

The gospel message that has the power to save a man today.

There are different gospel messages in the scriptures that God gives in different ages.

After Paul received “my gospel” from the risen Lord, he then warned the churches in Galatia about those who “preach any other gospel...than that which we have preached unto you” (Gal. 1: 8). Some examples today of “another gospel” would be those who preach the gospel of the kingdom on the basis that it was what Christ preached or that include baptism or keeping the law as being necessary for salvation.

Paul’s warning is applicable today to those churches that have been removed “unto another gospel” (Gal. 1: 6).

The consequences of preaching “another gospel” are twofold:

- i) those who “preacheth another Jesus” (2Cor, 11: 4) or who “pervert the gospel of Christ” are “accursed” (Gal. 1: 7 - 9), and
- ii) their message cannot save a lost person from hell or offer them any hope of salvation and forgiveness of sins.

In this study we will search the scriptures to outline the different ages, and then consider in detail five of those ages and their respective messages. The evidence from the scriptures is conclusive: for this age that we live in today, only the gospel of Christ crucified, given by the risen Lord to Paul, “is the power of God unto salvation” (Rom. 1: 16).

**The various ages identified from the scriptures:–**

The “Old Testament” (OT) and “New Testament” (NT) cover two broadly different ages. When a believer studies the scriptures (2 Tim. 2:15) he will discover additional ages within the OT and NT. There are at least seven different ages, or periods of time, where God deals with a particular people, and proclaims a specific message to them through his spokesperson(s).

- (1) pre-law,
- (2) the law and the prophets,
- (3) the kingdom offered and rejected by the Jewish nation (pre-resurrection of Christ),
- (4) the age or times of the Gentiles,
- (5) the great tribulation,
- (6) the millennial reign of the Lord Jesus Christ on the earth from Jerusalem,
- (7) eternity.

One of these ages overlaps the two testaments – the age of the “law and the prophets were until John since that time the kingdom of God is preached” (Lk. 16: 16).

We will look at five of these ages in more detail to establish their respective messages with the hope of isolating the gospel message that has the power to save a man today.

### **Age one – Pre-law.**

1.1 The scriptures upon which this age is founded.

“And the angel of the Lord called unto Abraham..And said...in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” Gen 22:16, 17 & 18). C.f.:– “Now to Abraham and his seed were the promises made.” (Gal. 3: 16).

And these promises were made prior to the law being given to Moses.

1.2 The gospel spokesperson.  
God Almighty.

1.3 The intended audience.  
Abraham.

1.4 The message.

“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” (Gal.3:8).

1.4.1 Righteousness – When believed this gospel it was counted unto him for righteousness – “Abraham believed God and it was counted unto him for righteousness” (Gen.15: 6, Rom.4: 3 & Jam.2: 23).

1.4.2 justification – Abraham was justified by works, such that his faith was made perfect (Jam.2: 22) by the works of him offering up his son in Gen.22: 9).

Abraham first believed God’s promise in Gen.15: 4 & 5 and “it was counted unto him for righteousness” (Rom.4: 3). In Abraham’s later years when Isaac his son was a “lad” (Gen.22: 5) he was “justified by works, when he offered Isaac his son upon the altar” (Jam.2: 21).

## **Age Two – The age of the “law and the prophets”**

2.1 The scriptures upon which this age is founded

“The law and the prophets were until John: since that time the kingdom of God is preached” (Lk. 16: 16).

2.2 The spokesperson  
Moses

2.3 The intended audience  
Exclusively Jews

2.4 The message

God gave Moses the law exclusively to the Jews and established that the good news message for those under the law was “A blessing, if ye obey the commandments of the Lord” (Deut.11: 27), but the bad news (so to speak) was “a curse, if ye will not obey the commandments of the Lord” (verse 28). “Wherefore the law is holy, and the commandment holy, and just, and good” (Rom.7: 12), however, the scriptures do not speak of the law as a “gospel” message for the nation of Israel by which they would be saved. So let us consider righteousness and justification under the law:-

2.1.1 Righteousness

“touching the righteousness with is in the law, blameless” (Phil.3: 6 & Rom.2: 25 –27). See also the example of Zacharias and Elisabeth recorded as being “both righteous” (Lk.1: 5).

2.1.2 Justification

“no flesh is justified by the works of the law” (Gal.3: 11).

