

In Defense of the Glorious Everlasting Gospel Message

What are the simple basic principles a lost man needs to understand to be saved?

My position is from a dispensationalist viewpoint. I believe that salvation has always been by grace through faith in every dispensation. Although dispensational truths are progressive in nature, salvation of man cannot change from one to the other. Whereas, the basic minimum tenet of the gospel message doesn't change, progressive revelation reveals a greater understanding on each vital point. We have a greater understanding of the Glorious Gospel of Christ on this side of the cross than before the cross. **I am not an Armenian, Calvinist, nor do I believe in Covenant Theology. I pray these studies will truly stimulate your thinking, and be a blessing to you.**

Points I will seek to prove

1. That all men have been saved the same way - by grace through faith
2. That all men had to believe the same thing-the seven basic principles
3. That all men had to accept a payment that was made for their sins - CHRIST
4. That all men believed in the death and resurrection of Christ, the Messiah, the Anointed One
5. There is a better way to present the gospel

When it comes to the Gospel, I believe there has always been only ONE SAVING GOSPEL MESSAGE.

When it comes to salvation of mankind; there is only **one** Gospel in the scriptures, which saves. This means from the first man, Adam, until the last man saved on earth. There are not two plans of salvation. People were not saved one way in the Old Testament and a different way in the New Testament.

Galatians 1:6-9

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto **another** gospel: (another here is **heteros**, which means a gospel of a different kind: **WORKS**)

7 Which is not **another**; (another here is **allos**, which means a gospel of the same kind: **Grace and Works**)) but there be some that trouble you, and would **pervert the gospel** of Christ.

8 But though **we**, or an **angel** from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed**.

9 As we said before, so say I now again, **If any man preach any other gospel** unto you than that ye have received, let him be accursed.

There is not another gospel of the **same** kind or a gospel of a **different** kind.

God put a curse on anyone who preaches or preached any other gospel. This would refer to Old Testament and New Testament alike. God would be putting a curse on the Gospel of the Old Testament if it were not the **SAME GOSPEL** as the New?

Even the angel that preaches the everlasting gospel in Revelation 14:6 must preach the **SAME GOSPEL** we preach. Paul says that "though we or an angel preach any other gospel, let him be accursed."

What was the Gospel of Paul?

Paul's Established Gospel

Paul's gospel was not different from the gospel Christ preached, because he got it straight from Christ himself.

Galatians 1:

¹¹ But I certify you, brethren, that the gospel which was preached of me is not after man.

¹² For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

Paul's gospel was not different from the other apostles.

Galatians 1:

⁵ To whom we gave place by subjection, no, not for an hour; that the **truth of the gospel** might **continue** with you.

⁶ But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me: (no gospel corrections)

In order for Paul to prove to the **Jews** that his gospel was not some new thing, he used the Old Testament scriptures to verify that Christ (their messiah) must have suffered and died and rose again.

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.

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*.

²⁸ And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

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.

³⁰ But God raised him from the dead:

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.

³² And we declare unto you **glad tidings**, how that the **promise which was made unto the fathers**,

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. (**This statement is a reference to the resurrection.**)

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. (The sure mercies of David is the "**forgiveness of sins**")

³⁵ Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One (*Christ*) to see corruption.

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:

³⁷ But he, whom God raised again, saw no corruption.

³⁸ Be it known unto you therefore, men *and* brethren, that through **this man** (*the one reference to in the O. T.*) is preached unto you the forgiveness of sins:

³⁹ And by him **all that believe** (*people=past, present, and future*) are justified from all things, from which ye could not be justified by the law of Moses.

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If they could not be justified by the law now (N. T.), and they could not be justified by the law then (O. T.), just how were they justified in the O. T.?

