

The Gospel

Exactly What Is It?

Distinguishing Between the Gospel and
The Saving Response to the Gospel.¹

by **Daniel J. Lash**

Printed in USA
2005

**Weston Street Bible Church
340 Weston Street
Rome City, IN 46784**

(260) 854-3994

¹ A Message preached at the Weston Street Bible Church on Wednesday, December 8th, 2004

Contents

Introduction.....	II
1. What is the Issue in Salvation?.....	1
2. The Message of the Cross.....	3
3. Saving Faith is a Value Judgment.....	9
4. The Gospel and the Saving Response to the Gospel.....	11
5. “Trust Jesus to Save you” is not the Gospel!.....	17
6. The Issue of Regeneration.....	21
7. Conclusion.....	23

Introduction

There is an issue which is virtually going unnoticed in Christendom today: What is the nature of Saving Faith? Or what is the content of Saving Faith?

What is it that takes place in a person's heart which leads them to exercise saving faith? What are they believing when they get saved? Evangelical Christians today are so focused on getting others to exercise the act of believing on Jesus as their savior that we are failing to articulate in a saving way just what it is they are to believe. As a result, we are leaving out of our Gospel preaching the very message which the Holy Spirit uses to lead a person to saving faith.

1

What is the Issue in Salvation?

The issue in Salvation is this: Obtaining a righteousness which is acceptable to God. That's the issue.

What do we mean by righteousness? Righteousness is the perfection of God in every aspect of His character. When we think about righteousness we think about God's character.

Salvation answers the core need of man: to possess a righteousness which is acceptable to God, which in our depravity we do not naturally possess.

Most groups who name the name of Christ utterly fail in their comprehension of what the real issue is in a person being declared righteous before God. Incidentally, being declared righteous is what happens when a person believes on Jesus as his Savior. That's the first in a chain of events that occurs: God declares a person to be righteous. By that, we mean God declares the believing sinner to have a right standing with Himself.

Many groups have reduced "getting saved" to nothing more than a ritual prescribed by their particular sect, not at all understanding the Spirit's working in people's hearts leading up to the point of Saving Faith. They fail to consider the working of the Holy Spirit in the sinner's heart before that person comes to faith.

The Holy Spirit is out to bring the sinner to a two-fold conviction:

1. That the sinner does not possess the righteousness he needs in order to stand acceptable before God.
2. That in the provision of Christ, God has provided for that sinner's right standing before God, to be accepted by faith.

When the sinner, as an act of appropriating faith, abandons hope in his personal righteousness and instead embraces God's provision for his righteousness as revealed in the preaching of the cross², that person at that moment passes from death unto eternal life.

The Message of the Cross reveals to the sinner the righteous standing that he so desperately needs. That's why the message of the cross is indispensable to the proclamation of the Gospel, because in the message of the cross is revealed God's righteous provision for man. It is not revealed anyplace else. *There is no illuminating work of God the Holy Spirit unto salvation without the preaching of the cross.*

For the Old Testament saint, it was the message of the suffering substitute. The Old Testament saint believed in the promised suffering substitute who would be the unique person of God (second person of the Godhead).

In either case (for the Old Testament or New Testament saint) the believer, having come to the conclusion that he does not possess within his person the righteousness of God, comes to an understanding that God Himself is providing for his need for righteousness in the person of his substitute, the Lord Jesus Christ.

² By message of the Cross we mean the message of God having provided for a person a righteousness made possible by Christ's substitutionary sacrifice for sin. I realize that the Old Testament saint did not understand that Jesus would die on a Cross. The Old Testament saint did, however, understand the concept of Christ the suffering substitute. As Peter said in Acts 3:18: "but those things which God has foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled".

2

The Message of the Cross

Throughout the New Testament, before a person was declared to be righteous, he came to this two-fold understanding:

1. That he did not possess a righteousness that could commend himself to God.
2. That God had already provided for that righteousness as revealed through the message of the cross.

The following passages make it abundantly clear that the message of the cross is the indispensable component of a person's being declared righteous before God. Let's look at some of the verses that show us that before a person can be saved, they have to comprehend the simple message of the cross.

1 Corinthians 15:1-4 "Moreover, brethren, I declare to you the gospel which I preached to you, which you also received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you – unless you believed in vain. For I delivered to you first of all that which I also received: 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."

