. You have lots of Christians that do lots of things. Oh, there's all kinds of movement in their life. There are all kinds of busyness.

Most Christians remind me, years and years and years ago, and I don't even know who bought them, but somebody bought my two girls, two little, I don't even know how to explain it. It was like a dashboard of a car. You sat on the floor, and you scooted your legs under, and the dashboard came over your legs. It had a steering wheel on it, had a horn, had levers, buttons, and everything. My two kids loved that more than anything else, I think anybody's ever got them. For days, days, weeks upon end, in fact, I was over there, Jamie was doing hers the other day. I couldn't believe it. But for years, they would sit down there on the floor and put that, you know, you sit down like this on the floor, the little things over here, and you're driving around and ramming this, and you're doing this, and doing the wipers, and you're like they're in a race, you know, driving each other. I walked through the house one day, and they're turning the flip and the switches, feigning the wheel, hitting the horn, doing everything. I thought to myself, man, isn't that like a lot of Christians? There's a lot of movement, a lot going on, but nothing's really hooked up. That's Martha. A lot of movement. A lot of goings on. But nothing really hooked up. Martha always had to have her nose in everything that was going on. She could never stand back and say, "Okay, God, you take care of that." Martha's a doer person. Mary was a worshipping person.

*John 12:3*

*Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.*

That's an incredible story. That really one verse sums up the whole thing. Because there you find the three things that I talked about that the book of Romans has built around. It's built around God-ward, it's built around inward, and it's built around outward. Mary is a picture of what you and I ought to be. While Martha is running around, sticking her nose in everybody else's business. While Martha is running around, getting everything she can, and busy serving and doing all the things, Mary is down at the feet of Jesus and she worships. She gives God what He really wanted.

Somebody said one time, I heard a guy preach this, that when it talks about the pound of ointment of spikenard, it said that during that time in the Bible, that that would cost what the average person would make. To buy a pound of ointment would take a whole year's wages to buy that. Yet, when you look at that and you analyze it, you know what that tells me? That tells me she took a whole year's wages and made Him smell good for just a moment of time. She took a whole year of what she made just so He would smell good for a very short period of time. Because in time He washed His feet, He moved on, and you couldn't smell it anymore. It tells me this: there's no sacrifice too great for me to give to God. I never count the cost when it comes to something He wants. I never look and try to angle it out when I understand that that's what God wants and that's where He's at.

When you look at this thing, Mary followed the same pattern of Romans, it's the same pattern that you have to follow, I have to follow. The Bible says that the first thing she did was she bought this very costly and she anointed His feet. That's God-ward. She saw Him, she had an attitude that she wanted to do something for Him, so she purchased it and then she anointed His feet. That's God-ward, but then it went inward. You know what she did? She got involved in the process. She took her very hair and wiped the oil and the spikenard on His feet. Now, you know what that did? That not only made Him smell good, but by association of taking and getting involved personally, the inward, she smelled good. Then you know the third thing it says, the whole house smelled it. You see, it went inward and then it went outward. If she wasn't willing to do that and get involved, the rest of the house would have never smelled that precious ointment.

You and I as a child of God have the same process. The book of Romans begins to show you that process. You have to know and understand why Gentiles think the way that they think. For you to be able to understand how to reach them, you're going to have to take the time to understand why they do the things they do, why they say the things they do, and why they look at things the way they do. You're going to have to get God-ward, you're going to have to get inward, and then it's going to have to go outward. Romans follows that same pattern.

You have to understand people you want to reach. You have to be willing. I've told you before. The greatest advice I could ever give a young pastor in building a church is a church has nothing to do with the cinder block, it has nothing to do with the tile and the ceiling, nothing to do with

the carpet. The way it really makes a church and what builds a church and what it's going to take for you to build it. It's not getting a billboard, not putting a sign out, not getting a website, what builds a church, you have to build a church one person at a time. One couple at a time, one family at a time. It takes four times the amount of time, but the results are four times better at the end of the day. You have to go God-ward, you have to take it inward, and you have to then let it go outward. That is the book of Romans.

## VI. God's Discrimination and the Race Issue

The book of Romans sets down another great truth that Gentiles really have a hard time with. This is something I want you to listen to me very carefully on because it's very entailed and I don't have time to get into it all, but we're going to talk about it. This is a real killer to Gentiles. Gentiles predominantly have always hated the nation of Israel. If you know any even inkling of history, you know that to be true.