I submit to you that the Old Testament saint had to believe the same gospel message that the New Testament saints believe today. The only difference (which is not a part of the gospel message) was their faith was based on a **promise to be fulfilled** and ours faith is based on a **fact that has been fulfilled**. They had to trust that the payment that **was to be made by the Christ - Messiah** was for their sins. They were saved **looking forward to the payment** that was to be made, and we are saved, by **looking back to the payment** that has been made. On both sides of the cross, Grace through Faith saves both. **Christ is the payment for our sins. Christ is the payment to be accepted. Our salvation, rest only in the person of Jesus Christ.**

Romans 1:

¹ Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the **gospel of God**,

² (Which he had **promised afore by his prophets in the holy scriptures**),

³ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

I submit to you, that David's salvation message is our gospel. He looked forward and we look back. Read these three scriptures this way. "Paul was separated unto the gospel of God, concerning his Son Jesus Christ our Lord, which was made from the seed of David, and was promised before time by the Old Testament prophets in the holy scriptures.

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.

Christ was not here in the flesh to preach a new gospel to the Jews, but to validate the Old Testament salvation message.

Is it possible that the phrase; "to the Jew first", does not necessarily mean for us to preach the gospel to the Jew first, as we go into all the world, but that the gospel was preached to the Jews first in the Old Testament times and that salvation was of the Jews? Although God meant for the Jews to reach the Gentiles in the Old Testament with the salvation message, the church is required to preach the gospel to every creature without reference to the Jew first.

Even Paul, after a while, stopped making the Jews his first priority. If it was a command, Paul should not have wavered in "to the Jew first". The Lord speaking to Ananias right after Paul was saved: Acts 9:15 "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name **before the Gentiles**, and kings, **and the children of Israel**:" (It doesn't say, "to the Jew first.")

Romans 15:16

“That I should be the minister of Jesus Christ **to the Gentiles**, ministering the **gospel of God**, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.” (It doesn’t say, “to the Jew first.”) So Paul knew before that he would go to the Gentiles.

Acts 13:

46 Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you:** but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

Romans 3:

- 1 What **advantage** then hath the Jew? or what profit *is there* of circumcision?
- 2 Much every way: chiefly, because that **unto them were committed the oracles of God.**
- 3 For **what if some did not believe?** shall their unbelief make the faith of God without effect? (Their unbelief does not annul my belief in what God says.)

Notice:

Their advantage not only included the fact that the gospel was preached unto them **first**, but that unto them were given the oracles of God, (reference to Old Testament scriptures). They were required to believe the scriptures.

Romans 15:

- 8 Now I say that Jesus Christ was a **minister of the circumcision** (*Jews*) for the truth of God, to **confirm the promises** (*validate*) **made unto the fathers:**
- 9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 10 And again he saith, Rejoice, ye Gentiles, with his people.
- 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 12 And again, **Esaias** saith, There shall be a **root of Jesse**, and he that shall rise to reign over the Gentiles; **in him shall the Gentiles trust.**

If Isaiah said that CHRIST was the one in whom the Gentiles would trust, wouldn’t it also be the same one that they (Jews) trusted in. Since this is whom we must believe in, why didn’t he include that this is how the Jews would also be saved? Because this is what they were already required to believe.

Must we believe in the Death, Burial, and Resurrection of Christ to believe the Gospel?

This great truth can very easily be left out of the gospel presentation, but the mangled message will produce a variety of insecure, doubtful, and questionable saved people. I have preached in a great number of churches that have had many, supposedly, saved

people who had no clue where they were going when they died, until they heard a clear presentation of the gospel.

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If they could not be justified by the law now (N. T.), and they could not be justified by the law then (O. T.), just how were they justified in the O. T.?

I 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;

² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Paul is declaring the gospel that he had preached to them (believers). He said they received it; they stood upon it and **were saved**, and they still stand upon it if they remember what Paul had preached to them at the beginning unless they had believed in vain. Our faith in Christ is in vain, if he did not come back again from the dead. No payment was made.

Our faith in Jesus for Eternal Life, without believing in the death, burial, and resurrection of Christ, will produce a multitude of problems. Without a foundation for your faith, (Christ paid for all my sins) you will have serious doubts about the security of your salvation.

