

EPHESIANS - Ephesians 6

Message 101

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INTRO: Our subject is spiritual warfare. It is easy to forget in life that we are in a battle. Take a look at this battle for a moment. It is between God and Satan. Here is all of mankind. We have 7.7 billion of them. A small fraction of those are true Christians. Operation World estimates the number of Evangelicals in the world to be **546 million**, which makes for 7.9 percent of the world's population. Those who work a lot with many professing believers think that only about 10% of professing believers are truly born again. In the mind of mankind this battle is won or lost. The devil has by far the majority of mankind on his side. So, for this battle, the believer is instructed to put on the whole armor of God. Without the Christian soldier's armament, this believer will be overcome by the wicked one.

We have looked at the belt of truth. If you will watch the news you will see truth under attack at almost every turn. We have looked at the breastplate of righteousness, and now we look at the shoes. Paul says, "Having your feet shod with the preparation of the Gospel of peace." How important are the feet shod with good shoes to a soldier? Well, one is not likely to survive without them. But notice the importance of feet in our passage. Verse 11 wishes that we might be able to stand against the wiles of the devil. Well we stand on our feet; no feet, no standing. So verse 13 says, take up the whole armor of God that you may be able to withstand, or stand in the evil day. A very important part in this battle is to stay upright what one wears on the feet. And then it says, "And having done all to stand, stand therefore." Again, the soldier stands on his feet.

When Martin Luther discovered the truth of justification by faith he had found the greatest truth of his life. In the 12 centuries of Roman Catholicism before him, the Roman Catholic Church had veered far from the truth. But here he found a truth he was willing to die for. When he was brought before the Catholic Cardinals, he stood in the presence of them all and said, "Here I stand. I cannot do otherwise. So God help me."

There are in every generation things to stand for. He also said

that if the preacher preaches on everything except that point the devil is attacking at any particular time, he is not preaching the Gospel at all. If one wants to be a popular preacher, there is an endless list of truths to preach without ever touching that which the devil is touching at that time.

So we are considering the feet of the Christian soldier, and the footwear he wears. The footwear of the Roman soldier could mean life or death. Now we realize we have to keep all these pieces in perspective to each other. If a soldier's belt came undone, all the traction in the world might not save him. If his breastplate was missing, good footwear would not do save him.

c) The shoes

-having shod your feet

So our subject is the Christian soldier's footwear. Now we cannot minimize the importance of the shoes, or the sandals of the Roman soldier in warfare. Lives were lost simply because of the footwear. The soldier's sandals would have been very strong and one of the outstanding features was the hobnails in the bottom of the shoes. These hobnails made their shoes like studded tires on ice.

I used to walk the trail from our house to the little lake every morning. And when it had rained and froze, I couldn't walk because I couldn't stay on my feet. So I bought some cleated rubbers to attach to my shoes and I hardly noticed the ice.

You can imagine now soldiers in battle. They may be pushing on their sandals with all their might with some opponent. And then it begins to rain and the field gets wet and if you did not have good traction, you would not last long against an enemy with good shoes. So like the belt, every piece of equipment was of great importance.

-with the preparation

So consider now the phrase of having one's feet shod, and here it is: "...with the preparation of the Gospel of peace." Here is the spiritual application. And, just what does this word "preparation" mean?

Well, at first glance, if one is familiar with Scripture, one would say, "That is simple enough. The Christian is to be prepared to bring the Gospel to others. Romans 10:15 says:

15 And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!"

So the Christian is to have his feet shod to be in readiness to share the Gospel with those he has contact with. Now it is true enough that bearing good news is important. In Bible times, when urgent news was sent it was sent by runners. Turn to 2 Samuel 18. You will remember when Absalom wrestled the kingdom from his father David and David and those that stayed with him fled Jerusalem.

And then it came to the time where David's men fought with Absalom's men, and David's men killed Absalom. And two runners ran to bring David news. We begin in verse 19:

19 Then Ahimaaz the son of Zadok said, "Let me run now and take the news to the king, how the LORD has avenged him of his enemies."