The reason why it is, now we live in a world today that is, it just seems like every day, every day. It just seems like that this world has ripped apart farther. Obviously one of the, we can't do anything today in this world without race getting involved in it. It's absolutely, this world has lost its concept of what the Bible's concept is.

Now I'll tell you why that is. You've got to listen to me now because I don't want you to hear me wrong and sometimes people only hear half of what you say. The reason why Gentiles have a problem with God in Romans chapter one shows you the problems they have. We're going to detail that out in the weeks to come. But you know why we as Gentiles have a problem with God? Because we as Gentiles have been discriminated against by God. Now discrimination's a big thing today, see. Nobody wants to be discriminated against. Well let me tell you something. I'll tell you who got discriminated against in the world and the scope of the world, it's the Gentiles. God chose one nation and put them above all the other nations. You know I don't like that as a Gentile. I don't appreciate that. I mean I'll be honest with you, I'm a human being just like everybody else.

The real killer today is to deal with the issue that Romans chapter one lays out and it's a tough issue. It is the basis for understanding the race issue in the world today. That is simply as number one racist in all the universe is God. Do you ever study the word race? Isn't that kind of a weird term to use for a nationality or a gender? I mean we can talk about cultures, we can talk about ethnic groups. But why the word race? Why did somebody choose the word race to discriminate all the different peoples of the world? The answer to that is found in Romans chapter one and throughout the Bible. It's because Noah had three boys, Shem, Ham and Japheth. Those three boys represent all the populations of the world today. Every people group on this planet comes from either those three directly or an intermixing of those three that produce the world's population. From Genesis chapter one, those three boys, here it comes, have been in a race. Now just let that soak in. Those three boys have been in a race. You know who they've been in a race with? He said, "Blessed be the Lord God of Shem." All the nations on this planet have been in a race against God's people all back through the Bible. We as Gentiles do not appreciate God discriminating against me and putting the Jew on top.

I was in a court situation one time where I was called in to be a witness. They were trying to trash the person that was, I'm not even sure what I was called in for but they were trying to get me to say, "Okay, now the lawyers are." Don't you John? You know that, okay. They had called me as a witness and I didn't want to be there. I wasn't sympathetic to either cause but I'm subpoenaed so you go. I thought, you know what? Somewhere in here, God's going to give me a chance to witness. So I'm going to go. So I'm sitting in there, courtroom's packed. The stenographer goes into town over here, you know? Judge sitting up there, lawyers over there. Put me on a stand. Now the company, the people who are trying to, after this other person, want to paint this person as a bad person. So they, you know how they bring up everything. So they're going to use me, see, to make this person a bad person. So he asked me a bunch of questions, you know, leading questions and I just simply, you know, sat there. Then he says, "Mr. Alexander, let me ask you a question. How long have you known so and so?" And I told him, I said, "Have you had a pretty close relationship with so and so?" And I said, "Yeah, pretty close." Then he, you know how they walk back and forth and then they go like this. "Would you say that so and so is a racist?" I said, "I wouldn't have any idea." He walks back and forth. He said, "Well, let me ask you, Alexander. Are you a racist?" I said, "Absolutely." He said, "Would you like to explain that?" I said, "Yes. I believe that the nation of Israel is going to rule the world someday. Amen. Anything else, counselor?" That's a wrong question to ask me. See, what they wanted to do is to put, make it a race issue, see. So he says, "Are you a racist?" "Absolutely. I believe that someday the nation of Israel, God's chosen people, are going to rule the world and all of us Gentiles are going to be under their foot." Whoa, you should, do you ever see a stenographer hiccup with her fingers? I would have liked to see that transcript. "Mr. Alexander, are you a racist?" "Yes, I am." "Would you like to explain that?" "Okay, oh man, this thing really went crazy here." He went off the wall.

Now let me explain my position on this. I'm a Gentile. I'm an Anglo-Saxon. Of the Caucasian group, people group. I'm Anglo-Saxon. My heritage background is English Welsh. My family were coal miners out of Frostburg, Maryland. My granddaddy was a coal miner. His granddaddy was a coal miner and on back from there, who we come from England and Welsh. I'm Anglo-Saxon. You know what that means? Anglo means England. Saxon is Northern Germany or Saxony. We're called Anglo-Saxons because of the fact that back in the fifth and sixth century, the Saxons invaded Normandy or native England and took over conquered England. So it became Anglo-Saxon. That's where your English language comes from. It's a mixture of English, English and Saxony. German and when it all goes together with a little one, like a big bowl of chili. You put a lot of ingredients in and how come the English language? I'm Anglo-Saxon. I'm a Gentile. I'm not a Jew. I am a Gentile. I'm a Gentile and I'm a Caucasian. But the moment I got saved, I quit being a Gentile. You say, "Well, you still look like a Gentile." I don't care what I look like. I know what I am. I may be in a Gentile body and I still may trace my ancestry back to England and Wales. But the bottom line is I'm a new creature in Christ Jesus now. I don't think like a Gentile anymore.