## **Age three – The kingdom offered to & rejected by the Jewish nation (pre-resurrection of Christ).**

3.1 The scriptures upon which this age is founded.

“The law and the prophets were until John: since that time the kingdom of God is preached” (Lk. 16: 16).

3.2 The gospel spokesperson.  
John the Baptist, the apostles, and the Lord Jesus Christ.

3.3 The intended audience  
Exclusively Jews (Matt.10: 6 & 15: 24).

3.4 The gospel message – Two gospel messages were preached during this age:-

3.4.1 The kingdom of God (KOG) is at hand.

What is the KOG?

“behold the kingdom of God is within you” (Lk.17: 21 & Mk.1: 15), and “Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God” (Jn.3: 5). “Ye must be born again” (Jn.3: 7). Hence, the KOG is spiritual.

During the time of Christ a man was required to :-

- i) “repent ye, and believe the gospel (Mk.1: 15), and
- ii) “receive the kingdom of God as a little child...” (Mk.10: 15 – see also Lk.18: 17).

The KOG that is spiritual, has continued into the next age (refer point 3.5.7).

### 3.4.2 The kingdom of heaven (KOH) is at hand.

What is the KOH?

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force” (Matt.11: 12), c.f.: “When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone” (Jn.6: 15). C.f. “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end” (Lk.1:32 & 33).

Hence the KOH is a physical, earthly time when the Lord Jesus Christ will reign as king on the throne of His father David in Jerusalem, and in Jesus’ day this kingdom was at hand. However, when the Jewish leaders of the nation of Israel **rejected** Jesus’ message of His kingship and Peter’s message the KOH was deferred/postponed until His second coming (Matt.19: 28 & 25: 31).

Acceptance of this gospel was by:-

- (i ) repentance (Matt.4: 17), and
- (ii) baptism (Mk.1: 4, Jn.3: 22 & 4: 1-2), and
- (iii) obedience to the will of the Father (Matt.7: 21), in other words – “keep the commandments” (Matt.19: 17), and
- (iv) “he that endureth to the end shall be saved” (Matt.10: 22 & 24: 13).

## 3.5 The “Great Commission”.

### 3.5.1 Jesus’ Commission in the Gospel of Matthew – Matt.28: 19-20

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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.”

Jesus’ commission in Matthew to His Jewish audience was to observe **all** things that **they** had been taught by Him, and to baptize. Hence the recipients where to teach others to, by way of example:- “go not unto the way of the Gentiles” (Matt.10: 5), and “if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses” (6: 15), and “he that endureth to the end shall be saved” (10: 22), and “heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give” (10:8), and “if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven” (18: 19).

#### 3.5.1 .2 Outcomes of recipients of **this** commission

None given.

#### 3.5.1.3 The wisdom of modern-day versions of holy scripture.

The NIV places a heading above verse 16-20 “The Great Commission”, implying it is the commission that Jesus Christ gave to the church today.

### 3.5.2 Jesus’ Commission in the Gospel of Mark – Mk.16: 15

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Jesus' commission in Mark was to preach the gospel, no doubt a gospel that He preached that includes baptism and belief for salvation.

#### 3.5.2.1 Outcome of recipients of **this** commission.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 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" (Mk 16:17 & 18).

#### 3.5.2.2 The wisdom of modern-day versions of holy scripture.

"Most reliable early manuscripts and other ancient witnesses do not have Mark 16: 9–20" and in a footnote – "Serious doubt exists as to whether these verses belong to the Gospel of Mark...His Gospel probably ended in 16: 8 , or its original ending has been lost".

So there is serious doubt as to the authenticity of Mk.16: 17 & 18. And IF you chose to believe it and base your proclamation of the gospel from it, then how does a believer do so without being confused when the audience is Jewish, its requirements are for belief in a gospel that Christ preached (KOH & KOG are at hand) where signs and wonders follow (which Jews require to believe – 1Cor.1: 22).

### **Age four – the age or "times of the Gentiles" – where Jews and Gentiles are justified by the faith of Jesus Christ.**

#### 4.1 The scriptures upon which this age is founded.

"blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom.11: 25 & Lk. 21: 24).

c.f.: "That the Gentiles should be fellowheirs" (Eph.3: 6), and "even we have believed in Jesus Christ, that we might be justified by the faith of Christ" (Gal. 2: 16).

#### 4.2 The gospel spokesperson(s).

The risen Lord Jesus ordained Paul (Gal.1: 12 – "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" – see also Rom.15: 16).