20 And Joab said to him, "You shall not

take the news this day, for you shall take the news another day. But today you shall take no news, because the king's son is dead."

21 Then Joab said to the Cushite, "Go, tell the king what you have seen." So the Cushite bowed himself to Joab and ran.

22 And Ahimaaz the son of Zadok said again to Joab, "But whatever happens, please let me also run after the Cushite." So Joab said, "Why will you run, my son, since you have no news ready?"

23 "But whatever happens," he said, "let me run." So he said to him, "Run." Then Ahimaaz ran by way of the plain, and outran the Cushite.

24 Now David was sitting between the two gates. And the watchman went up to the roof over the gate, to the wall, lifted his eyes and looked, and there was a man, running alone.

25 Then the watchman cried out and told the king. And the king said, "If he is alone, there is news in his mouth." And he came rapidly and drew near.

26 Then the watchman saw another man running, and the watchman called to the gatekeeper and said, "There is another man, running alone!" And the king said, "He also brings news."

It was a great privilege to be the bearer of good news. Now let me point something out here we will look at closer in another message. Our verse speaks of the "Gospel of peace." Can anyone tell me what the word Gospel means? Good news! In the NT it is *euangelion*. The *eu* means

good, *angelion*. A news bearer or a messenger. So it means "good news." When the Jews translated the Hebrew OT into Greek, called the Septuagint, they translated the words "good news" in verse 26, *euangelion*. Here is the word "gospel" in the OT.

Isaiah 52:7 says:

7 How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"

So it would not be out of line biblically to interpret this passage as being prepared to share the Gospel of peace.

But there is another interpretation of the word "preparation." The word here is *etoimasia*. This word occurs only once in the NT and therefore it is difficult to know which interpretation is correct here. Ellicott's commentary says, "This passage is one which even to the Greek interpreters was obscure."

Turn to Psalm 89. Though the word here translated "preparation" only occurs once in the NT the Greek Septuagint uses the word several times. It occurs in Psalm 89:14 which says:

14 Righteousness and justice are the foundation of Your throne; Mercy and truth go before Your face.

The word translated "foundation" here is the word translated "preparation" in our verse. It can be translated as "foundation." Both translations work in our text and the question is, which one is correct?

Some years ago I did one brief message on this whole passage. Here is what I said: "This phrase is difficult. The difficulty comes with the word 'preparation'. There are two main views of what is meant here. One, we are to have our feet shod with preparedness at all times to share the Gospel. There are various arguments that well support the view that this speaks of being ready to share the good news.

"The second view takes this word translated 'preparation' in its second sense of a foundation. Vine says, 'If that is the meaning in Ephesians 6:14, the gospel itself is to be the firm footing of the believer...' In other words, the Gospel is this soldier's foundation or sure footing.

"Now in the context I prefer the second view, though the first would clearly be true, but I think that is not what is in mind here. The context is standing against the wiles of the devil." End Quote.

One commentator said that Julius Caesar won battles due to the shoes his soldiers wore which helped them cover great distances in a short time. But our context is not one of rapid movement but one of "standing" not "moving forward." I expect that the runners who brought news with speed to their king did not wear anything on his feet. But the context in our text is that of being able to stay on one's feet in the battle, not running or moving forward. The idea is to be able to stay on one's feet in the battle.

I could not find out what kind of shoes those who ran with news wore. But I expect they ran with bare feet. I

remember as a young boy that usually went bare foot most of the summer. I went anywhere without shoes. Running through the bush I ran just like those who wore shoes. When you do that, the skin on the bottom of your feet becomes like leather. So I suppose that the fastest runners in Bible times ran without shoes.

But in warfare, which is the context of our passage, hobnailed footwear was essential. Picture this. Let us say the battle is taking place where the ground is like slick oil when it rains. And there you are, the battle started when it was dry, and now you are in a downpour. Picture now a soldier with no hobnails or with poor shoes and along comes the enemy and he has hobnailed shoes.

