

**WHEN IS A MAN**



**SAVED**

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Unless otherwise indicated, all scripture quotations are taken from the King James Version of the Bible.

Other scriptural quotations listed are stated as:

- Amplified Bible (AMP)



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## PREFACE

First words

What things ...?

Jesus asked this very vital question of his own disciples on the road to Emmaus (**Luke 24:19**)

What things are to be believed to be saved?

Many a believer might have been caught up amidst confusing words, with many masquerading as the gospel.

Some have not believed at all and might rise even into leadership..., to such Jesus said " I never knew you!"

The gospel is a message of and for all ages, constant and unfeigned in its facts, thus faith for salvation cannot be personalized.

It must be universal! This is the reason for this book.

Are you saved? What did you believe?

You will find this book assuring as a believer, salvation for the yet to believe and a guide for evangelism for the minister.

Read, meditate and fully understand...to answer the most important question of all time;

WHEN IS A MAN SAVED?

Multidimensionally yours,

Chris Segun Onayinka.

## INTRODUCTION

The question as touching when a man is saved is very crucial and must not be taken lightly. In reality, some believers do not know or cannot exactly tell when they got saved. Sad enough, some cannot even explain in simple terms what it means to be saved. This obviously is a product of being exposed to the wrong kind of teaching. Paul's prayer for Philemon is very instructive:

**Philemon 1:6** That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The word “communication” implies fellowship; sharing, partnership.

The word “knowledge” used consistently by Paul in his epistles implies to have precise and accurate knowledge. In this context, of every good thing in you, in Christ.

The Amplified Translation, helps to understand the text better

**Philemon 6:** [And I pray] **that the participation in and sharing of your faith** may produce and promote full recognition and appreciation and understanding and precise knowledge of every good [thing] that is ours in [our identification] with Christ Jesus [and unto his glory]. **(Amplified Bible):**

In other words, the degree to which the believer in his mind understands **every good thing in him in Christ** (his salvation), is the degree to

which he will have an **effective Faith / Christian life**. Hence, the believer's understanding of the subject of salvation is fundamental to his spiritual growth.

It therefore suffices to say that the greatest need of the believer is knowledge. Hence the Pauline prayers focused on knowledge – the believer coming into a precise and accurate understanding of his salvation (Every good thing which is in Him in Christ).

**Ephesians 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: **Vs 18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of



the glory of his inheritance in the saints, **Vs 19** And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

**Philippians 1:9** And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; **vs 10** That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; **Vs 11** Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**Colossians 1:9** For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled

with the knowledge of his will in all wisdom and spiritual understanding; **Vs 10** That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; **Vs 11** Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

**Philemon 6** That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

The importance of knowledge for the believer cannot be overemphasized. Therefore, the believer must know **the what**, the **how**, the **why** and the **when** of salvation. When this knowledge is absent, as Paul explained in his

letter to Philemon, the believer will be ineffective in his Christian walk.

**Philemon 1:6** That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Some can get to the extent of even doubting their salvation. It is a lack of this understanding that makes some use the term “I gave my life to Christ”, in talking about salvation. This is because they have come to see salvation as what they did or have to do. Using such terminologies in explaining salvation, is proof of ignorance of the written word. In reality, our understanding of salvation / the new birth usually affects how we see every other issue that pertains to the faith. That is why “the

gospel” one hears is very critical to how he will eventually see and relate with God.

First and foremost, there is no text in the four gospels, book of Acts and the Epistles that correlates with the phrase “I gave my life to Christ”.

Faith in Christ is receiving from, not giving to Christ!

**John 1:12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:  
Believing is not giving but receiving!

In salvation, a man receives life by faith in the gospel alone.

**John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

He (the Father) gave life and we ONLY received!

We are His workmanship!

**Ephesians 2:8** For by grace are ye saved through faith; and that not of yourselves: *[it is]* the gift of God: **Vs 9** Not of works, lest any man should boast. **Vs 10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

It is very vital to point out that the unsaved man had nothing to give. We were dead in our trespasses; thus, we could not have had life to give.

**Ephesians 2:1** And you hath he quickened, who were dead in trespasses and sins;  
It was God who quickened (made alive) ...  
We only received (life)!

This is the true meaning of salvation – God is the giver and we are the receivers.

**Romans 8:32** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Our only action was to take from what God gave. There is only one response, and it is faith. We did not give our lives to be saved. Rather, we receive His (life) and we are saved. Thus, salvation is not an exchange of life, but a NEW BIRTH... from death to life.

**John 5:24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

**Romans 8:2** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

Thus, it is impossible for the believer to lack what God already gave, the issue really is for him to come into the reality of every good thing in him, in Christ! Just as Paul explained in his letter to Philemon, the precise and accurate knowledge of the written word (every good thing in you, in Christ) is very vital. It is the key to growth! It dispels any iota of doubt or confusion from the mind of the believer, and makes him efficient in the work of the ministry.

# CHAPTER ONE

## FAITH IN CHRIST

**2<sup>nd</sup> Timothy 3:15** And that from a child thou hast **known** the holy Scriptures, which are **able to** make thee **wise** unto salvation through faith which is in Christ Jesus. **Vs 16** **All scripture** *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

From Paul's words in **verse 15** above, **salvation is through faith in Christ Jesus**. In other words, a man can only be saved by faith in Christ!



Note what he said to Timothy...**thou hast known the holy Scriptures...**".

Now, when Paul used the phrases "the holy Scriptures" (**Verse 15**) and "all scripture" (**Verse 16**) respectively, it was in reference to the Hebrew texts of the books of the Bible (Old Testament books).

**Romans 1:1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, **Vs 2** (Which he had promised afore by his prophets in the **holy Scriptures**,)

**Romans 16:25** Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, **Vs 26**

But now is made manifest, and by **the Scriptures** of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith

The word “known” as used in **2<sup>nd</sup> Timothy 3:15** implies to perceive; to be acquainted with. It does not necessarily refer to quoting Bible texts, but to appreciate the scriptures. That is, he must be able to properly explain Bible texts. That explains why in **2<sup>nd</sup> Timothy 3:16**, Paul said “All scripture... *is* profitable for **doctrine**...” The phrase “make you wise” implies to skillfully devise things. It was the same word used by Peter in his second epistle.

**2<sup>nd</sup> Peter 1:16** For we have not followed **cunningly devised** fables, when we made known unto you the power and coming of

our Lord Jesus Christ, but were eyewitnesses of his majesty.

It means to be smart, skillful, or clever. It does not refer to a talent or innate skill but for what has been acquired. In Timothy's case, this cleverness, skillfulness came as a result of his acquaintance with or education within the scriptures. The word "able" was translated from the Greek word "**dunamai**."

The word "doctrine" also implies teaching; explanation, learning. Evidently, Timothy's skillfulness was seen in his ability to teach accurately from the Scriptures. That is, Timothy had the understanding of what was written, and could skillfully explain from the same.

This shows clearly that the "Holy Scriptures" (Genesis to Malachi) are profitable for teaching

the subject of Salvation (which is through faith in Christ).

In other words, **Salvation** (which is through faith in Christ Jesus) is the subject matter / message of the Scriptures. And the subject of Salvation is centered on the person of Jesus.

Notice also that the word “reproof” (**2<sup>nd</sup> Timothy 3:16**) implies evidence. It was used for evidence in the law court. This same word was used by the writer of the book of Hebrews in Hebrews 11.

**Hebrews 11:1** Now faith is the substance of things hoped for, the **evidence** of things not seen.

Thus, it is important to emphasize that the Scriptures were given for evidence. That is, **every doctrine, teaching, belief and opinion**

**on the subject of salvation must have its basis from the truth revealed in the Scriptures.** Believers are not expected in any way to live based on assumptions, feelings or hearsay. The Scriptures therefore **REMAIN THE ONLY** basis for faith!

Luke in his synoptic account, recorded that Jesus did a study through the Scriptures with his disciples

**Luke 24:25** Then he said unto them, O fools, and slow of heart **to believe all that the prophets have spoken: Vs 26** Ought not Christ to have suffered these things, and to enter into his glory? **Vs 27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Notice, the phrase “to believe all that the prophets have spoken” clearly shows that the utterances of the prophets carried a specific report which made faith available in the Old Testament. That was why in scolding his disciples he said; “...slow of heart to believe (**to have faith in**) ...”