Any believer today can be a spokesperson.

#### 4.3 The intended audience.

Offered first to the Jews but they **again** put it from them (Acts 13: 46), and so Paul's audience from then on was predominantly the Gentiles (Acts 26: 16 – 18 and Rom.15: 16).

#### 4.4 The gospel message.

The gospel of Christ crucified as outlined in 1Cor.15: 1 – 4 "Moreover, brethren, I declare unto you the **gospel which I preached** unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures**; And that he was buried, and that he **rose again the third day according to the scriptures**".

##### 4.4.1 Righteousness

The righteousness of God is imputed to the man that believes this gospel (Rom.4: 22 & 23).

##### 4.4.2 Justification

The man that believes this gospel is justified "by the faith of Jesus Christ" (Gal.2: 16).

##### 4.4.3 A man is made into a new creature in Christ (2Cor.5: 17), a Christian, the **moment** he:–

###### 4.4.3.1 Acknowledges his condition before God.

He is lost –"For all have sinned, and come short of the glory of God" (Rom.3: 23), and therefore he cannot get to heaven by his own good works – "Not of works, lest any man should boast" (Eph.2: 9).

###### 4.4.3.2 Receives the gospel – how Christ died for **his** sins.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have **received**" (1Cor.15: 1).

4.4.3.3 Believes the gospel in his heart.

“the gospel of Christ: for it is the power of God unto **salvation** to every one that **believeth**” (Rom. 1: 16, see also Rom.10:9 and Acts 16: 31).

4.4.3.4 Has faith.

“For ye are all the children of God by **faith** in Christ Jesus” (Gal.3:26).

4.4.3.5 Trusts.

“In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Eph 1:13).

4.4.3.6 Confesses and calls on the name of the Lord Jesus Christ.

“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.” (Rom.10: 9, 10).

4.5 Outcome of a lost man believing this gospel.

The LOST man that believes and receives **this** gospel of God **IS**:

4.5.1 **saved** from the wrath of God (Rom.5: 9), and from “everlasting destruction” (2Thes.1: 8 & 9), and

4.5.2 “washed us from our sins in his **own blood**” (Rev.1: 5), and

4.5.3 “reconciled us to himself by Jesus Christ” (2Cor.5: 18), and

4.5.4 “we have redemption through **his blood**, even the forgiveness of sins” (Col.1: 14 ), and

4.5.5 “sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession” (Eph.1: 13), and,

4.5.6 “a new creature” in Christ (2Cor.5: 17), and

4.5.7 in the body of Christ (1Cor.12: 27), and in the KOG (Acts 28: 31), and

4.5.8 a son of God, (Gal.4: 6), and

4.5.9 “if a son, then an heir of God through Christ” (Gal.4: 7).

**NOTES:**

\* We are only forgiven, cleansed, redeemed, washed clean by the **blood** of Christ in this age, yet the modern-day versions of holy scripture often delete the references in Colossians and Revelation to blood.

\* Some modern-day versions have a man “being saved”, in other words he never knows whether he is, or is not saved, because he is in the process of being saved (see 1Cor.1: 18 “being saved”).

4.6 Differences between this and **all** other gospel messages.

What separates the gospel of Christ crucified (that the risen Lord revealed to Paul) from all other messages of good news?

4.6.1 “we might be justified by the faith of Christ” (Gal.2: 16)

4.6.2 “Not of works, lest any man should boast” (Eph.2: 9 & Tit.3: 5).

4.6.3 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise” (Eph.1: 13).

4.6.4 **This** “gospel of Christ...is the power of God unto salvation to every one that believeth (Rom.1: 16).

4.6.5 **This** gospel was previously a mystery (1Cor.2: 7).

“For I determined not to know any thing among you, save Jesus Christ, and him crucified...But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory” (1Cor 2:2, 7 & 8, and see also Rom.16: 25, Eph.6: 19). This mystery of the gospel was revealed to Paul (Gal.1: 11 & 12), who was the minister to the Gentiles, in an age when “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom.11: 25) which was also a mystery revealed to Paul. When this gospel is preached it reveals four other mysteries that were hidden from previous ages.

4.6.4.1 The mystery that “the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ” (Eph.3: 6).

4.6.4.2 The mystery “which is Christ in you, the hope of glory” (Col.1: 27).

4.6.4.3 And “the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles” (1Tim.3: 16).

4.6.4.4 The “mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump” (1Cor.15: 51 & 52).

4.7 Other particulars of this gospel.

Paul uses other names for this gospel that include:-

4.7.1 the gospel of the grace of God (Acts 20: 24).