I used to work in logging camps and the sign by the cook-shack door would say, "No Corked boots." Every step would leave several dozen holes in the floor. Now if you are going to stand in the battle, as the Roman soldier had to, hobnailed shoes were essential. A whole army could be wiped out if they had poor shoes.

So in light of all that, I conclude that the word translated "preparation" would best be translated as, "foundation" or "sure footing." Our verse would then read:

15 and having shod your feet with the foundation (or sure footing) of the gospel of peace.

That which makes you able to stand when faced with the opposition of the devil is the foundation of the gospel of peace. On the Christian soldier's feet must be the sure footing which the Gospel of peace provides.

Roger's & Roger's exegetical commentary says it may mean preparation, and then it says, "However, the word may in this context have the meaning of "firmly" and express solidity, firmness, solid foundation."

-of the gospel

Well, we will look at the words "the Gospel of peace as I will not take time for them in the next message." Verse 15 says:

15 and having shod your feet with the preparation of the gospel of peace;

We must first define then, what the Gospel is. We will see later why this is very important. So, what does the word "Gospel" mean? Yes, it means good news. Now there are a lot of things that are good news. Maybe I think I might have cancer and I go to the doctor and he tells me it is not cancer. That is good news. There is much news that could be classed as good news and so we must ask, "What does 'good news' mean here?"

Turn to Galatians 3. My wife asked me about this verse as we were traveling this summer. So let me ask you, was the Gospel preached in the OT? Well, look at verse 8:

8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

What was the good news that was preached to Abraham? Here it is: "In you all the nations shall be blessed." Is that good

news? Indeed it is! That is a reference to the Messiah, Jesus Christ. Is that the good news referred to in our text? It speaks of it in general but no, that is not what our text is speaking about.

Listen now to Matthew 4:23:

23 And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

What was the good news He preached? Here it is. Listen to Matthew 4:17:

17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Man had waited now for 4,000 years for this kingdom to come, and when Jesus came, he preached that the kingdom of God is at hand. That was the good news He preached. They had just passed 400 years of silence. God had not spoken for 400 years. And now, here is the good news: The kingdom of heaven is at hand. But that is not the good news our text speaks of either.

John the Baptist came to prepare the way for Jesus Christ and he said this in Matthew 4:1-2:

1 In those days John the Baptist came preaching in the wilderness of Judea,

2 and saying, "Repent, for the kingdom of heaven is at hand!"

That was good news after 4,000 years of the promise of a Messiah, and especially now after 400 years of prophetic silence.

Once more, after 400 years of no word from God, God broke the silence and proclaimed that the kingdom of heaven was at hand! The Messiah had come.

Now I ask you, is that what our passage means when it says that we are to have our feet shod with the sure footing of the Gospel? I believe it is not that either.

Turn to Matthew 11. We might say that what we have so far is part of the good news, but it is not the whole of the good news. Listen to Matthew 11:11:

11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

For years I pondered that verse. What could it mean? Well, Luke 7:28 gives further light when he says that Jesus is comparing John to all other prophets. He is saying there has not arisen a greater prophet than John the Baptist. But then he adds that the least prophet in the kingdom of heaven is a greater prophet than John the Baptist. How could that be?

Well, let me ask you, what makes one prophet greater than another? What makes one car company greater than another? Well, the size of their operation. What makes one farmer greater than another? Well, the size of their farm. What makes one prophet greater than another? Well, the size or importance of his message.

Now what did the prophets of the OT prophecy of Christ that was less than what John prophesied? This was their message: "The Messiah is coming." You can

find that throughout the OT. What did John prophecy? One day he saw Jesus walking by and He said this: Listen to John 1:29:

29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

All the prophets that had been up to that time said, "Behold, He is coming." But John said, "Behold, He is here!" Now I ask you, what does the least prophet who proclaims God's message today proclaim that is greater than John's message? Here it is: "Behold, He has come; He has died in your place; he has been raised from the dead for you; He has ascended up to heaven for you!" John the Baptist never lived to proclaim that message. This is the message of all messages. This is the message the least prophet of today has.