Now, when he said in **Verse 25** “...**all** that the prophets have spoken...”, he was not referring to everything that the prophets said, because he explained what he meant in **verse 26**.

**Vs 26 Ought not Christ to have suffered these things, and to enter into his glory?**

Hence the message of the prophets that made faith available in the Old Testament, was everything they said concerning Christ... **the**

**sufferings of Christ and him entering into his glory.**

Also, the word “expounded”, implies to interpret, give meaning to or to explain thoroughly across. It was used historically to interpret signs and symbols. It is the opposite of having an opinion.

In essence, Jesus explained across all of the scriptures **the things concerning himself**. In other words, the centre point; focus, and arrival point of his explanation was HIMSELF – His sufferings and the glory that should follow. Notice that this is similar to what Paul said concerning Timothy in **2<sup>nd</sup> Timothy 3:14-15**.

Peter explained this also in his epistles.

**1<sup>st</sup> Peter 1:10** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: **Vs 11** 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.**

Thus, it is evident that the utterances of the prophets that made faith available were things that they said concerning him - his sufferings and the glory that should follow. It therefore suffices to say that faith was present in the Old Testament.

**Romans 1:1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, **Vs 2** (Which he had promised afore by his prophets in the holy scriptures,)



**Vs 3** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; **Vs 4** And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Hence, there were men in that dispensation who exercised faith in the gospel; the promise. An example is Abraham.

**Galatians 3:6** Even as Abraham believed God, and it was accounted to him for righteousness. **Vs 7** Know ye therefore that they which are of faith, the same are the children of Abraham. **Vs 8** And the scripture, foreseeing that God would justify the heathen through faith, preached before the

gospel unto Abraham, *saying*, In thee shall all nations be blessed

**Genesis 15:6** And he believed in the LORD; and he counted it to him for righteousness.

The writer of the book of Hebrews listed several other examples of people who had faith in the utterances of the prophets concerning Christ.

**Hebrews 1:1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

**Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen. **Vs 2** For by it the elders obtained a good report...**Vs 13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of

*[them]*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth...**Vs 39** And these all, having obtained a good report through faith, received not the promise:

Thus, the gospel was given as a promise by God through the prophets in the Holy Scriptures, and was fulfilled upon Jesus' resurrection from the dead (**Romans 1:1-4**). Hence, Paul further explained salvation as believing that God raised Jesus from the dead.

**Romans 10:7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **Vs 8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

He was raised from the dead for our justification! This is the gospel, no more.

**Romans 4:25** Who was delivered for our offences, and was raised again for our justification.

This is the **ONLY** message that saves!

**Romans 10:17** So then faith *cometh* by hearing, and hearing by the word of God.

In other words, if the message preached and heard is not centered on His person; His work, then there cannot be salvation. No matter how eloquent, emotional or influential the preacher is, once Christ (whose resurrection was for our justification) is not the center of the message, faith is absent... Salvation is absent!

This explains why many in the Four Gospels received miracles and healings from him, but did not believe in him as the saviour.

A perfect example is seen in John's synoptic account

**John 6:1** After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. **Vs 2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

These people (a great multitude) followed Jesus because of the miracles he did, healing those who were diseased; sick.

**John 6:11** And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. **Vs 12** When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Jesus had just multiplied 5 loaves and 2 fish, and fed 5000 men with the same.

In **verse 14**, those who witnessed the miracle referred to him as a prophet.

**Vs 14** Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

**Jesus' words however show that the reason these folks searched everywhere for him was because of the miracles they saw and partook of.**

**John 6:26-35** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

When he now began to talk about himself...believing in him to receive life, they questioned and argued with him

**Vs 27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. **Vs 28** Then said they unto him, What shall we do, that we might work the works of God? **Vs 29** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. **Vs 30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? **Vs 31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

He clearly made a distinction between receiving miracles (the bread they just ate) and receiving him (the bread of life).



**Vs 32** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. **Vs 33** For the bread of God is he which cometh down from heaven, and giveth life unto the world. **Vs 34** Then said they unto him, Lord, evermore give us this bread. **Vs 35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and **he that believeth** on me shall never thirst...**Vs 48** I am that bread of life

Notice the things he told them:

- To believe on him that God had sent
- He is the bread of life and he that believeth on him will not thirst

- He came from heaven to do the will of the Father, which is to give life to them that believe on him
- Everyone that sees the son and believes on him, may have everlasting life, and he will raise him up at the last day
- He that believeth on him hath everlasting life

By **Verse 66** John recorded that many of his disciples walked with him no more.

**John 6:60** Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? **Vs 61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ...**Vs 66** From that *time* many of his disciples went back, and walked no more with him.

In other words, faith for healing and miracles does not equal faith in Christ for salvation. Similarly, a man can work miracles in his name and not be a believer. Note that some of these disciples (**John 6:60, 66**) had healed the sick, worked miracles and cast out devils, yet they left him.

**Luke 10:1** After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.  
**Vs17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Also, in Luke's gospel, there was a certain man who was not one of his disciples, yet cast out devils in his name.

**Luke 9:49** And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

Therefore, it is evident that Faith in Christ for salvation is not the same as faith for healing and miracles.

Observe carefully, Jesus' words in Matthew's synoptic account

**Matthew 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven

How does a man enter into the kingdom of heaven?

He spoke about entering the kingdom in John's account

**John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **Vs 4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **Vs 5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

He explained what he meant in **verses 16 and 17**.

**John 3:16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life. **Vs 17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Thus, believing him refers to believing in his resurrection. That was what he explained in Verse 14 and 15

**John 3:14** And as Moses **lifted up** the serpent in the wilderness, even so must the Son of man be lifted up: **Vs 15** That whosoever believeth in him should not perish, but have eternal life. **Vs 16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Observe **verse 14**...the son of man must be **lifted up**

Referring to his resurrection from the dead!

### Back to Matthew 7

**Matthew 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Notice, he did not say “he that keeps doing the will of my Father”, rather said “he that does the will of my father”.

In **Verse 22**, he spoke further

**Matthew 7:22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works vs **23** And then will I

profess unto them, I never knew you: depart from me, ye that work iniquity

Here, He was not referring to a loss of salvation. To “work iniquity” in context, would refer to working **disobedience** (not doing his sayings **Verse 26**)

**Matthew 7:24** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock

The rock is just one person, Christ himself is the rock, because his words were about himself; the words of salvation.

**Matthew 7:25** And the rain descended, and the floods came, and the winds blew, and



beat upon that house; and it fell not: for it was founded upon a rock.

So, why did it not fall?

Simply because of the rock!

**Matthew 7:26** And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: **Vs 27** And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it

In other words, Jesus is talking about those who hear his words and do not have faith for salvation. Hence, there are people who can receive miracles and some can even cast out

devils in the name, yet do not believe in the gospel; in his resurrection.

Now, observe John's introductory words in his synoptic account.

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. **Vs 2** The same was in the beginning with God. **Vs 3** All things were made by him; and without him was not any thing made that was made. **Vs 4** In him was life; and the life was the light of men. **Vs 5** And the light shineth in darkness; and the darkness comprehended it not. **Vs 6** There was a man sent from God, whose name *was* John. **Vs 7** The same came for a witness, to bear witness of the Light, that all *men* through him might believe. **Vs 8** He was not that

Light, but *was sent* to bear witness of that Light. **Vs 9** *That* was the true Light, which lighteth every man that cometh into the world. **Vs 10** He was in the world, and the world was made by him, and the world knew him not. **Vs 11** He came unto his own, and his own received him not. **Vs 12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Notice, in **verses 1, 2 and 14**, he explained that the word who became flesh (a man; the only begotten son of God), pre-existed as God.

In Verse 4... in him was Life and this life was the light of men

Again, in **Verse 10**, the word, who existed in the beginning as God came into the world (as the only begotten son), referring to the incarnation.

Now, pay attention to **Verse 11 and 12**.

**John 1:11** He came unto **his own**, and **his own received him not**.

The phrase “his own” referred to his lineage; Israel. This clearly refers to the Synoptic Gospels.

What did John mean by “received him not?”

**John 1:12** But as many as **received** him, to them gave he **power** to become the sons of God, even to them that **believe** on his name:

Thus, receiving him is believing in him- in his name; in the gospel!