**Paul's gospel included the death, burial, and resurrection of Jesus Christ,
as the foundation for their faith.**

I 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**;

⁴ And that he was **buried**, and that he **rose again** the third day **according to the scriptures**:

1. Paul is stating that his gospel he is giving is the gospel he received from Christ himself (Gal. 1:12)
2. Paul is declaring that his gospel message not only included the death, burial, and resurrection of Christ, but is the very foundation for the gospel.
3. Paul's gospel was based upon what was taught already in the Old Testament. *His was not some new message.*

**Can a man be saved and not believe in the payment (death, burial, and resurrection)
of Christ for his sins? =NO=**

Can a man believe in the death, burial, and resurrection of Christ and not be saved? =YES=

≈

**When he does not see this as a payment for all his sins, his future sins will cause him
mental anguish and doubts about his salvation. Many religions believe
Christ died and rose again, but don't truly trust him as their Savior.**

What Jesus **did** was pay for your sins by his death on the cross. What he **said** was I could be saved by faith and given the free gift of Eternal Life, if I believe what he **did** (die for me) was for me. All that he **promised** was based upon what he **did**. "Christ died for my sins" is also a sufficient statement for the gospel if it is truly understood by the lost man what is meant.

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. Why tell Abraham, if salvation by Grace was not to be the message until **after** Christ death?

(The blessing of Abraham, was to be justified by faith)

The first one to preach the gospel was God himself. I believe he also preached the same gospel to Adam. God preached that he would **justify the heathen through faith**. This is one of the best definitions of the gospel (justification by faith). The heathen could be justified if he would believe that the payment (death, burial, and resurrection of Christ for sins) were for **his sins**. The main purpose of these scriptures is to prove that Paul's gospel was the same as the gospel preached to Abraham. ***God preached Grace in the Old Testament to Abraham and Christ preached Grace to Paul in the New Testament.***

Galatians 3:

¹⁴ That the **blessing of Abraham** (to be justified by faith) might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. The law was added to the promise that was made to Abraham in order to point men to Christ (Grace).

²¹ *Is the law then (that came 430 years later) against the promises of God? God forbid: for if there had been a law given which could have given life (Eternal Life), verily righteousness should have been by the law.*

²² But the **scripture** (*Old Testament*) hath concluded all under sin, that the **promise** by faith of Jesus Christ might be given to them that **believe**.

Romans 3 points to the condition of the Jews before the cross and their advantage.

If there is **no difference** between Jews and Gentiles, why wouldn't both be saved the same way?

What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; (Romans 3:9)

As it is written, There is none righteous, no, not one: (Romans 3:10)

Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon **all them that believe: for there is no difference**: (Romans 3:22)

For all have sinned, and come short of the glory of God; (Romans 3:23)

²⁴Being justified freely by his grace through the redemption that is in Christ Jesus:

²⁵Whom God hath set forth *to be* a propitiation (Payment-satisfaction) through faith in his blood, to declare his righteousness for the remission of sins that are past, (**this is before the cross**) through the forbearance of God;

²⁶To declare, *I say*, at this time (**this is after the cross**) his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

²⁷Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸Therefore we conclude that a man is justified by faith without the deeds of the law.

²⁹*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

³⁰Seeing *it is* one God, which shall justify the circumcision (**JEWS**) by faith, and uncircumcision (**GENTILES**) through faith

This refers to saints on both sides of the cross.

In Defense of the Glorious Everlasting Gospel Message

What was the Gospel of Abraham?

(He lived before the Law)

Galatians 3:

⁶ Even as Abraham believed God, and it was accounted to him for righteousness.

This is God's righteousness being put to Abraham's account, because Abraham believed God; but what did he have to believe? He had to believe what God said about the seed.

Genesis 15:

⁵ And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, **So shall thy seed be.** ⁶ And he believed in the LORD; and he counted it to him for righteousness.

Galatians 3:

¹⁶ Now to Abraham and his seed were the **promises made.** He saith not, And to seeds, as of many; but as of one, And to thy **seed**, which is Christ.