God sent the Messiah into the world and He gave Him in death. After that He was buried and rose again for our justification. And before this becomes good news to anyone he must understand this news: "You are a sinner. You are lost. You will go to hell if your sins are not taken care of. The penalty of sin is death and hell follows. You must be born again. If you are not, you will go to hell for eternity future." No one who does not understand that can be saved.

Here is the good news: Jesus took your place in death, He was buried, and rose again. If you repent of your sins and put your trust in Him, He will give you eternal life so that you will never perish. So Jesus said, "He that lives and believes in Me shall never die." Is that not good news? This is what gives the

Christian soldier sure footing.

Let us look at the good news preached by the least prophet in the kingdom of God today in another passage. I am not talking about all the professed gospels of today, like the health and wealth gospel. I am talking about the true Gospel. Just what is it according to the Bible?

Turn to Romans 16. Paul uses a very interesting phrase. We begin in verse 25:

25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began

26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith—

27 to God, alone wise, be glory through Jesus Christ forever. Amen.

Three times the apostle Paul uses the phrase, "my gospel." Now we ask, is there a Gospel of Paul? Yes. What is it? It is the true Gospel. It is the Gospel that saves. So turn to 1 Corinthians 15. We are going to let Paul tell us what the Gospel is. We begin in verse 1:

1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,

2 by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

Notice, he will declare the gospel which he preached, and by which those who were converted were saved, and in which they stood. So here it is:

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

4 and that He was buried, and that He rose again the third day according to the Scriptures,

5 and that He was seen by Cephas, then by the twelve.

6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.

7 After that He was seen by James, then by all the apostles.

8 Then last of all He was seen by me also, as by one born out of due time.

9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.

11 Therefore, whether it was I or they, so we preach and so you believed.

What is Paul's Gospel? Well, it is found in verses 3-4:

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,

4 and that He was buried, and that He rose again the third day according to the Scriptures,

This is the message no prophet ever had before the death, burial, and resurrection of Christ; not even John the Baptist, not even Jesus Christ had the privilege of sharing this message. It was prophesied, but never proclaimed to be completed until Jesus ascended to heaven. The Gospel, fleshed out further, is that Jesus Christ died in our place, and was raised again for our justification. Out of that Gospel comes the message of what we need to do to be saved. We must repent of our sins and put our trust in Christ.

Now I want to add a matter here. When we were on holidays earlier this summer, we were at Qualicum Beach on Vancouver Island, overlooking the ocean. And we listened to Pastor Daryl preach on Sunday morning and he mentioned something about the new birth and I thought, "Oh, I have wanted to see what John MacArthur says about the new birth." I did not realize that it would lead me to the subject of the Gospel.

As I began to study this I learned how important it is that one defines what the Gospel is. If the Gospel of peace is likened to the Christian soldier's shoes, and it is that which gives one sure footing in the Christian life, then surely one must understand what the Gospel is.

I checked two messages MacArthur did on

the new birth and Jesus discussion with Nicodemus. I will put the links to those messages in next week's bulletin. Before I look at that, let me say that I do not want to come across as bashing John MacArthur. I sometimes use his studies in other areas. I want to come across as warning where I am fully convinced warning is due. We have his teaching being taught in our community and we need to know what is being taught on this most crucial topic of the Gospel and the new birth.

I would encourage you to give this message and the next one to anyone you know who is going to that church and for this reason: They ought to know that which they will not readily catch otherwise.

As I thought of giving this and the next message I pondered whether it was necessary for me to do this. I have mentioned elsewhere that I read somewhere that Martin Luther has said something to the effect that if we preach the whole Gospel but don't preach on that area the Devil is attacking at this time, we are not preaching the Gospel at all. That may be an overstatement, but it makes a very important point.