That's what Paul considered the Gospel to be: The message of the death, burial and resurrection of Christ and the implications of that for an individual.

A person will not understand the implications of Christ's sacrifice until he first discovers experientially, that he needs the work of Christ. God the Holy Spirit brings him to the point where he realizes that he does not possess in himself a righteousness which can commend him to God. That's not a conclusion that people come to in an un-thinking way. They've usually come to that conclusion after a series of moral failures.

In my own life I remember trying to live the Christian Life without being saved, and the Holy Spirit just kept "beating me over the head" time after time about all my moral failures. He kept at it until I realized that no matter how hard I tried I could not produce within my person, the righteousness and the integrity of God.

An important side note: as long as we are talking about the gospel here, let me warn you that there are places in the Scriptures where the term gospel is used to refer to something other than the illuminating message leading to the new birth. For example, in some places in the books of Revelation, Matthew, Mark and Luke the gospel actually refers to the good news of the coming earthly kingdom. Paul, however, does not use the term gospel in that way.

Let's look at some passages that deal with step #2 of the two-fold conviction of the Holy Spirit.

Ephesians 1:13 "In Him you also trusted after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,"

Now, notice the order here: You hear. (What did they hear?) The Gospel of their salvation. (And what happens after they hear?) They believed. Before a person can believe, they must hear the Gospel.

Consider also Romans 1:16 and 17:

Romans 1:16,17 “For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, *“The just shall live by faith.”*”

There are several things we need to note about this verse. Let’s look at it again.

1. In this context, what is the illuminating power of God unto salvation? The Gospel! Why is the Gospel of grace the illuminating power of the Holy Spirit unto Salvation: the next verse gives us the answer:
2. (verse 17) “for in it the righteousness of God is revealed,” Verse 17 answers the question: How is it that the Gospel is the power of God unto salvation?

Here’s why it is: Because in it (in what?) in the proclamation of the Gospel, the righteousness of God is revealed. That is the crux of the issue.

In the Gospel, God’s provision for man’s need of righteousness is revealed. God explains His provision for your need of righteousness in the work of the cross. In the work of the cross is God’s explanation to you concerning what He did to meet your need of righteousness. **You need that explanation in order that you might believe.**

3. Now, look at that again. Romans 1:16,17 “I am not ashamed of the Gospel of Christ.....for in it the righteousness of God is revealed from faith to faith.” The Gospel explains to the sin-wearyed soul, God’s provision of righteousness. That’s what salvation is all about.

That's what saving faith is all about!

Saving faith is all about you reaching out and accepting God's provision for your righteousness!

That's what it's all about!

Accepting by faith what God has accomplished in order that you might freely be declared righteous before Him!

Without the explanation of the cross, there is no articulation, there is no development of what God did in order that your need for righteousness might be met.

At this point, let's back up just a little bit. Turn back to:

1 Corinthians 1:18 "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God."

What is the power of God in that verse? **The message of the cross!**

Why is it the power of God? **Because in the message of the cross, Christ's provision in our behalf is revealed to us. This is God's provision for our righteousness.** When we understand the message of the cross we understand God's gracious invitation. When we embrace it for ourselves, God imputes to us that righteousness.

Let's continue to read:

1 Corinthians 1:19-21 "For it is written: *"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent."* Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached, to save those who believe."

Who believe what?
The message!

What message?
The message of the cross!

Believing the message of the cross is receiving as a gift, God's provision of righteousness for you. Believing the message of the cross is receiving the gift of righteousness, and before you can receive the gift of righteousness you have to understand that you do not possess a righteousness that you need to commend you to God in an everlasting way. You do not naturally possess that. No one does.

God intends to bestow that on you as a gift, and that gift was sent to you through the work of the cross.

Let's continue reading:

1 Corinthians 1:22-24 "For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Now, as we continue to read in 1 Corinthians, Paul articulates for us what he considers to be the essential illuminating content of the Gospel...or the powerful content of the Gospel.

1 Corinthians 2:2 “For I determined not to know anything among you except Jesus Christ and Him crucified.”

3

Saving Faith is a Value Judgment.

The concepts that the Apostle Paul developed to those who had not yet heard the Gospel, were about who Jesus was and what He did...and the value of that for you.