Am I supposed to believe that Abraham was justified by faith without knowing what he believed? Did not Abraham believe in the death, burial, and resurrection of Christ? I submit he did. Look at:

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*, ¹⁸ Of whom it was said, That in Isaac shall thy **seed** be called: ¹⁹ Accounting that God *was* able to raise *him* up, even from the **dead**; from whence also **he received him in a figure.**

When Abraham was offering up his only son, Isaac, as a sacrifice, don't you believe that this was a picture of God offering up his only begotten son, Jesus Christ? Doesn't this scripture also state that had he killed his son, Isaac, that Abraham believed God would raise him from the dead? Doesn't this scripture also state that Abraham received him in a FIGURE? What do you think that means? **Abraham believed in the death, burial, and resurrection of the Christ.**

In Romans 4, Paul tells us why God's righteousness was imputed to Abraham and what he had to believe.

Romans 4:

¹³ For the **promise**, that he should be the heir of the world, **(through justification by faith)** *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. (Abraham was 430 years before the Law).

¹⁴ For if they which are of the law (those who are seeking to be saved by their works) *be* heirs, faith is made void, and the promise made of none effect:

¹⁶ Therefore *it is* of **faith**, that *it might be* by **grace**; to the end the **promise** might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

This shows why God saved Abraham by grace through faith. This was the only way that the promise (the heathen could be justified by faith) might be sure (guaranteed, permanent, eternal) to ALL THE SEED,

(those that were saved during Abraham's time, those saved under the law, and those saved after the law - father of US ALL).

Romans 4:

¹⁷ (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and **calleth those things which be not as though they were.**

¹⁸ Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy **seed** be.

¹⁹ And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

²⁰ He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

²¹ And being fully persuaded that, what he had **promised**, he was able also to perform.

This does not only refer to Isaac being born, but that the seed (CHRIST, through whom the nations of the earth would be blessed) would come through his yet to be born miracle child.

God could not and cannot save a man simply because he believed he is going to have a son, or that God was going to miraculously give him a son. All people must be (can only be) saved the same way and that is by believing the same thing.

Get this; *Isaac was a type of the resurrection - coming from the dead.* "even God, who quickeneth the **dead**,... he considered not his own body now **dead**....neither yet the **deadness** of Sara's womb:"

Romans 4:

²² And **therefore** it was imputed to him for righteousness. ²³ Now it was not written for his sake alone, that it was imputed to him; 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;**

Notice, that the righteousness that was imputed (put to his account; making him righteous; fit for eternity) to Abraham, is the same righteousness that **shall be imputed** to us, **IF we believe** in the death, burial, and resurrection of Jesus our Lord as the payment for our sins (**not just anyone named Jesus**).

I Thessalonians

¹³ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. ¹⁴ For **if we believe** that Jesus **died and rose** again, **even so them** also which sleep in Jesus will God bring with him.

It is evident that, from these scriptures, believing in the resurrection is a **requirement. This is why we are not to sorrow as others who have no hope.**

Romans 4:

²⁵ Who was delivered for our offences, and was raised again for our justification.

To be delivered for our offences (sins), means he died to make the necessary payment on the cross for all our sins (past, present, and future).

To be raised again for our justification, means that Christ had to come back from the dead (as proof that the payment was not only made but accepted by the Father), in order for the payment to be put to our account (imputed), when we believe that he did it for us.

Believing on Christ, accepting Christ, or trusting Christ, means you believe that the payment (propitiation-satisfaction) he made on the cross was not only acceptable to God, but was acceptable to you. This means that you cease to labor (earn-law), and rest (grace through faith) in what Christ has provided.

Eternal Life cannot come until there is justification (declared righteous). **Justification** cannot come without an acceptance of the payment.

In Defense of the Glorious Everlasting Gospel Message

What was the Gospel of David?

(He lived under the law)

It is dangerous to believe that man could have been saved any other way than Grace. You can only change Grace by adding works to it. (Regardless of what type of works it may be called, works is still works and is an accursed message). **The book of Galatians establishes the Gospel of Grace.**

Romans 4:

⁶ Even as **David** also describeth the blessedness of the man, unto whom God **imputeth righteousness without works,**

⁷ *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

⁸ Blessed *is* the man to whom the Lord will not impute sin.

