

Also To The Greek

[1946]

“For I am not ashamed of the GOSPEL of Christ; for it is the POWER of God unto SALVATION to EVERY ONE that BELIEVETH: to the JEW FIRST, and ALSO to the Greek” (*Romans 1:16*).

Your missionary believes the above verse implicitly and very literally; so while I am engaged by the grace of God as a witness to my own people Israel, I nevertheless am very happy to preach the Gospel to Gentiles because I believe the Gospel is “also to the Greek.”¹

It was my glad privilege to conduct a 15-day evangelistic campaign in a tent under the auspices of the Salvation Army in Charlotte, N.C., July 21st to August 4th. It was indeed an inspiration to work together with Captain Robert Burchett, who is in charge of that particular Corps, and with his helpful, gracious and consecrated wife. Bro. Burchett has a genuine love for Christ and burning zeal for souls. So on several occasions we went out to visit the lost, and the Lord gave us four who openly confessed Christ as their personal Savior,² while during the meetings fourteen others responded.³

1 The word Greek actually refers to the race, and doesn't automatically mean Gentile. Many have read Greek as Gentile, but that isn't proper. Jews and Greeks held major differences in perspectives on so many issues. Greeks commonly held the Jewish 'religion' in total contempt, viewing it as a bloody religion that considered too many things as sin (like homosexuality). Religious Jews held practices of the Greeks in contempt, viewing the Greeks as unclean. The two worldviews were so opposite one from the other. Numerous texts speak of these things. On the other hand, the word Gentile, when it is used in the Bible, holds a set of ideas that differ from the word Greek. A reader needs to consider these things when reading.

One of the outstanding things that made your missionary joyful was a man who came up and shook hands with me after the first Sunday evening service and said, “Do you remember me, Bro. Glass?” I had to admit that I did not remember him. So he continued: “I am the man who came forward on crutches to accept Christ when you were here last time!” It was then that my memory revived at once, and I praised God. I had been to Charlotte in March and had been asked to speak in the Salvation Army one night. When I gave the invitation, two came forward; a young lady for reconsecration,⁴ and this man on two crutches assisted by another brother. The Lord had done a double work of grace in that man’s life: He saved his soul and took away his crutches. Isn’t the Lord good! My! What an encouragement that was!

Our hearts were also made glad as we united our humble testimonies⁵ with those of our Salvation Army brethren on the street corner in the main square of Charlotte, and we were able to wit-

2 The very concept of personal Savior isn’t Biblical. I understand this to mean, “the Savior Who personally saved this person,” which is only partially true according to the Bible. The Salvation that Yeshua (‘Jesus’) provided and will provide is very public and is sufficient for all (though nearly all will refuse it). He is the Savior of the world (though again, most of the world will not obtain the benefit of this Salvation). If personal Savior instead means what would be understood by a personal god, that would be a god that a person personally owned: a private deity. Such a concept is idolatrous, in total violation of the faith of the Scriptures. Too many see ‘Jesus’ as this kind of personal savior.

3 The focus on numbers has been such an important part of missionary work and missionary reports. It is so inappropriate. What does “fourteen responded” mean? Sabba (meaning grandfather, the term I used for my Grandfather who wrote this article) fit into the typical missionary in this particular aspect, though he later openly saw the futility of such reports.

4 Nowadays, the word recommitment or rededication might be used instead of reconsecration. The concept of one who at one time supposedly came to faith, who then lived secularly (by which I mean in sin), and then who rededicated his/her life to Christ seems to be a very accepted and precious concept in many forms of Christianity. It is Biblical to wait and to see if a person will be consistent in faith and Godliness before claiming that a change has truly occurred. Temporary faith is also Biblically described. This is a very real faith, often very strong, that is later destroyed by difficulties of life. Temporary faith cannot lead to everlasting Salvation. Most who rededicate their lives to Christ are responding only to an emotional

ness⁵ as a family—a complete Hebrew Christian family—of the saving grace of our Lord Jesus Christ to the many passers-by. My wife spoke in the open-air meetings for the first time in her life, though she had attended many open-air meetings among Jews and Gentiles times without number in Canada, the U.S. and Argentina. The people’s hearts were especially touched when our ten-year-old (then only nine) Grace Elizabeth sang a solo “At Calvary,” and then was followed by her 13-year-old sister, Marilyn Celestine, who gave a most clear testimony of how she found and confessed Christ when she was only seven years old at Camp Pinnacle, N. Y., when her Daddy had preached and given the invitation. People listened to and were touched by these two children’s testimonies more than by anything we grown-ups could do or say.

But what was so wonderful was when my wife, my 13-year-old girlie and I, accompanied by Mrs. Wm. Comrades, went to visit a Jewish family with the Gospel. We talked to mother and daughter of that family at great length, but ever so often they would come out and say how they couldn’t understand this and they couldn’t

(continued from page 63) appeal. Once the emotions normalize, such a person will return to regular habits in normal ungodliness even if the person continues with what appears to be a renewed religious zeal. How vain nearly all responses to preaching are! How rare it is for one to truly be born of God!