There is a sense in which saving faith is a value judgment. What do I mean by a value judgment? For example, if you go into a store and see a top quality item on sale for an unheard-of low price...you make a value judgment. "Hey...that's a great deal!"

Everybody who names the name of Christ says, "I believe that Jesus died for me." But not everybody understands the value of what he accomplished on the cross. In fact, if you still believe that you've got to hold on, endure to the end or some such thing, you have yet to make a value judgment on the finished work of Christ. If you believe that you have to endure to the end (an exhortation for Israelites which is properly understood in the context of the Great Tribulation), you are not trusting the peace that Jesus made on the cross in your behalf, you are believing in a peace you are attempting to make and maintain based upon the perfection of your own character. To most people who name the name of Christ, the work of Christ, for all practical purposes, is of no value. The reason is because Christ's work on the cross does not, in a final way, factor in to them getting into Heaven. Let's look at some verses that demonstrate this.

Romans 10:1 "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Notice in the above context what was at the core of Jewish unbelief: an insistence of trying to stand eternally justified before God on the strength of their own personal character. Trying to obtain assurance of salvation on the basis of your own moral integrity is to reject God's provision of Christ for your everlasting righteousness. Most people who name the name of Christ, in one form or another, are still hoping that God will accept them on the basis of their attempts please God. Those who possess such hope will wake up on the wrong side of eternity, having failed to embrace God's once and for all provision for their righteousness: The substitutionary sacrifice of Christ for their sins. Until a person rests the eternal destiny of his soul in Christ's sacrifice of Himself for their sins, to God's complete and final satisfaction, that person has not yet made a saving value judgment on the work of the cross.

4

The Gospel and the Saving Response to the Gospel

Acts 15:7 “And when there had been much dispute, Peter rose up and said to them: *“Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.”*”

Acts chapter 15 is a very important chapter of the Bible because the gospel and the saving response to the Gospel are nailed down for the Gentiles. During the time of Acts, the Church in Jerusalem was the most prominent of all the churches. That’s where all the apostles hung out. That’s where the Jews were. There were a lot of people (believing Jews) in Israel, but at that time the believing Jews wanted to hold on to their national identity so much that they were trying to force Gentiles, when they got saved, to be integrated into Israel. They were telling new converts, “You’ve got to be circumcised! You’ve got to keep the law, now that you’re a Christian.”

Let’s look at the order of Saving Faith in this context.

Acts 15:7-11 “And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did us, and made no distinction between us and them, purifying their hearts by faith. Now therefore, why do you test God by putting a yoke on the necks of

the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.”

In the Greek of Acts 15:11, it says “But through the grace of the Lord Jesus Christ we are believing to be saved...”

What are they believing? **They are believing in the grace of Christ to be saved.** But notice the order that Peter places here in verse 7. “...God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.”

What did they hear? **The word of the gospel.** What was the word of the gospel? **The grace of our Lord Jesus Christ.**

2 Corinthians 8:9 “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”

The poverty that this verse is talking about was experienced by Jesus when He went to the cross. He who knew no sin was made sin for us.

Our sin: That which was repugnant to God. That which God, by His righteousness and holiness was obligated to judge and pour out His wrath upon, Christ Jesus came up to us, extracted that from us, made Himself responsible for it, and took it upon Himself. It’s like He said, “God, You judge Dan’s sin in my body, because I love Dan and I don’t want him to spend eternity in Hell. I’m making Myself responsible for Dan’s sin. I’m making Myself responsible, so carry out the punishment in Me for all the bad things he’s done. Do it, God!”

And God said, “That’s what We’ll do!”

In the cross of the Lord Jesus, God the Father completely satisfied the demands of His Justice, integrity and righteousness. Where there was enmity concerning the un-judged status of our sin before God, there is now peace because our sins have already been judged in Christ. The satisfaction with which God the Father views the finished work of Christ is the basis of the believer's righteousness.

That is the righteousness which is imputed to us when we believe in Jesus as our Savior!

When a person believes, what they are believing is that God has, through the Lord Jesus Christ and His death on the cross, provided for our righteousness, a righteousness which we ourselves do not possess. And that righteousness is received as a gift through an act of appropriating faith.

Romans 5:17 "For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Once again, the issue in salvation is your need for righteousness. You need to have imputed to your account a righteousness which you do not possess. In the message of the cross, God reveals to our conscience His provision for our righteousness. And without the message of the cross, that provision is not revealed.