The word “believe” implies to have faith in

Again, notice the phrase “as many as received him”, not “as many as received a miracle”. That was why many who received miracles, healings from him, did not receive / believe in Him, as was the case in **John 6** explained above.

Yet again, faith for healing or acts of power is different from faith in Christ unto eternal life.

Paul in his epistle to the Church at Rome explained how a man is saved.

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we

preach; **Vs 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. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. **Vs 11** For the scripture saith, Whosoever believeth on him shall not be ashamed. **Vs 12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **Vs 13** For whosoever shall call upon the name of the Lord shall be saved. **Vs 14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? **Vs 15** And how shall they preach, except they be sent? as it is written, How beautiful

are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **Vs 16** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? **Vs 17** So then faith *cometh* by hearing, and hearing by the word of God.

The word (message) of faith (**verse 8**) is the gospel (**Verse 16 & 17**), which he had explained in **verse 9** as the resurrection of Jesus from the dead.

**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.

This was the same thing he explained earlier in chapter one.

**Romans 1:1** Paul, a servant of Jesus Christ, called *[to be]* an apostle, **separated unto the gospel of God, Vs 2** (Which he had promised afore by his prophets in the holy scriptures,) **Vs 3 Concerning his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh; **Vs 4 And declared *[to be]* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:**

He further explained the same in **verse 16**

**Romans 1:16** 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.



The gospel (the good news about the resurrection of Jesus from the dead) is the power of God unto salvation.

In other words, if the message preached to a man is not centered on the person of Jesus (His resurrection from the dead for our justification), the recipient of that message is NOT saved. This is irrespective of the preacher or the hearer, because the gospel is the only message that has the ability to save.

Evidently, faith in Christ is faith in the gospel of Christ; in the resurrection. This is faith for salvation!

## CHAPTER TWO

### WHAT IS THE GOSPEL?

**Romans 1:1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, **Vs 2** (Which he had promised afore by his prophets in the holy scriptures,)

“The gospel of God” in context refers to the news that was announced in the Old Testament. This news was promised afore by his prophets in the Holy Scriptures (Genesis to Malachi).

Paul further explained what he meant in **verses 3 and 4**.

**Romans 1:3** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; **Vs 4** And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

Firstly, he explained that it was concerning his (God's) son, Jesus Christ our Lord.

Secondly, Paul spoke about Jesus being declared the son of God with power by the resurrection from the dead.

Thus, the message that was promised afore by the prophets in the scriptures was concerning Jesus' resurrection from the dead.

Notice how he explained it further in **Verse 16**,

**Romans 1:16** 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.

The power of God (the gospel of Christ) in context, was in reference to Jesus' resurrection from the dead (**Verse 4**).

Paul reiterated the same in Chapter ten of the same Epistle.

**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.

Thus, the gospel of Christ, which is the power (ability) of God unto salvation is concerning Jesus' resurrection from the dead. The same was given as a promise by God through the

prophets in the Holy Scriptures. This therefore implies that the gospel has specific facts. That is, for a message to be described as the gospel of God (Christ), there are facts that must be evident in what is said, else it is not the gospel.

Again, in his letter to the Church at Corinth, Paul spoke about the gospel.

**1<sup>st</sup> Corinthians 15:3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; **Vs 4** And that he was buried, and that he rose again the third day according to the scriptures:

Notice carefully the things he said... **how Christ died for our sins, he was buried, and that he rose again the third day** (according to the scriptures).

In this Epistle, Paul was again emphatic about the facts of the gospel of Christ being according to the Scriptures. In other words, just as Jesus (**Luke 24:25-27**) and Peter (**1<sup>st</sup> Peter 1:10-11**) explained, the gospel of Christ will be facts concerning the sufferings of Christ and the glory that should follow (His death, burial and his resurrection), which were present in the utterances of the prophets.

Again, notice Paul's emphasis.

**1<sup>st</sup> Corinthians 15:12** Now if Christ be preached that he **rose from the dead**, how say some among you that there is no **resurrection of the dead**? **Vs 13** But if there be no resurrection of the dead, **then is Christ not risen**: **Vs 14** And if **Christ be not risen, then is our preaching vain**, and your faith *is* also vain. **Vs 15** Yea, and we are

found false witnesses of God; **because we have testified of God that he raised up Christ: whom he raised not up**, if so be that the dead rise not. **Vs 16** For if the dead rise not, **then is not Christ raised: Vs 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. Vs 18** Then they also which are fallen asleep in Christ are perished. **Vs 19** If in this life only we have hope in Christ, we are of all men most miserable.

The emphasis on the resurrection of Jesus is consistent with all his Epistles (some of which have been examined). This is the same across all the sermons in the book of Acts.

Likewise, in Mark's synoptic account.

**Mark 16:14** Afterward he appeared unto

the eleven as they sat at meat, and upbraided **them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Vs 15** And he said unto them, **Go ye into all the world, and preach the gospel** to every creature.

Peter reiterated this position also in the book of Acts.

**Acts 1:22** Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a **witness with us of his resurrection.**

Clearly, the gospel that Jesus instructed them to preach in all the world (**Mark 16:15**), was **his resurrection from the dead!** Therefore, **the**



**gospel of God is the fact that he raised Jesus from the dead!**

He was delivered for our offences and raised again for our justification

**Romans 4:25** Who was delivered for our offences, and was raised again for our justification.

Thus, faith in Christ / the gospel is faith in the resurrection! And this is the **ONLY** message that saves! Certainly, there would have been no resurrection without his death, however what God did was **TO RAISE HIM FROM THE DEAD**, and it is in that resurrection that we find **LIFE; JUSTIFICATION; RIGHTEOUSNESS; SALVATION**. This was what was promised ahead of time (unto the fathers) by the prophets in the Holy Scriptures.

Notice, also Paul's emphasis of how a man is saved in his letters

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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.

**1<sup>st</sup> Corinthians 15:1** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; **Vs 2** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

**Ephesians 2:8** For by grace are ye saved

through faith; and that not of yourselves: *it is* the gift of God: **Vs 9** Not of works, lest any man should boast.

That is how salvation is received... Faith in the gospel... Faith in the resurrection!

Now, if the gospel is the message concerning Jesus' resurrection for our Justification; salvation, righteousness, this implies that the gospel of Christ cannot be focused on people's physical needs or material things. Hence, to preach sermons centered on human circumstances, miracles and healing (as earlier examined in the case of the four gospels) and not on the person of Jesus (His resurrection) is **not** the preaching of the gospel! If it is the gospel of Christ, it will focus on Him (his resurrection from the dead) alone.

Paul warned about this in his letter to the Church at Corinth

**1<sup>st</sup> Corinthians 2:1** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **Vs 2** For I determined not to know any thing among you, save Jesus Christ, and him crucified. **Vs 3** And I was with you in weakness, and in fear, and in much trembling. **Vs 4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: **Vs 5** That your faith should not stand in the wisdom of men, but in the power of God.

The first thing he said to them was that he did not come with excellency of speech or of wisdom. In other words, when the message is

not focused on Christ ALONE (His resurrection from the dead), it is at best excellency of speech; a display of oratory. He reiterated the same thing in verse 4...enticing words of Man's wisdom.

Why did he say that?

**Vs 5 That your faith should not stand in the wisdom of men, but in the power of God.**

In other words, when the message preached is not focused on Christ (His resurrection from the dead) the faith of the recipient is not in the resurrection of Jesus (the power of God); in the gospel of Christ, rather, it is in the preacher's excellency of speech, wisdom and oratory skills.

What did he mean by the power of God?

In context, he had explained this earlier in **Chapter 1**.

**1<sup>st</sup> Corinthians 1:18** For the preaching of **the cross** is to them that perish foolishness; but unto us which are saved **it is the power of God...Vs 24** But unto them which are called, both Jews and Greeks, **Christ the power of God, and the wisdom of God.**

This was the same thing he explained in context in **Chapter 2**.

**1<sup>st</sup> Corinthians 2:1** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you **the testimony of God. Vs 2** For I determined not to know any thing among you, save

**Jesus Christ, and him crucified. Vs 3** And I was with you in weakness, and in fear, and in much trembling. **Vs 4** And **my speech and my preaching** was not with enticing words of man's wisdom, but in **demonstration of the Spirit and of power: Vs 5** That your faith should not stand in the wisdom of men, but in **the power of God.**

Putting the facts together by reading in context as analyzed above, the power of God is the preaching of the cross, the same as **the testimony of God.** It is the message of **Jesus Christ, and him crucified.** The power of God therefore in context was in reference **to the gospel** ...my speech and my preaching.