If we had read this verse, in **Psalms 32:1-2**, we might never know that these verses would mean that you are justified by faith. Or, that righteousness without works was put to your account, and that sins would not be put to our account, if it was not explained to us in Romans; but **they definitely understood its meaning**. Isn't this exactly what we believe about our salvation today?

Jude 14

"And Enoch also, the seventh from Adam, **prophesied** of these, saying, Behold, the Lord cometh with ten thousands of his saints, ¹⁵To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him."

Remember this very important point. If Jude had not told us about the content of **Enoch's message** that he preached before the flood, we would not have known that he knew about Christ's second coming or that he was coming with 10,000 of his saints. Yet, there is nothing in the whole Old Testament that had revealed this. Nor is it mentioned in the Old Testament about Moses knowing Christ, but it tells us that in Hebrews chapter eleven.

Hebrews 11:

²⁶Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

Think for a minute. Is it possible that the prophets of old, preached many of the same great doctrines of the faith to the people even though they were not recorded in scripture?

A Psalm of David (Psalms 32:1-2)

¹ Blessed *is he* whose transgression *is* forgiven, whose sin *is* covered.

² Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

DAVID KNEW THAT TO HAVE ONE'S SINS COVERED BY ANIMAL SACRIFICES, DID NOT PAY FOR SINS, BUT ONLY COVERED THEM UNTIL THE SACRIFICE OF THE CHRIST HAD FULLY PAID FOR THEM.

Acts 2:

²³ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

These following verses (23-24, and 25-30) reveals beyond a shadow of a doubt, that David, one thousand years in advance, believed wholeheartedly in the death, burial, and resurrection of Jesus Christ.

Acts 2:

25 For **David speaketh concerning him**, I foresaw the Lord (*reference to CHRIST*) **always** before my face, for he is on my right hand, that I should not be moved:

26 **Therefore did my heart rejoice**, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made **known to me** the ways of life (*David knew how to have Eternal Life*); thou shalt make me full of joy with thy countenance.

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;

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.

36 Therefore let all the house of Israel know assuredly, that God hath made that **same** Jesus (he is not just any Jesus, but the same one they preached in the Old Testament), whom ye have crucified, both Lord and Christ.

Psalms 22:

1 **My God, my God, why hast thou forsaken me?** *why art thou so far from helping me, and from the words of my roaring?*

6 But I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me **laugh me to scorn**: they shoot out the lip, they shake the head, *saying*,

8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

14 I am poured out like water, and **all my bones are out of joint**: my heart is like wax; it is melted in the midst of my bowels.

15 My strength is dried up like a potsherd; and **my tongue cleaveth to my jaws**; and thou hast brought me into the dust of death.

16 For dogs have compassed me: the assembly of the wicked have inclosed me: they **pierced my hands and my feet**.

17 I may tell all my bones: they look *and* stare upon me.

18 They **part my garments** among them, and **cast lots** upon my vesture.

23 Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: **your heart shall live for ever (that's Eternal life)**.

27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

31 They shall come, and **shall declare his righteousness** unto a people **that shall be born**, that he hath done *this*.

Who, in their right mind, would deny that these scriptures written by David 1000 years before Christ; are a picture of Christ on the cross? Does not the reference in **verse 26** reveal that they knew they would live forever (have Eternal Life) because of the one who died on the cross? Did they not understand that HIS RIGHTEOUSNESS in verse 31, referred to the righteousness of Christ?

In Defense of the Glorious Everlasting Gospel Message

What was the Gospel preached by Christ?

(He lived before the law, after the law, and forever more)

What was the real **Pre-Calvary Gospel**? This would refer to the saving message before Christ died on the cross. Matthew, Mark, Luke, and John are considered Old Testament scriptures, (from a dispensational viewpoint) even though they are recorded as part of the New Testament.