4.7.2 the gospel of Christ (Rom.1: 16).

4.7.3 the glorious gospel of Christ (2Cor.4: 4).

4.7.4 the gospel of our Lord Jesus Christ (2Thes.1: 8).

4.7.5 the gospel of his Son (Rom.1: 9).

4.7.6 the gospel of God (Rom.15: 16).

4.7.7 the gospel of peace (Rom.10: 15).

4.7.8 my gospel (2Tim.2: 8).

4.7.9 Christ crucified (1Cor.1: 23).

4.8 The use of other scriptural references to support the gospel not add to it.

Can a preacher preach Christ crucified, and include instruction from God from another spokesperson in a different age? YES!

4.8.1 “The law was our schoolmaster to bring us unto Christ” (Gal.3:24), it is therefore useful in this age; for by it “is the knowledge of sin” (Rom.3: 20), and the holy Spirit convicts a man of his sin (Jn.16: 8).

4.8.2 **This** gospel is “according to the scriptures” (1Cor.15: 3 & 4), hence passages like Ps.2: 7 and Is.53: 3 – 12 etc, are most useful when proclaiming this gospel message. But the preacher is warned to only use scriptures that do **not** contradict **this** gospel.

4.9 Repentance.

4.9.1 When we read the context of Paul’s instruction on the gospel (predominately Rom.10 & 1Cor.1 & 15) we see that Paul does not specifically refer to the need for repentance as Jesus did in Mk.1: 14 & 15 when He preached the gospel of the kingdom.

4.9.2. Biblical repentance includes; acknowledgement of sin, godly sorrow (1Cor.7: 10), turning away from sin and turning towards God, “and do works meet for repentance” (Acts 26: 20).

When a sinner believes in his heart the gospel of Christ crucified, trusts that his sin is on the cross at Calvary, and calls on the name of the Lord Jesus Christ then he outworks biblical repentance.

And this is confirmed in Acts 26: 18–23 where Paul spoke of repentance in the context of becoming a Christian (verse 28), and in other passages where he points out that “godly sorrow wortheth repentance to salvation” (2Cor.7: 10).

Therefore, we note that the need for repentance is not specifically mentioned as part of the gospel of Christ crucified for this age, but nevertheless repentance takes place in a sinner when they believe the gospel, whereas it was specifically included in other gospel messages for other ages.

## Age Five – The tribulation.

5.1 The scriptures upon which this age is founded.

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (Matt.24: 21). C.f.:– “Immediately after the tribulation of those days...” (Matt. 24: 29).

5.2 The gospel spokesperson.

Initially an angel.

5.3 The intended audience

Predominantly Jews **and** Gentiles.

## 5.4 The gospel message.

### The everlasting gospel.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” (Rev.14: 6 & 7).

### NOTES:

The Crux of the matter for today.

Many main-stream churches preach the gospel of the kingdom (how that Christ's physical reign on earth is at hand – Matt.10: 7), hence they are bringing in the kingdom of God. Because that is what Jesus preached, and to a Christian that seeks to follow Jesus that appears to be a logical gospel to preach and believe. That line of reasoning is a very powerful argument for preaching the gospel that Christ preached, **but:-**

- i) the same LORD, when He was risen, revealed **another** gospel message to Paul that was previously a mystery, and it is THAT Good News message that has the power of God to save a lost man in this age, and
- ii) the same LORD, when He was risen, proclaimed to the apostle Paul other mysteries that are revealed with the preaching of this gospel. Paul's letters to the Gentile churches reveal these mysteries – that all shall be changed in the twinkling of an eye, at the trump, when Christ will return in the clouds for HIS church – the body of Christ, and we will ALL be one in Christ.

The gospel that Christ preached on earth was exclusively to the Jews, as was the law that Jehovah gave to Moses). BUT in **this** age, the age of the Gentiles the Jews are in partial blindness which will not end “until the fulness of the Gentiles be come in” (at the rapture of the church).the NO-ONE outside the age of the Gentiles (including the age our Lord was on earth) was, once-saved, sealed by the holy Spirit, IN the body of Christ, and imputed with the righteousness of Christ.

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DO NOT believe me, believe the scriptures of truth.