Thus, in **verses 4** and **5**, Paul was referring to the message that he preached unto them; the

gospel of Christ; Jesus crucified and Him raised from the dead.

This was the same message he brought to their remembrance in **Chapter 15**.

**1<sup>st</sup> Corinthians 15:1** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; **Vs 2** By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. **3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; **Vs 4** And that he was buried, and that he rose again the third day according to the scriptures:

Recall also in **Romans 1:16**



**Romans 1:16** 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.

Paul explained the gospel (the message of Jesus' resurrection) as the power (ability) of God unto salvation. Thus, in essence, what saves is the gospel!

**The Message is in itself, the Power of God to save.**

Thus, the demonstration of the Spirit and power (**Verse 5**) was referring to the work of the Spirit, in the preaching of the gospel. That was why Paul said...my speech and my preaching...

Jesus spoke about this in John's synoptic account

**John 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. **Vs 8** And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: **Vs 9** Of sin, because they believe not on me;

Any message that does focus on material things, people's physical and emotional needs, miracles, healings, finances and such like, and not on the resurrection of Jesus CAN NEVER save. ONLY the gospel of Christ has the ability to save a man!

It is vital to note that this was the message preached by the Apostles and others all through the book of Acts.

**Peter:**

**Acts 2:29** Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. **Vs 30** Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; **Vs 31** He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. **Vs 32** This Jesus hath God raised up, whereof we all are witnesses. **Vs 33** Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. **Vs 34**

For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, **Vs 35** Until I make thy foes thy footstool. **Vs 36** Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. **Vs 37** Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Peter preached from the Old Testament books of the Bible.

- In **verse 16, 17 and 18** he quoted from the book of Joel (**Joel 2:28-29**)
- In **verse 25 to 28**, he quoted from the book of Psalms (**Psalms 16:8-11**)

- **In verse 34**, he quoted again from the book of Psalms (**Psalms 110:1**)

The focus of his message was the resurrection of Jesus from the dead and his ascension to the right hand of the father (**Verse 31, 32, and 33**). Peter's sermon had these facts clearly stated. Peter must have taken advantage of what Jesus taught them after he rose from the dead (**Luke 24:25-27, 44-45, 46-48**).

**Acts 3:12** And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?  
**Vs 13** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered

up, and denied him in the presence of Pilate, when he was determined to let *him* go. **Vs 14** But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; **Vs 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. Vs 24** Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. **Vs 25** Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. **Vs 26** Unto you first **God, having raised up his Son Jesus, sent him to bless you**, in turning away every one of you from his iniquities.

Observe;

- In **Verse 15**; Peter spoke about the resurrection of Jesus from the dead
- In **Verse 18**: Peter explained how God, before by the mouth of his holy prophets had revealed that Christ should suffer, facts that have been fulfilled. Paul explained the same in **Romans 1:1-3**. Peter repeated the fact that God spoke by the mouth of the prophets concerning what Jesus was to do in **Verse 21**
- In **Verse 26**, he re-emphasized the resurrection of Jesus

In Peter's second sermon, just like the first, he taught from the Old Testament books of the Bible and his emphasis was on the resurrection of Jesus and his exaltation. (**Verse 13**)

**Acts 5: 28** Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. **Vs 29** Then Peter and the *other* apostles answered and said, We ought to obey God rather than men. **Vs 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Vs 31** Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. **Vs 32** And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him...**Vs 42** And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.



- In **verse 30**: again, the emphasis was on the resurrection of Jesus and his exaltation to the right hand of the God

Hence, what they taught and preached concerning Christ in **Verse 42** is the same as **Verse 30 and 31** - Christ's resurrection and exaltation to the right hand of God.

Note: in all the instances that we have read thus far, the focus of the message of the gospel was Jesus' resurrection from the dead and his exaltation. Just as in **Acts 2** and **Acts 3**, the manual they taught from was the Scriptures; Old Testament books of the Bible (Genesis to Malachi). They did not just preach from events in history, but the Scriptures of the prophets.

Peter again in Cornelius's house

**Acts 10: 36** The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) **Vs 37** That word, *I say*, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; **Vs 38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. **Vs 39** And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Vs 40** Him God raised up the third day, and shewed him openly; **Vs 41** Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. **Vs 42** And he commanded us

to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. **Vs 43 To him give all the prophets witness**, that through his name whosoever believeth in him shall receive remission of sins.

Now, observe carefully that what Peter said in **Verse 38** was (is) not the gospel.

**Vs 38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

That was why he had said earlier in verse 37...that it was published throughout all Judea.

It was in **Verse 39b** and **40** that Peter spoke about the facts of the gospel.

...whom they slew and hanged on a tree: **Vs 40 Him God raised up the third day**, and shewed him openly

Hence, he expressly stated that Jesus commanded them to preach the same in **Verse 42**. And in **Verse 43** his statement obviously showed that his message was from the Holy Scriptures... "To him give all the prophets witness..."

### **Stephen**

**Act 7:52** Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the

betrayers and murderers: **Vs 53** Who have received the law by the disposition of angels, and have not kept *it*.”...**Vs 55** But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, **Vs 56** And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

In the entire Chapter, Stephen was explaining from the Old Testament books of the Bible

Notice Stephens's words in **Verse 52, 55 and 56**

The phrase the “Just one” (**Verse 53**) referred to Jesus, and Philip spoke about him being betrayed and murdered. Stephen was eventually killed because He preached the facts

of the Gospel. The highpoint of his message:  
**Jesus rose from the dead and is glorified,  
standing at the Right Hand of God!**

**Philip:**

**Acts 8:4** Therefore they that were scattered abroad went every where preaching the word. **Vs 5** Then Philip went down to the city of Samaria, and **preached Christ** unto them...**Vs 12** But when they believed **Philip preaching the things concerning** the kingdom of God, and **the name of Jesus Christ**, they were baptized, both men and women.

**Acts 8:25** And they, when they had testified and **preached the word of the Lord**,

returned to Jerusalem, and **preached the gospel** in many villages of the Samaritans.

**Acts 8:26** And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. **Vs 27** And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, **Vs 28** Was returning, and sitting in his chariot read Esaias the prophet. **Vs 29** Then the Spirit said unto Philip, Go near, and join thyself to this chariot. **Vs 30** And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? **Vs 31** And he said, How can I,

except some man should guide me? And he desired Philip that he would come up and sit with him. **Vs 32** The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: **Vs 33** In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. **Vs 34** And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **Vs 35** Then Philip opened his mouth, and began at the same scripture, and **preached unto him Jesus.**

Notice, in the three instances above, Jesus was the focus of Philip's message.



It is noteworthy that from **Verse 30 to 35**, Philip preached Christ from the book of Isaiah (**Isaiah 53:7-8**). Hence, all the three instances where Philip preached, he must have preached from the Old Testaments books of the Bible, and the focus of that message - Christ Jesus.

**Paul:**

**Acts 13: 26** Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. **Vs 27** For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. **Vs 28** And though they found no cause of death *in him*, yet desired they Pilate that he

should be slain. **Vs 29** And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. **Vs 30** But God raised him from the dead: **Vs 31** And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. **Vs 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, Vs 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. Vs 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David Vs 35**

Wherefore he saith also in another *psalm*,  
Thou shalt not suffer thine Holy One to see  
corruption. **Vs 36** For David, after he had  
served his own generation by the will of  
God, fell on sleep, and was laid unto his  
fathers, and saw corruption: **Vs 37 But he,  
whom God raised again, saw no  
corruption. Vs 38** Be it known unto you  
therefore, men *and* brethren, that through  
this man is preached unto you the  
forgiveness of sins

Paul's message in the above texts, clearly was  
from the Scriptures (Old Testament books of  
the Bible). The focus of his message was the  
person of Jesus (**Verse 23**).

- In **Verse 27 to 29**, Paul spoke about  
Jesus' death, and the fact that it was a

fulfilment of all that was written concerning him

- In **Verse 30**, he expressly stated that God raised him from the dead
- In **Verse 33 & 34**, he emphatically spoke of the promise made unto the fathers, and how the same had been fulfilled unto their children by God raising Jesus from the dead. Thus, the fulfilment of the promise made afore by the prophets in the scriptures was upon Jesus' resurrection from the dead
- In **Verse 35**, he quoted from **Psalm 16:10** about Jesus' resurrection from the dead.