Luke 24:

⁴⁶ And said unto them, Thus it is written, (**PAST**) and thus it behoved Christ to suffer, and to rise from the dead the third day (**PRESENT**) ⁴⁷ And that **repentance and remission of sins** should be preached (**FUTURE**) in his name among all nations, beginning at Jerusalem. ⁴⁸ And ye are witnesses of these things. ⁴⁹ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

Remember, this is Christ speaking to his disciples about the gospel message they were to preach, beginning at Jerusalem and then into all the world. The disciples were to preach about what they were witnesses of (death, burial, and resurrection).

Some may doubt that the payment by Christ was preached in the Old Testament, but I cannot see how it can be left out of our gospel presentation. If some of my brethren had not made this an issue (that the death, burial, and resurrection was not part of the gospel or needed to be included in the gospel), I would not have included these statements about it in these lectures.

The gospel was also to include repentance and remission of sins. Our gospel must include why a man needs to repent (change his mind about how he is saved-not of man but all and only of Christ), and forgiveness of sins. All sacrifices in the Old Testament dealt with the main purpose; the "forgiveness of sins". **Eternal salvation has to do with the forgiveness of sins.** It is clearly evident, that the lost man must know what sin is, what the payment for sin is, and why he needs to be forgiven. **This must be included in our gospel.**

I know that it's difficult for people to understand, but John's gospel is a pre-Calvary gospel, that did not, nor cannot, change after the crucifixion of Christ. Although John wrote **after the cross**, what he writes about happens **before the cross**. It is not a matter of believing that Jesus is Jesus, but that Jesus is the Christ, (the payment for my sins), and that by believing this, I receive the free gift of Eternal Life.

John 20:

³¹ "But these are written, that ye might believe that **Jesus is the Christ**, the Son of God; and that believing (that he is Christ) ye might have life through his name."

John 13:

¹⁹ Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. You **must believe** that Jesus is Christ-the payment for sins.

John 8:

²⁴ I said therefore unto you, that ye shall die in your sins: for if ye believe not that **I am he, ye shall die in your sins.** Jesus said you **must believe** that he is the Christ or you will die in your sins (Lost). There is no salvation in "believe in Jesus for eternal life" without knowing who He really is and what he has done to pay for your sins.

John 1:

⁶ There was a man sent from God, whose name *was* John. ⁷ The same came for a witness, to bear witness of the Light, that **all men through him might believe.**

What was John's message from the very beginning of his ministry? That all men (Jews and Gentiles) through him (that is on Christ) might believe. The gospel before Christ died is the same gospel after Christ died.

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:**

What preacher has not used this verse to win people to Christ?

Nicodemus was a Pharisee, ruler of the Jews, a master of Israel, and was expected to know about the new birth. John 3:10, Jesus said, **Art thou a master of Israel, and knowest not these things?** Could it be that every Old Testament scripture that refers to the resurrection is also a reference to the new birth? Is it possible that there are many great truths in the Old Testament scriptures, which teach or illustrate many of our New Testament doctrine that we may not be aware of, because we have not looked for them?

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. 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? 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. ⁹ Nicodemus answered and said unto him, **How can these things be?** ¹⁰ Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**

Jesus rebukes him for not knowing these things about the new birth. Jesus expected him to understand why Moses lifted up the serpent in the wilderness and why the people were told to only "Look and Live".

John 3:

¹⁴ And as Moses lifted up the serpent in the wilderness, **even so must** the Son of man be lifted up:

If Moses was expected to know what it typified (the cross of Christ), then Christ expected it to be taught by the teachers of the law to the children of Israel.

John 3:

¹⁵ That whosoever believeth in him should not perish, but have eternal life. ¹⁶ For God so loved the world, that he **gave** (this was a done deal in the mind of God-Chris was speaking to Nicodemus as though he was already given as a payment for sins. He was expected to believe on God's son before Christ came and before Christ died.) his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷ For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Remember, **these are (pre-Calvary) scriptures.** They were given to Israel before Christ died. The New Testament (covenant) cannot begin until the death of the testator. Notice: In verse 15, this is how the Old Testament people were to be saved. In John 3:16, they knew that God had a Son and why he was given. In John 3:18, it says that a man is condemned if he does not believe in the Deity of the Son.