Let me say this: The preacher can preach great Bible truths all of his life and never run out of important things to speak on and never deal with issues of life facing his people at that very time.

Listen to Isaiah as he speaks of Israel's spiritual leaders in a time of danger in 56:10:

10 His watchmen are blind, They are all ignorant; They are all dumb dogs, They

cannot bark; Sleeping, lying down, loving to slumber.

When you have a watchdog you expect it to bark when any kind of danger may be nearby. Israel' spiritual leaders were like dumb dogs. But notice, it is not that these dogs chose not to bark; they cannot bark. Why could they not bark? They either didn't see danger, or they were in agreement with what was happening so they are not concerned about what is happening.

Turn to Acts 20. The Church is brand new. It has just come into being. But as soon as something good begins, the devil is always there to shut it down. We begin in verse 17:

17 From Miletus he sent to Ephesus and called for the elders of the church.

18 And when they had come to him, he said to them: "You know, from the first day that I came to Asia, in what manner I always lived among you,

19 "serving the Lord with all humility, with many tears and trials which happened to me by the plotting of the Jews;

20 "how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house,

21 "testifying to Jews, and also to Greeks, repentance toward God and faith toward our Lord Jesus Christ.

22 "And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

23 *"except that the Holy Spirit testifies in every city, saying that chains and tribulations await me.*

24 *"But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.*

25 *"And indeed, now I know that you all, among whom I have gone preaching the kingdom of God, will see my face no more.*

26 *"Therefore I testify to you this day that I am innocent of the blood of all men.*

27 *"For I have not shunned to declare to you the whole counsel of God.]]*

28 *"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood.*

29 *"For I know this, that after my departure savage wolves will come in among you, not sparing the flock.*

30 *"Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves.*

31 *"Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.*

Paul had taught in Ephesus, that great city which was given over to idolatry, for quite some time. He would be leaving and he was concerned for the Church. His concern was that professing Christians

with false teaching would come from among themselves. They would teach things that were biblically wrong and yet draw believers after themselves.

Now Calvinism has a teaching that goes by the name of TULIP. I know you are familiar with it, but not all our listeners may be. So let me give you this teaching in brief because it will be important to understand what the Gospel is according to MacArthur.

The T stands for total depravity. This means every person is dead in sins and can do nothing to be saved. He can't repent. He can't believe. He is dead, and the dead can't do a thing.

So how does God get man out of this mess and save some? Well, He elected a few of all mankind before He ever made man. He did not choose them on the basis of anything either good or bad. They are the same as all those whom He will reprobate and send to hell. These few He will cause to be born again without repentance or faith. He will just do it, since man can do nothing. That is the U, unconditional election.

The L stands for Limited Atonement. That means God sent Christ to die for those few He elected. He did not send Him to die for the world, as John 3:16 so plainly states. Let me just say that I believe all five points of the tulip are heresy.

The I stands for irresistible grace. That means when God causes you to be born again He will send irresistible grace to anyone He elected, and they won't be able to help themselves but want to repent and believe. You cannot resist this grace.

That is a heretical view of grace, by the way.

Then comes the P which stands for the perseverance of the saints. That means that anyone who is truly one of the elect will get saved. They can't help but get saved. And they will persevere to the end. Now I know of no promise in the Bible that assures a Christian that they will persevere to the end. All the warnings in Scripture do not allow for that view.

But that, in brief, is the central teaching of Calvinism. They are not shy to teach the doctrine of election, but they are shy to teach the doctrine of reprobation. By reprobation they mean that God reprobated the majority of mankind to hell. He didn't elect them and He won't save them. He reprobated them to hell and He will be glorified by sending them there. Before you say that this is not true, study Calvinism well yourself. Well, that is John MacArthur's view and it affects the Gospel and we need to make people in our community aware of this.

So let me now expand a little on the T of the TULIP. Just what does total depravity mean? It means that all of mankind is dead in trespasses and sins. This means, in Calvinistic teaching that nobody can believe or repent. Why not? Because they are dead. The reference is Ephesians 2:1. So what can a dead man do, they ask? Answer? Nothing. Nothing includes repenting and believing.