- In **Verse 37**, Paul again for the fourth time, emphasizes Jesus' resurrection from the dead
- In **Verse 38**, Paul preached forgiveness from the Scriptures
- In **Verse 39**, he made a distinction between justification by faith in the resurrection and seeking to be justified by Law of Moses. Thus, Justification by faith and forgiveness of sins were present when Moses gave the Law

**Acts 17:22** Then Paul stood in the midst of Mars' hill, and said, *Ye men of Athens*, I perceive that in all things ye are too superstitious. **Vs 23** For as I passed by, and beheld your devotions, I found an altar with

this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you...**Vs 30** And the times of this ignorance God winked at; but now commandeth all men every where to repent: **Vs 31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.** **Vs 32** And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

In the above texts, Paul's message was from the Holy Scriptures and his focus was the resurrection of Jesus from the dead (**Verse 31 & 32**).

It is vital to note, that **NOBODY** got saved in the book Acts without being preached to from the Scriptures. The scriptures therefore remain the basis of our faith! That is, the gospel of Christ must contain the facts outlined in the scriptures. The minute these facts are absent, that message is no longer of God/Christ. What you will have are messages preached in excellency of speech and the wisdom, which DO NOT have the ABILITY to save.

Also, clearly, none of Apostles preached any other set of facts, hence the Epistles were written in the light of these facts.

**1<sup>st</sup> Peter 1:10** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: **Vs 11** 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.

They prophesied concerning the Sufferings of Christ and the Glory that should follow. It was the inspiration behind their gospel.

**2<sup>nd</sup> Peter 1:20** Knowing this first, that **no prophecy of the scripture** is of any private interpretation. **Vs 21** For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

**Jesus had hitherto validated the message of the prophets.**



**John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **Vs 40** And ye will not come to me, that ye might have life.

The subject matter of the scriptures is a person  
- they testified of Him.

Paul's experience in Berea speaks volumes.

**Acts 17:10** And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. **Vs 11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

Luke recorded that they searched the scriptures. In other words, Paul preached to them from the Scriptures. Notice that his audience also checked the scriptures (daily) to confirm if the things he taught were true. That means they interrogated what Paul preached to them.

**Acts 17:12** Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

Notice the result of the study that they did based on what Paul taught from the scriptures - many of them believed ...SALVATION!

Jesus and all the Apostles in the book of Acts and in the epistles, preached from the scriptures. Thus, to preach a “needs based” sermon; “money gospel”; “miracles” and

“healings” as the gospel of Christ will only result in false conversions. The gospel is not receiving a miracle, otherwise all that were healed in the four gospels would have been automatically saved. Neither is it testimonies of needs being met, getting married, getting a new job, the fruit of the womb and many such like.

The gospel is a message; that message has specific facts... God demonstrated his power in raising Jesus from the dead!

To call Jesus pet names like “captain of the boat of your life” or to preach “come to Jesus and he will calm the storms of your life” as the gospel is to misrepresent the gospel of Christ, many of those who claim to have believed such gospels are definitely not Christians.

Anyone can call the name Jesus, when he is in need or in dire emotional straits, but until such persons believe in Jesus' resurrection from the dead, they are (cannot) not saved! The gospel also is not the distribution fliers and publicizing testimonies.

**2<sup>nd</sup> Corinthians 4:5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Salvation is to hear the gospel as explained and outlined in the scriptures (God's promise which he has fulfilled in raising Jesus from the dead), and to believe in what He ALONE has done.

**Romans 1:1** Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, **Vs 2** (Which he had promised afore by his prophets in the holy scriptures,)

**Vs 3** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; **Vs 4** And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

The word “promise” implies a self-validating commitment. In other words, Salvation is to believe in what He alone has done. It must not be mistaken to mean “following God”, “serving God”, “drawing near to God” or “giving to God”. As good as this sounds to the self-righteous, it cannot save. Salvation is to believe in God’s own commitment; what he promised, which he has fulfilled in the resurrection of His son!

**Ephesians 2:8** For by grace are ye saved through faith; and that not of yourselves: it

is the gift of God: **Vs 9** Not of works, lest any man should boast.

**Titus 3:4** But after that the kindness and love of God our Saviour toward man appeared,

Salvation is His Work! The gospel is concerning His son... Jesus' resurrection from the dead! It is in that resurrection that we have life; justification; salvation.

## CHAPTER THREE

### WHEN IS A MAN SAVED?

To understand at what a point a man is saved, it is pertinent to firstly examine how a man is saved.

Recall that Paul explained how a man is saved in his epistle to the Church at Rome.

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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. **Vs 10** For with

the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. **Vs 11** For the scripture saith, Whosoever believeth on him shall not be ashamed. **Vs 12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **Vs 13** For whosoever shall call upon the name of the Lord shall be saved. **Vs 14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? **Vs 15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **Vs 16** But they have not all obeyed the gospel. For Esaias saith, Lord,



who hath believed our report? **Vs 17** So then faith *cometh* by hearing, and hearing by the word of God.

In **Verse 8**, Paul explained the message that is preached (the gospel...**Verse 16 & 17**) as the word (message) of faith.

In **Verse 9**, he spoke about the recipient of the gospel (message of faith) confessing with the mouth and believing with the heart that “God raised Jesus from the dead”. Observe how he ended the statement in **Verse 9b**...thou shalt be saved! In other words, when a man hears the gospel (the resurrection of Jesus from the dead) and believes the same in his heart, he is saved.

Thus, a man is saved **the moment** he believes the gospel!

Observe how he explained it, this further from verses 11 to 17

In Verse 11, the believing on Him, in context will be to believe in his resurrection from the dead (**Verse 9**).

To “call on upon the name of the Lord” if read in isolation or lifted out of context could be misunderstood to mean calling on him for “breakthrough”, “miracles”, “healing”, “deliverance from danger” and such like.

Paul however explained what he meant in context, in **Verse 14**

**Vs 14** How **then shall they call on him in whom they have not believed?** and how shall they believe in him of whom they have

not heard? and how shall they hear without a preacher?

Hence, to call upon the name of the lord is having believed in the gospel. This was explained in relation to believing in the resurrection of Jesus from the dead. Notice that he had explained this earlier in **Verses 9 and 10**

**Vs 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. **Vs 10** For with the heart man believeth unto righteousness; and with **the mouth confession is made unto salvation.**

Thus, that “call” in context is unto salvation, having heard and believed in the gospel and not for “meeting of personal needs.”

**Vs 16** But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

In **Verse 16** he quoted from **Isaiah 53:1**

**Isaiah 53:1** Who hath believed our report?  
and to whom is the arm of the LORD  
revealed?

In context, from **verse 2 to 7**, He spoke prophetically about Christ

**Isaiah 53:2** For he shall grow up before him  
as a tender plant, and as a root out of a dry  
ground: he hath no form nor comeliness;

and when we shall see him, *there* is no beauty that we should desire him. **Vs 3** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. **Vs 4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. **Vs 5** But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. **Vs 6** All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. **Vs 7** He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the

slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth

Thus, the report was about the Christ!

Hence, Paul's explanation in **Verse 17**...So then faith *cometh* by hearing, and hearing by the word of God (Christ). Thus, faith will be Hearing the message of Christ.

What message?

**Vs 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.

**Romans 1:1** Paul, a servant of Jesus Christ, called [*to be*] an apostle, separated unto the

gospel of God, **Vs 2** (Which he had promised afore by his prophets in the holy scriptures,) **Vs 3** Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; **Vs 4 And declared [to be] the Son of God with power,** according to the spirit of holiness, **by the resurrection from the dead:**

Thus, a man is saved the moment he believes the gospel (of Jesus' resurrection from the dead) that he heard!

Hence, Paul's words in his letter to the Church at Corinth.

**1<sup>st</sup> Corinthians 2:1** And I, brethren, **when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.** **Vs 2 For I**

**determined not to know any thing among you, save Jesus Christ, and him crucified. Vs 3 And I was with you in weakness, and in fear, and in much trembling. Vs 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: Vs 5 That your faith should not stand in the wisdom of men, but in the power of God.**

In other words, you can have a sermon full of the wisdom of men, well appealing to your circumstances and appealing to your situation, yet it is not in the power of God. Thus, the minute the message preached is void of the facts of the gospel, faith is absent... No Salvation!