⁵ Witnessing and giving testimonies used to be done in such open-air forms on the streets. Nowadays, some groups hand out tracts and flyers, but such impromptu gatherings are far rarer. Regarding witnessing and giving testimonies, Christianity has long-held the idea that a person can tell others what Christ did for him/her, and how Christ changed him/her, and that such a telling is beneficial. This is rarely done in the Bible, and when it is done, it is for a very different purpose. In one case, it is done in anger (for example, Philippians 3:4 and following). The Torah (the first five, but actually, the first six books of the Bible, wrongly known as the Law, and properly known as the Teaching) disallows the testimony of one person regarding matters of justice. The idea that a person can testify of his/her own change is so vain. If enemies of that person speak of the excellent change that the person now lives, that would be a good testimony. I have heard the emotional testimony of one who had just raped a girl several days before the testimony. I never believe testimonies of this nature; I never believe such witnessing. Instead, I follow the Biblical practice of waiting to see if a person consistently lives righteously, doing justice, loving Biblical Grace, fearing God, etc.

understand that. Then our Marilyn Celestine said, “Daddy, may I say something?” And so we gave her leave with pleasure. She then proceeded to tell that Jewish family in her childlike way, yet in tones so clear and true-ringing, how she could not understand very much when as a seven-year-old child she accepted Christ as her personal Savior and confessed Him openly. She told them, “I didn’t know very much then because I was only seven years old; but I knew I needed Jesus as my Savior and I knew that He had died for me and that He wanted me to come to Him as I was; so I went to Him as a child, and I didn’t know very much; but He became my personal Savior; and since then I’ve been learning and understanding more and more.” The sweet, sincere testimony of that child just seemed to electrify us all. It certainly brought conviction to that dear old Jewish mother’s heart; nor did the daughter say any more after the child’s testimony, “I don’t understand.” The last few sentences with that dear Jewish mother were: “You ought to believe what God says in His word by the mouth of His Prophets.” “I do believe that,” was the unhesitating reply. “Then you ought to believe what the Prophets have to say about the Messiah the Lord Jesus Christ.” “I believe that, too,” was the answer as she accompanied us to the door; and then added, “Please come back to see us when you return to Charlotte.” Pray for this dear family.⁶

“And also to the Greek” became a literal and glad fulfillment on this trip too. We were very graciously and bountifully treated

⁶ What we don’t know is whether the woman (and her daughter) truly looked into the Scriptures to see what they say. So many will “gladly receive Christ” based on what others say to them, and by the emotional appeals. Almost none will look into the Bible itself to see what the Bible says. I can say this with total assurance: No person truly has been born of God (that is, has received everlasting Salvation from sin and to righteousness) who hasn’t obtained the speech of God by some means (either by reading that speech in the Bible or by some other direct means). Faith comes only by report (from God Himself, or from a truly sent prophet of God), and such a report only comes from the Speech of God (most understand this as “the Word of God”). Repeating words that another person says, as in some form of the sinner’s confession of faith, won’t ever bring what is necessary for Biblical Faith unto Salvation. It will make many feel good about themselves and their status before God, but it will do as much good as banging their heads against a stone wall.

when our whole family was invited to be the guests in a home whose husband was a Greek. The food was most delicious and plenty of it, and we enjoyed the fellowship. Then the conversation shifted to spiritual things, as that is the best kind for Christians, and I found out that our Greek friend really was not born again, though he had always thought that he was a Christian (as so many do) because he had been born in a Greek Orthodox home, had been Christened as a baby, taught about Christ, and had been confirmed according to custom. We proceeded to tell our brother what to be a real Christian meant. We explained by Scripture the New Birth; and when supper was all over, we went into the living room, and our friend said, "Please, Bro. Glass, tell me more about this business of salvation." I gladly did this, and in a little while it was my joy to have our good Greek brother get down on his knees and accept Christ as his personal Savior according to Rom. 10:9, 10.⁷ When we arose from our knees, he said with a grateful smile to me, "Brother Glass, I fed you physically, but you gave me a spiritual supper." So praise God that the Gospel "is the power of God unto salvation to every one that believeth: to the JEW FIRST, and ALSO to the Greek."

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7 The text is this:

*Romans 10:9 ... that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.
10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

This excellent text is often quoted and is almost never understood. The larger text is speaking of the righteousness that is of faith, and the confession that is unto Salvation. Look at the text above re-worded in order to see what is occurring:

... that if thou shalt confess that Yehovah ("the Lord") is Salvation ('Jesus' = Yeshua, and means Salvation in Hebrew) with thy mouth, and shalt believe in thine heart that God has raised Him (referring to Yeshua) from the dead, thou shalt be saved!
10 For man believes unto righteousness with the heart (the mind); and confession is made unto Salvation (unto Yeshua, as well as unto everlasting life) with the mouth.

The key required to determine if one has truly obtained Salvation is whether the result is truly unto righteousness! If it isn't, nothing occurred. In most cases of supposed Salvation, nothing has occurred or will ever occur.