So how does God overcome this obstacle? Well, He elected some to be saved and He will cause them to be born again. And after they are born again, now they are alive, and now that they are alive they

are able to repent and believe and they will, because they can't help but want to repent and believe. And then they will persevere to the end.

Now the TULIP is what I would call the good side of Calvinism. Here is the bad side. God, in eternity past reprobated the majority of mankind so they cannot get saved. Then, when they die, they go to hell, and God is glorified in their eternal torment. The only way to describe that is this: that is horrific!

And now let me ask this question: If God could elect a few and cause them to be saved; and if He could send Jesus to die for those few and they can't help but be saved: Why could He not do that for all of mankind? Answer? There is no answer because the premise is false.

Now as I read John MacArthur on the new birth, I saw him struggle, and stutter, and stumble over himself, trying to fit John 3 and Jesus' conversation with Nicodemus into the Calvinistic box. It simply did not want to fit and I was shocked to read how he dealt with this passage. And because this message affects the gospel as well as the teaching on the new birth I want to give a message of warning.

The problem with manmade doctrines is that when you hold those, you have to make the Bible fit this doctrine and that creates problems. This is true in Calvinism; it is true in charismatic teaching; it is true in much of Mennonite teaching and others as well.

I believe it is a preacher's duty to warn of error and I see Calvinism as a serious error, especially on the doctrine of God

as it comes out in the teaching of the TULIP.

Let me say this about Calvinists, they preach many accurate, exegetically clear things. But when it comes to election and predestination they will lead you into a maze that has no exit and it causes compromise with truth. For example, they will say, "Yes, man has a free will. And yes, God is sovereign. Those two truths have no explanation. They are truths in tension."

But, they are only unexplainable truths in tension when the premise is wrong. They are not truths in tension, but truths that complement each other if you follow the clear teaching of Scripture.

-of peace

Now since I don't have time in this message to deal with John MacArthur's teaching on the Gospel and the new birth. Let me finish the last part of this verse and that is that the shoes of the Christian soldier are the sure footing of the Gospel of peace.

Let me define the word peace first. I define peace simply as the absence of friction. When you worry, there is friction in the mind, and that is the absence of peace. When there is no friction, then there is peace.

Now I don't want to bore you with grammar but it becomes of great importance to interpreting the phrase, "the Gospel of peace." The word "peace" is in the genitive case. That is what the preposition *of* indicates. Interpreting the meaning of the word peace in its genitive form in this clause is the key

to interpreting the phrase. This kind of study is called syntax.

You see, the preposition of, which makes the word peace a genitive, can be taken in some thirty different ways, depending on how it is used. For example: Does it mean "The Gospel characterized by peace?" Or does it mean, "The Gospel which brings peace?" And so there are many other possibilities.

All that to say this, it seems to me best to take this as a genitive of product. For example we might say, "God is the God of hope." By that we can mean He is the God who produces hope, and that is a true statement. I believe our phrase could be interpreted to mean that the Gospel is the Gospel that produces peace.

Nothing will produce an inner peace like the Gospel when it is embraced by repentance and faith. True repentance and faith will always produce peace. It will produce peace between people and peace between God and man. And peace is a primary need for people.

CONCL: We have been looking at the words, "having your feet shod with the preparation (or sure footing) of the Gospel of peace." Though I think the word translated "preparation" would better be translated as "foundation" or "sure footing", we should ever be ready to share the Gospel with others.

The Gospel is truly good news. It is for every boy or girl; every man or woman. Skin color is not relevant. How much money you have is unimportant. How much you are looked up to or down on, plays no part in the Gospel. It is for all. There are none for whom Christ did not die. He died for the world, and the world speaks of all lost mankind. All of these can have eternal life by repenting of their sins and putting their faith in Jesus Christ.

If one does not have the true Gospel one has nothing to stand on before God. There is no sure footing.