Philip's conversation with the Ethiopian Eunuch is instructive

**Acts 8:27** And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, **Vs 28** Was returning, and sitting in his chariot read Esaias the prophet. **Vs 29** Then the Spirit said unto Philip, Go near, and join thyself to this chariot. **Vs 30** And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? **Vs 31** And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. **Vs 32** The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he

not his mouth: **Vs 33** In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. **Vs 34** And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **Vs 35** Then Philip opened his mouth, and began at the same scripture, and **preached unto him Jesus.**

The first thing to note is that he was reading the scriptures; the book of Isaiah (**Isaiah 53:7-8**). It was evident from his comments in **verse 34**, that he did not understand what he read, until Philip explained to him...Then Philip opened his mouth, and began at the same scripture, and **preached unto him Jesus (Verse 35).**

In **Verse 37**, he believed in the gospel and he was saved.

**Acts 8:37** And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

The eunuch was not reading the scriptures in trying to solve a national problem or an emotional condition. Philip found him reading the scriptures. His question to Philip was about a person... I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Philip's explanation too was about a person; Jesus Christ!

The scriptures testify of Him (**John 5:39**). The moment you open your Bible to look for any

person (thing) other than Christ, you will never know what the scripture is talking about.

Let us examine two other scenarios where the gospel was preached in the book of Acts.

### Paul and the Jailor

**Acts 16:30** And brought them out, and said, Sirs, what must I do to be saved? **Vs 31** And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house

Notice Paul and Silas's response to the Jailor was not explanatory, thus, the Jailor and his house could not have been saved in **Verse 31**. Also, the response was only to him, his household was not in view here.

However, in **Verse 32**, Luke recorded that Paul and Silas spoke the word of the Lord to him and

his household. That is, they explained the gospel to them.

**Acts 16:32** And they spake unto him the word of the Lord, and to all that were in his house.

It was after **Verse 32**, that Luke recorded that they believed.

**Acts 16:34** And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

### Paul and Agrippa

**Acts 26:1** Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: **Vs 2** I think myself

happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews... **Vs 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. Vs 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. Vs 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. Vs 27 King Agrippa, believest thou the prophets? I know that thou believest. Vs 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. Vs 29 And Paul said, I would to God, that not**

only thou, but also all that hear me this day,  
were both almost, and altogether such as I  
am, except these bonds.

Hear Paul in **Verse 27 King Agrippa, believest thou the prophets? I know that thou believest.**

However, Agrippa's responses in **Verse 28** obviously is proof that he did not believe in the gospel

**Vs 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.**

Agrippa at best can be described as “nearly a Christian”, which is not the same as salvation.

**Vs 29** And Paul said, I would to God, that not only thou, but also all that hear me this day,

were both almost, and altogether such as I am, except these bonds.

The phrase “as I am, except the bonds” can be better understood in context

**Acts 26:18** To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Act 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

He referred to faith in **Christ for the remission of Sins**. Hence, **SALVATION IS FAITH IN CHRIST ALONE FOR THE REMISSION OF SINS**. Thus, knowing the prophets, or reading the scriptures is not the same as Faith in Christ. The



Jews had read the scriptures for centuries but did not believe in the person that the scriptures spoke (witnessed) of.

**John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **Vs 40** And ye will not come to me, that ye might have life.

Life is in a person! Salvation is in a person! Salvation simply is faith in Christ; in his resurrection!

### Peter and Cornelius

**Acts 10: 36** The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) **Vs 37** That word, *I say*, ye know, which was published

throughout all Judaea, and began from Galilee, after the baptism which John preached; **Vs 38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. **Vs 39** And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Vs 40** Him God raised up the third day, and shewed him openly; **Vs 41** Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. **Vs 42** And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. **Vs 43 To him give all the prophets witness**, that through his

name **whosoever believeth in him shall receive remission of sins.**

Carefully observe that what Peter said in **Verses 36 to 38** was (is) not the gospel.

He did not present the facts of the gospel until **Verses 39b and 40**. In verse 44, Luke recorded that the Holy Ghost fell on ALL that heard the word (message that Peter preached).

**Acts 10:44** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. **Vs 45** And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

Notice, **Verse 43**...through his name **whosoever believes in him shall receive remission of sins.**

Thus, Cornelius and those with him believed in Him (Christ Jesus)!

It is vital to note that in all the scenarios examined in the book of Acts, after the gospel was preached, no one gave an “altar call.” The Eunuch, Cornelius, the Jailor believed, while Agrippa did not believe. Hence, the gospel is such that the response is **either** faith or unbelief.

That explains why asking people to come out as proof of faith, is not salvation. Sometimes, the essence is for record keeping, yet it is not salvation. Truth is, there might be some who did not come out, yet have exercised faith in the

gospel that they heard. It is not coming out that makes a man saved, rather the message of faith which he heard and believed in.

People feeling sorry, sad, bad, or getting emotional having heard a sermon is not the proof of salvation. For it to be salvation, it must be faith in Christ for salvation!

The preaching of the Gospel is the preaching of **remission of sins**. Therefore, **Faith in Christ is faith in Christ for the remission of sins**.

**Luke24:47** And that repentance and **remission of sins should be preached in** his name among all nations, beginning at Jerusalem.

Notice that in the book of Acts, the remission of sins was explained consistently in the preaching of the Gospel.

**Acts 2:38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ **for the remission of sins**, and ye shall receive the gift of the Holy Ghost.

**Acts 5:31** Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, **and forgiveness of sins**.

**Acts 10:43** to him give all the prophets witness; that through his name whosoever **believeth** in him shall **receive remission of sins**.

**Acts 13:38** be it known unto you therefore, men *and* brethren, that through this man is preached unto you **the forgiveness of sins**:

**Acts 26:18** To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may **receive forgiveness of sins**, and inheritance among them which are sanctified **by faith that is in me**.

Now recall John's explanation in his synoptic gospel.

**John 1:10** He was in the world, and the world was made by him, and the world knew him not. **Vs 11** He came unto his own, and his own received him not. **Vs 12** But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

In **verse 11**, his own referred to Israel; Jews. That is, the four gospels.

In **Verse 12** “as many as received him,” not “as many as received miracles or healings.”

In essence, he explained receiving him as believing on his name; in him; in the gospel!

So, how about Jesus' disciples?

**Matthew 16:13** when Jesus came to the coast of Philippi, he asked his disciples, saying, whom do men say that I the Son of man am. **Vs14** And they said, *Some say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. **Vs15** He saith unto them, But whom say ye that I am? **Vs16** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. **Vs17** And



Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

**Observe Peter's response in Verse 16:** "thou art the Christ the Son of the Living God."

Note, this statement of Peter about Jesus Christ did not mean that he had believed. This is obvious from the events that transpired in the proceeding verses

**Vs 21:** From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and **suffer many things of the elders and chief priests and scribes, and be killed** and be raised again the third day.

Jesus spoke of how he would **suffer many things of the elders and chief priests and scribes**, and be killed and his resurrection the third day. This was the most crucial fact of his incarnation- he came to die. Peter's actions and Jesus' words clearly showed that he did not believe.

**Vs 22** Began to rebuke the Lord saying "far be it from you, Lord it shall not be unto thee",

Hear Jesus' response.

**Vs 23**\_But he turned, and said unto Peter, **Get thee behind me, Satan:** thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

It is clear that Peter at this point had not believed the gospel.

### **What about the other disciples of Jesus?**

Notice in John 14:1, in talking to his own disciples, He asked them to believe in Him.

**John 14:1** Let not your Hearts be troubled:  
**ye believe in God, believe also in me.**

If they had believed, he would not have been making that statement.

Look at Thomas and Philip.

**Vs 5** Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? **Vs 6 Jesus** saith unto him, I am the way, the truth, and the life: no man

cometh unto the Father, but by me. **Vs 7** If ye had **known** me, ye should have known my Father also: and from henceforth ye know him, and have seen him. **Vs 8** Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

At this point again, Jesus was talking to them about his death and assuring them he would be raised from the dead. This is the most crucial reason Jesus came.

Everything he asked them to believe was the same thing that the Old Testament saints had already believed (**Luke 24:25-27**). Yet they did not believe, hence his repeated speaking about the same subject.