In Defense of the Glorious Everlasting Gospel Message

What did Moses believe?

Hebrews 11:

- 24 By **faith** Moses, when he was come to years, **refused** to be called the son of Pharaoh's daughter;
 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;
 26 Esteeming the reproach of **Christ** greater riches than the treasures in Egypt: for he had respect unto the recompence of the **reward**.

Why did Moses refuse to be called the son of Pharaoh's daughter? He knew the CHRIST. Salvation is always free and rewards are always earned. Moses had to know Christ as his Saviour before he could serve him for rewards. Hebrews tells us that Moses did what he did because of Christ.

Hebrews 11:

- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
 28 Through faith he kept the **passover**, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

I believe Moses knew why he kept the Passover.

Did not Moses write the first five books of the Bible? Could Moses have written the story of Cain and Abel and not have known about the animal that had been sacrificed for their parents, or Abel's offering of the flock. Did not Moses write about the very first promise in Genesis 3:15, about the seed (Christ) coming through a woman? It was Moses who told us how Abraham was saved. It was Moses who taught that the Passover lamb was offered once a year for the sins of the people. Read the entire 12th chapter of Exodus. Am I to believe that he had no clue as to what it meant? Moses also gave us the types in the sacrifices, types in the tabernacle, and types of the two birds and the two goats.

These **two birds** teaches the death and resurrection of Christ.

Isn't it possible that they were taught about the death, burial, and resurrection of Christ through these scriptures?

Leviticus 14:

- 4 Then shall the priest command to take for him that is to be cleansed **two birds alive** and clean, and cedar wood, and scarlet, and hyssop:
 5 And the priest shall command that **one of the birds be killed** in an earthen vessel over running water:
 6 As for the **living bird**, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:
 7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the **living bird loose** into the open field.

These **two goats** teaches the death and resurrection of Christ.

Leviticus 16:

- 5 And he shall take of the congregation of the children of Israel **two kids of the goats** for a sin offering, and one ram for a burnt offering.
 6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.
 7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. 9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him *for* a sin offering.

(DEATH) 10 But the goat, on which the lot fell to be the scapegoat, shall be presented **alive** (RESURRECTION) before the LORD, to make an **atonement** with him, *and* to let him go for a **scapegoat** into the wilderness.

**Aaron's Rod that Budded teaches the
death and resurrection of Christ**

Numbers 17:

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.
5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.
8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the **rod of Aaron for the house of Levi was budded**, and brought forth buds, and bloomed blossoms, and yielded almonds.

Luke 24:

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

1. When Christ says to these two disciples, "O' Fools, and slow of heart to believe", don't you think he expected them to believe what the scriptures said concerning him?
2. Did not the O. T. prophets reveal the sufferings of Christ? If Christ rebuked them for not believing in his death and resurrection, why shouldn't we rebuke those who don't believe it today?
3. Did not Christ teach them all they needed to know about himself from the scriptures (O. T.) to be saved?

John 5:

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

Jesus said that the Jews knew that the O.T. scriptures taught that you could have eternal life. They were expected to come to him for eternal life, and this was before Christ died.

John 5:

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* **Moses**, in whom ye trust.
46 For had ye believed Moses, **ye would have believed me**: for **he wrote of me**.
47 But if ye believe not his writings, how shall ye believe my words?

Points to consider

It's evident that Moses told the nation of Israel enough to be saved. Verse 47, reveals that the gospel of Christ, (on having eternal life), was not going to be any different from the writings of Moses.

In Defense of the Glorious Everlasting Gospel Message

What did John the Baptist preach?

Since John and Jesus lived and preached at the same time, should we believe
That they preached a different gospel?

John 1:

²⁹ The next day John seeth **Jesus** coming unto him, and saith, Behold the **Lamb of God**, which **taketh away the sin of the world**.

This is the lamb that would become a payment. John was an Old Testament prophet, and preached that Christ would die for the sins of the world.