I am a racist in this sense: I believe that God is going to set the nation of Israel over all of the world. Do I believe there's difference in the races? Absolutely. That's what the Bible says God made them for. But the bottom line is this: I don't care what color you are, what race you are. As

soon as you get born again in the body of Christ, there is no race anymore. I don't care if you're black. I don't care if you're yellow. I don't care if you're sharp tooth. I don't care if you're purple. Once you're saved, you're my brother and sister in Christ. The color barrier doesn't exist. You're not a Gentile anymore. You're not black anymore. I'm not white anymore. If you want a good color, we're all red. We're painted with the blood of Christ. That's the truth of the matter, you see.

Because of that, we don't get caught up in this world anymore. We just don't. I understand now, and maybe you can't get this next thing that I'm saying, but let me tell you what God really cares about. See, we've got all kinds of weird ideas. Last week was Martin Luther King Day on Monday. I'll tell you, guys, if you ever want a good style of preaching, listen to Martin Luther King. Now, I don't agree with everything he said, but you want somebody who can communicate? All day long, they had about his death, his life, his great speech in Washington, D.C., the march in Selma, Alabama, and the speech down there. I think, and again, I don't agree with everything he said, but I think his communicative skills were off the chart.

If you want to learn, I mean, I think you've got to listen to Joel Osteen. I don't believe anything he says. If I had that little guy, I'd pull him by those little curly locks and run him out the door and throw him out the door and say, "Okay, now open your Bibles. I'm going to tell you the truth." But he's a great communicator. I mean, anybody fill up 10,000 people, but I'm not sure. I think some of those people in that big other toy, you see, I think some of those up there are cardboard cutouts. Jimmy, find where you order cardboard cutouts. I want to get some for in here. But I mean, he's like this. I love it. Here's Joel Osteen without saying anything. That's him. Boy, he gets them communicating. He does. I learn from anybody. You can give me, I'll tell you what, you can learn from anybody on planet. I don't care how bad they are. I personally think the greatest preacher, and this will sound good on tape. I think the greatest preacher in the 20th century was Adolf Hitler. You ever see him in some of those things? Boy, you're talking about a guy whose passion about, I mean, he's wrong. Died and went to hell. Messed up with God's people, God messed with him. But boy, in Munich, 1933, 1934, I still got to go to Austria. The Austen is going to Austria. I got to go to Austria. Woo! Hey, you watch the people listening to him. They're down there. You know you've got to be some motivator to get eight million of your people to go commit suicide against the Russians and the Americans and everybody else and think you could win? Woo, that's a preacher. Preaching the wrong stuff. But boy, he could preach. I still don't know what he was saying, but boy, it sounded good to me. I'm not going to say that. I'm not saying, but boy, it sounded good to me. I said I'd go, big smile, big smile, big smile. I'm with you, man. But you can learn by anybody. Probably except for me. But anyway, you can learn from anybody.

You know, we've got the idea today that all men are created equal. Now you are in one sense, and that is the fact that we're all created equal. We had to die and go to hell. If you want some equality in our birth, we're all born with an image lost, fallen image of Adam. The only equality we all have is the fact that someday, if Jesus doesn't intervene in your life, we're all going to burn like a torch in the lake of fire. Other than that, there are none.

I don't know how you could say that. I mean, do you think, I mean, did you ever read the book of Philemon? Somebody said one time, "Well, don't you think it's terrible that all the people were slaves?" Yeah, I do. If I was God, there'd never be any slavery because I think slavery is wrong. But what's my two cents in the pocket worth? I'll tell you something else. God never intended man to be in slavery. God intended man to be in a garden naked, run around eating the fruit all day long and doing whatever he wanted to do. But you chose another path, didn't we? You ladies did that one for us. Sorry. 6,000 years of pain, suffering and misery and death, and you're sorry? Me too.

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