In chapter 16, he took them through a faith lesson; a faith class.

**John 16:29** His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. **Vs 30** Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. **Vs 31** Jesus answered them, **Do ye now believe?**

After much discussion, in Verse 31, Jesus asked **“DO YOU NOW BELIEVE”?**

But recall that these were men who went in and out with him. They cast out demons and healed the sick (Matthew 10 & Luke 9). They did all this but they did not know him.

We need to find out exactly when they believed because their physical contact with and proximity to Jesus did not mean they were saved. They still did not believe that he would

be raised from the dead. This is seen in what they said even after they were told that he was risen from the dead.

**John 20:1** The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. **Vs 2** Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **Vs 3** Peter therefore went forth, and that other disciple, and came to the sepulchre. **Vs 4** So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. **Vs 5** And he stooping down, *and looking in*, saw the linen clothes lying; yet

went he not in. **Vs 6** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, **Vs 7** And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. **Vs 8** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. **Vs 9 For as yet they knew not the scripture, that he must rise again from the dead.** **Vs 10** Then the disciples went away again unto their own home. **Vs 11** But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre, **Vs 12** And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. **Vs 13** And they say unto her, Woman, why weepest

thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. **Vs 14** And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. **Vs 15** Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. **Vs 16** Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. **Vs 17** Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. **Vs 18** Mary Magdalene came and told the disciples that she had seen the



Lord, and *that* he had spoken these things unto her.

### **Verse 1-8**

It was important that they went to the sepulcher and found it empty. The point is why did they even go to check if they believed he was going to be raised from the dead? Why was Mary Magdalene even crying if she (or anyone else) believed that he would be raised from the dead on the third day like he had said.

They did **not** believe that what Jesus had told them would happen according to the scriptures - that he would rise from the dead on the third day.

That was why John recorded in **Verse 9 For as yet they knew not the scripture, that he must rise again from the dead.**

This was a fact that Jesus spared no expense at telling them every opportunity he got- that he would rise from the dead. Yet, they did not believe!

### **Verse 13-18**

Jesus spoke with Mary at the sepulcher. She had seen Jesus risen from the dead and went to inform the brethren and even at that they did not believe.

### **Verse 20**

Thomas also did not believe such that after he had been told by other brethren who saw the Lord still said “until I put my hands...”

Vs 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. Vs 28 **And Thomas answered and said unto him, My Lord and my God.** Vs 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Observe that the focus of Jesus with his disciples was yet again pointing them to the scriptures - that his resurrection from the dead had been consistently spoken of through the ages by the prophets in the holy scriptures.

His appearing to his disciples was not sufficient to get them to believe unto salvation. They still

needed to believe the message of the Scriptures. He took their attention off their experiences and validated the scriptures. The scriptures were the reason for his experiences. Verse 29, **“blessed are they who have not seen me yet believe”**.

The Old Testament saints fall in this category. They did not physically see Jesus but they believed the gospel, they had faith in Christ as a hope. They believed what Jesus' disciples were trying to grapple with.

**Hebrews 11:1** now faith is the Substance of things hoped for the evidence of things not seen This refers to the Old Testament Saints, who had faith as hope of an expectation of Christ being raised from the dead.

Abel, Enoch, Noah, Abraham, Isaac, Moses, Samson, Rahab the prostitute, Gideon, Barak, Jephthah and all the prophets did. All these believed beforehand the resurrection of Christ.

**Hebrews 11:17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Vs18 Of whom it was said, That in Isaac shall thy seed be called: Vs19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

**Verse 19** Accounting that God was able to raise his only begotten from the dead (referring to Christ)

The faith therefore is faith as hope in the resurrection of Christ. This was what all the Old

Testament saints believed in ahead of time.

Abraham believed in the gospel and was declared righteous. He believed in the gospel of Christ, he believed in Christ raised from the dead

**Genesis 15:6** And he believed in the LORD; and he counted it to him for righteousness.

**Galatians 3:8** And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed. Vs9 So then they which be of faith are blessed with faithful Abraham.

**Romans 4:24** But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the

dead; Vs25 Who was delivered for our offences, and was raised again for our justification.

It is vital to note, that the book of Hebrews has both examples faith and also examples of unbelief.

**Hebrews 3:12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God

**Hebrews 4:1** let us therefore fear, lest, a promise of entering into his rest, any of you should seem to come short of it. Vs2 for unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Vs3 for we which have believed

do enter into rest, as he said, as I have sworn in my wrath, if they shall not enter into my rest: although the works were finished from the foundation of the world.

The Israelites were with Moses for forty years, they saw miracles, they had the sea parted before them. All they that crossed the sea saw a pillar of fire by night, after they crossed the sea they told Moses they wanted to return to Egypt.

They moved around with Moses for forty years and saw miracles consistently, yet were not convinced of the person of Jesus that Moses communicated to them. It appears the more miracles they saw without believing the message made them more hardened.

The word preached did not profit in that it was not mixed with faith in them that heard it.



Now, Jesus after his resurrection, rebuked his disciples for not believing.

**Matthew 28:16** Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Vs17 and when they saw him, they worshipped him: **but some doubted.** Vs18 and Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth

**Mark 16:14** Afterward he appeared unto the eleven as they sat at meat, and upbraided them with **their unbelief and hardness of heart**, because they believed not them which had seen him after he was risen.

Note that amongst the four accounts of the

synoptic gospels; only Luke's account captured more details concerning what Jesus did to his disciples.

Observe that Jesus did not leave them with his appearance alone. **He now spent 40 days teaching them from the Holy Scriptures.**

**Acts 1:1** The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Vs2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: Vs3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

He used the Scriptures primarily to convince them of the Gospel, not just his physical appearance. Their faith had to be in the scriptures; in what was written.

**Luke 24:25** Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Vs26 ought not Christ to have suffered these things, and to enter into his glory? Vs27 and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

He taught them from the Scriptures the things concerning himself, beginning from Moses and all the prophets (Genesis to Malachi) he expounded (interpreted) unto them the things concerning himself. This was the primary way he taught them in the space of Forty days,

explaining from the Old Testament Scriptures...The things concerning his sufferings and the glory that should follow (**Verse 26**)

The question is:

What was the result of that teaching? Faith!

**Verse31** And their eyes were **opened**, and they knew him; and he vanished out of their sight. Vs32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he **opened** to us the scriptures?

Observe, “He opened their eyes to the Scriptures” by teaching them scriptures

The word “**opened**” was used for first time experience. The same word is used in the following text

- Mark 7:34- for the opening of deaf ears
- Mark 7:35- for the opening of deaf ears
- Luke 2:23- for the opening of the womb
- Acts 16:14- for Lydia's heart in response to the gospel preached by Paul i.e. this is faith in Christ
- Acts 17:3- opening and alleging that Christ must needs have suffered and risen again from the dead.

Hence, this was when they believed unto salvation.

Notice, Jesus used the same word again in **Luke 24: 44 -45**

Vs 44 And he said unto them, These *are* the words which I spake unto you, while I was

yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Vs45 **Then opened he their understanding, that they might understand the scriptures,** Vs46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: Vs47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

He taught them again from all the scripture, in explaining the Old Testament books of the bible, he opened their understanding that they might understand the Scriptures. The teaching (doctrine) of the Scriptures is salvation which is through faith in Christ Jesus, so this opening is

faith in Christ Jesus. This is the basis for faith, this was when they believed.

The basis of their faith was the gospel, hence their being capable of preaching the Gospel from the Scriptures and not from visions or experiences. Observe, the Apostles in turn also were instructed by the Lord before his ascension to go and preach the Gospel

**Matthew 28:18** And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Vs19 **Go ye therefore, and teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Vs20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always, even* unto the end of the world.

Amen.

**Mark 16:15** And he said unto them, **Go ye into all the world, and preach the gospel to every creature.** Vs16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Vs17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; Vs18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. Vs19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Vs20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with



signs following. Amen.

**Luke 24:47** And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem

In doing this, they would not teach from visions or their experiences, rather, they would teach just like Jesus taught them from the Holy Scriptures.

That was why, all the Apostles taught primarily from the Scriptures and this was the basis for faith in Christ for the remission of sins.