Acts 19:

⁴ Then said Paul, John verily baptized with the **baptism of repentance**, saying unto the people, that they should believe on him which **should come** after him, that is, on Christ Jesus.

⁵ When they heard *this*, they were baptized in the name of the Lord Jesus.

This scripture reveals the meaning of John's baptism of repentance. They were baptized in water **IF** they believed on Christ. He taught that they were to believe on Christ, the Lamb that was to die for their sins. His message was no different from the Gospel we preach today. Remember, this was the message of John the Baptist at the beginning of his ministry. They were to believe in the one that **was to come**.

The Thief on the cross

Luke 23:

³⁹And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. ⁴⁰But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? ⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

⁴²And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. ⁴³And Jesus said unto him, Verily I say unto thee, **To day shalt thou be with me in paradise**.

Notice how many things that can be gleaned from this small portion of scripture.

The believing thief knew that he was a sinner

He knew that he deserved to die.

He knew that he was not worthy to enter the kingdom and that's why he wanted Christ to remember him.

He knew that Christ was not dying for anything that he had done wrong.

He knew that Jesus was Lord.

He knew that Jesus was a king of a kingdom.

He knew there was nothing he could do but trust-believe.

He depended totally upon the mercy of Christ.

He believed in the resurrection of Christ when he said, "when thou comest into thy kingdom".

He knew that he was going to die but that he would live forever. He knew that day he would be in Paradise.

He knew before he died where he would spend eternity.

He did not have to turn from his sins nor promise that he wouldn't do anything wrong anymore.

He did not have to promise Christ that he would make him Lord of his life to be saved.

He did not join church, pay money, or get baptized.

He knew there was nothing he could do that could keep him out of Paradise.

Remember that once Christ gave his word, "today shalt thou be with me in Paradise," there was no way God or the thief could alter the outcome. Notice that this is how he was saved before Christ died, but the promise held true after Christ died, because Christ died on the cross before the thief died. The thief lived on both sides of the cross.

The Philippian Jailer

Acts: 16

³¹And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. ³²And they spake unto him the word of the Lord, and to all that were in his house. ³³And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. All that the jailor **needed to do** was, "Believe on the Lord Jesus Christ and he would be saved", but it definitely was not all he **needed to know**. How did he know to ask the question? Who told him that he needed to be saved? What did he need to be saved from? Why was he baptized?

Don't we tell people that water baptism is a picture of something? What? Baptism is not only a picture of the death, burial, and resurrection of Jesus Christ. Baptism is a picture of MY death, MY burial, and MY resurrection from the dead. It is a picture of my salvation. Yes, Jesus did it, but he did it for me. Do you think he was baptized without knowing about the cross? All he did was trust the Lord for his salvation, but it was not all he knew.

John 6:

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life. **Once again, this is all a person has to do, but it is not all a person has to know.**

Matthew 5:

²⁰For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The kingdom of God is like the state of Florida. The kingdom of Heaven is like the city of Tampa. Everyone who lives in Tampa lives in Florida, but not everybody that lives in Florida lives in Tampa. Anyone who trust Christ as savior are removed from the kingdom of darkness into the kingdom of light (God). The kingdom of heaven is the 1,000-year reign of Christ on the earth. To enter the kingdom from the tribulation side one must have a righteousness that exceeds the righteousness of the Pharisees. This is the righteousness of Christ. They are saved the same way. There is no difference.

Acts 8:

³⁴And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? ³⁵Then Philip opened his mouth, and began at the same scripture, and preached unto him **Jesus**. ³⁶And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ³⁷And 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.** ³⁸And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. For the Ethiopian eunuch to only declare, "I believe that Jesus Christ is the Son of God", was (I believe) sufficient for him to be saved, but that is not all he understood. Read Isaiah 53, and tell me that Philip did not explain to the eunuch about Christ's death, burial, and resurrection. **How did he know to be baptized? Without explanation, 'believe in Jesus for Eternal Life', is totally inefficient and ineffective for salvation.**