In all their sermons, they quoted and explained from the Scriptures

- Acts 2:21-41 (Joel2:32, Psalm 16:8-11, Psalm 110:1)

- Acts 3:12-26 (Deuteronomy 18:15-19, Genesis 17:9-10)
- Acts 8:32-33 (Isaiah 53:7-8) Philip was able to do this because he had been taught by the Apostles
- Acts 10:34-43 (Isaiah 61:1-3)
- Acts 13:26-39 (Psalm 2:7, psalm 16:10)

This was how they consistently preached and souls were saved. Therefore, **the preaching of Christ from the Holy Scriptures is basis for faith.** This was how they won souls and made disciples, by consistently teaching from the Old Testament scriptures.

**Again, WHEN IS SALVATION?** The moment a man exercises faith in Christ for the remission of Sins alone, that is salvation!

Salvation is not faith for prayers, faith for things, or faith for healing. Salvation is faith in the resurrection of Jesus, for the remission of sins, no more!

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation

Faith by hearing the message of Christ...his resurrection from the dead!

A vital example to examine is **the thief on the cross**

**Luke 23:39** And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. Vs40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Vs41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. Vs42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. Vs43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.

Whilst one of the malefactors hanged, railed and did not believe in Jesus, the other said to Jesus

“Lord, remember me when **thou comest into thy kingdom**”

The word “**kingdom**” refers to a rule, to reign, a domain, a dominion”. The Jews used the word kingdom for exploits and authority. The kingdom of heaven is not a place; the kingdom of God refers to authority.

**Matthew 16:16** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Vs17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. Vs18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Vs19 And I will give

unto thee the keys of the kingdom of heaven:  
and whatsoever thou shalt bind on earth  
shall be bound in heaven: and whatsoever  
thou shalt loose on earth shall be loosed in  
heaven.

When he said I will give you the “**keys of the kingdom of heaven**”, he meant “I will give you the resources of the kingdom of heaven”. So, it was a self-commitment to give them the resources of the kingdom of heaven and this was going to happen upon his resurrection.

How it was used in other texts of the bible:

**Matthew 23:23** And Jesus went about all Galilee, teaching in their synagogues, and **preaching the gospel of the kingdom**, and

healing all manner of sickness and all manner of disease among the people.

**Matthew 10:6** But go rather to the lost sheep of the house of Israel. Vs7 And as ye go, preach, saying, **the kingdom of heaven is at hand**. Vs8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

**Matthew 12:28** but if I cast out devils by the Spirit of God, then **the kingdom of God** is come unto you.

**Luke 17:20** And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God** cometh not with observation: Vs21 Neither shall they say, Lo

here! or, lo there! For, behold, the kingdom of God is within you.

The word “**observation**” is a word used for something visible to the eyes. So, his response to their question was the kingdom of God does not come via careful observation. That is, it cannot be seen with the physical eyes.

A man cannot come into the kingdom, neither can he enter the kingdom except he is born of the spirit.

**John 3:5** Jesus answered, Verily, verily, I say unto thee, except a man be born of water and *of* the Spirit, he cannot enter into **the kingdom of God**. Vs6 that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Vs7 Marvel not that I said unto thee, ye must be born again. Vs8 the



wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Thus, when he said it is “**within you**,” it implied it is among you, so Jesus said the kingdom is among you because he was there present with them.

Hence, in all the parables Jesus gave about “**the kingdom of heaven**,” he was not talking about going to heaven forever, he was explaining the activities of a spiritual reality using natural terms because the kingdom of God does not come with observation. So, the kingdom of heaven is spiritual.

Jesus spoke about his kingdom to Pilate.

**John 18:36** Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is **my kingdom not from hence.**

He made this statement after he was arrested, if his kingdom was of this world, his servants would fight. This shows that the kingdom, whether of this world or of Christ deals with the activities of men in the earth. He made a distinction of the kingdoms of this world and his kingdom, in other words, a distinction between the activities of children of disobedience and men who are saved.

Therefore, from the examples given above the word “**kingdom**” has to do with dominion, reign, and rule.

In essence, when the thief said to Jesus **“remember me when you come into your Kingdom,”** he was referring to Christ coming or entering into his Glory by his resurrection.

And these were spoken beforehand by the prophets

**1<sup>st</sup> Peter 1:10** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Vs11 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.**

**Luke 24:25-** ought not Christ to have suffered these things and to enter into His Glory.

**Psalm 110:1 A Psalm of David.** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The man on the cross believed in the resurrection of Jesus Christ. In Christ's eternal reign and dominion in his church.

### When is salvation?

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The moment a man believes in his heart that God raised Jesus from the dead for our justification!

**Romans 4:25** Who was delivered for our offences, and was raised again for our justification.

## CONCLUSION

Faith in Christ (the gospel) is faith in the resurrection! And this is the ONLY message that saves!

**Romans 10:8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 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.

**1<sup>st</sup> Corinthians 15:1** Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; **Vs 2** By

which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

**Ephesians 2:8** For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: **Vs 9** Not of works, lest any man should boast.

That is how salvation is received...Faith in the gospel...Faith in the resurrection! Thus, a man is save at the moment he believes the gospel

Now, if the gospel is the message concerning Jesus' resurrection for our Justification; salvation, righteousness, this therefore implies that the gospel of Christ cannot be focused on people's physical needs or material things. The gospel of Christ is not an experience or a

miracle. It is a message – of Christ's resurrection from the dead!

Its work is permanent! It disregards your present earthly experience.

This explains why; the jailer in **Acts 16** (in no earthly height of status), Cornelius in **Acts 10**, the deputy in **Acts 13**, eunuch in **Acts 8** (influential man), Felix and King Agrippa **Acts 26**, the Bereans in **Acts 17**, and many more **ALL** heard the same truth – faith in Christ's resurrection for the forgiveness / remission of sins.

**Acts 2:38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ **for the remission of sins**, and ye shall receive the gift of the Holy Ghost.



**Acts 5:31** Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, **and forgiveness of sins.**

**Acts 10:43** to him give all the prophets witness; that through his name whosoever **believeth** in him shall **receive remission of sins.**

**Acts 13:38** be it known unto you therefore, men *and* brethren, that through this man is preached unto you **the forgiveness of sins:**

**Acts 26:18** To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may **receive forgiveness of sins,** and inheritance among them which are sanctified **by faith that is in me.**

## Hence, **SALVATION IS FAITH IN CHRIST ALONE FOR THE REMISSION OF SINS**

This has nothing to do with getting earthly comfort or solutions to problem. That was why many who received healings and miracles for Jesus, did not believe in Him.

Hence, to preach sermons centered on human circumstances, miracles and healing and not the person of Jesus (His resurrection) is not the preaching of the gospel! If it is the gospel of Christ...it will focus on Him (his resurrection from the dead). That is, any message that does focus on material things, people's physical and emotional needs, miracles, healings, finances and such like, and not on the resurrection of Jesus CAN NEVER save. ONLY the gospel of Christ has the ability to save a man!

Paul warned about this in his letter to the Church at Corinth

**1<sup>st</sup> Corinthians 2:1** And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **Vs 2** For I determined not to know any thing among you, save Jesus Christ, and him crucified. **Vs 3** And I was with you in weakness, and in fear, and in much trembling. **Vs 4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: **Vs 5** That your faith should not stand in the wisdom of men, but in the power of God.

In other words, when the message is not focused on Christ ALONE (His resurrection from the dead), it is at best excellency of speech; a display of oratory. Likewise, the faith of the recipient is not in the resurrection of Jesus (the power of God); in the gospel of Christ, rather, it is in the preacher's excellency of speech, wisdom and oratory skills.

The gospel is the power of God (demonstrated in Jesus' resurrection from the dead) unto salvation, and the moment a man believes this in his heart, he is saved.

## About Us

Our mission is to teach and preach the WORD all over the world, in every nation, in every tongue and tribe, in every region, culture, continent and Earth space.

Thus, we are committed to teach, train and inspire believers into the Reality, Maturity and Ministry in Christ Jesus – THE WORD. This we do with a strong emphasis on the realities of the new creation in Redemption.

We endeavour to teach and preach this gospel with its Christ - centered consciousness of definite signs and wonders - The Miraculous.

Saints Community Church is our Church ministry where we consistently develop the believer to effectively receive and minister this mission, by regularly communicating our vision to him.

We (will) see the whole Earth covered with the knowledge of the glory of God, as the waters cover the sea (Hab 2:14).

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