Many people today confuse the Gospel with its saving response. That is, many people believe that the Gospel **is** "believe." The Gospel is **not** "believe." That's the **saving response to the Gospel**. Do you understand the difference?

The Gospel is **not** "believe on the Lord Jesus Christ." The Gospel **is** "Christ died for your sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures."

A person is saved when he understands and embraces the significance of Christ's sacrifice for himself. When a person understands how that sacrifice meets his need of righteousness, and as a free gift that person reaches out and embraces it for himself, that's when a person is saved. When they embrace the gift of righteousness! But that gift cannot be explained without explaining the message of the cross. Not explaining to someone the significance of what Jesus did on the cross is to leave out of the gospel proclamation the power of God unto Salvation. "Believe on the Lord Jesus Christ" is not the Gospel. "Believe on the Lord Jesus Christ" is the saving response to the Gospel. To ask someone to believe on the Lord Jesus Christ when they have not yet comprehended God's provision for their righteousness is to ask that person to perform an empty ritual with no corresponding new birth experience.

You just don't come up to someone and say, "believe on Jesus," or "believe on Christ."

"What's that mean?"

"I don't know...just believe on Him."

That does not explain to someone God's provision for their righteousness.

Faith is not in faith. We do not bet the eternal destiny of our souls on the fact that we have exercised faith. We do not bet the eternal destiny of our souls on the fact that we have exercised an act of faith. That's faith in faith.

Faith doesn't get you to Heaven. The finished work of Christ gets you to Heaven. Faith is simply the instrument which apprehends, understands, evaluates and appropriates the value of Christ's work for one's self. That's all faith is.

Most people have a condemning faith. Most people's faith is in something that **they** do. (And, by the way, if your faith is in your faith, your faith is ultimately in something you've done.) These people therefore view faith not as the means, but as the grounds of justification. The object of their faith is an act of faith. They believe that they have found a magic formula to switch on the salvation of God in their lives...that is...if they will just commit an act of faith.

Folks, I don't know about you, but to see salvation as an act of faith is to believe in a work, just like the Baptismal Regenerationists believe that they are saved by an act of obedience in Baptism. What's the difference? They're both a ritual!

Now...we are saved **through** faith but not on the basis of faith. The finished work of Christ is the object of our faith, faith is the instrument which reaches out and embraces the value of that work.

Ephesians 2:8,9 "For by grace you have been saved through faith, and that not of yourselves, it is the gift of God, not of works, lest anyone should boast."

Romans 5:1 says that you're saved (justified) by faith, but in that context, faith comprehends the entire grace way of salvation.

Romans 5:1 "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ."

We're saved through faith, but that faith is in the provision of God for our sins in the person of the Lord Jesus Christ and His work on the cross.

We are not saved because of something we've done. We are saved because of something Christ has done on the cross, and it is God the Holy Spirit who has illuminated our conscience to the value of Christ's intercession in our behalf through the two-fold

persuasion that we discussed earlier. So once again, here's that two-fold persuasion which the Holy Spirit creates in the sinner before the sinner is saved:

1. He brings the sinner to conclude that he cannot save himself because he does not possess a righteousness which is acceptable to God.
2. The Holy Spirit, through the preaching of the cross, illuminates to the sinner (to the sinner's relief) that the righteousness that he needs to be eternally acceptable to God is available to him through Christ's intercession in his behalf, and as a matter of faith the sinner rests his hope for all eternity in the sufficiency of that work.

That's what saving faith is! Saving faith is betting the eternal destiny of your soul that Christ's provision on the cross *is all that is necessary* to eternally commend you to God. It's putting all your eggs in the basket of Christ. It's saying, "I'm not going to rely on anything I do, but Jesus, what You did for me on the cross, in that You interceded on my behalf and You took my sin upon yourself and You satisfied God the Father about my sin; that's what I'm depending on to get me to Heaven. That's what I'm going to rely on. When the omniscience and omnipresence of the God of the universe detects that you have in your soul made that decision, you are born again.

5

“Trust Jesus to save you” is not the Gospel.

There is out there today a method of teaching that ignores the cross way of salvation. This method states that the message of the suffering Messiah is not necessary to bring a person to saving faith. It states that the step one must take to be saved is to “Trust Jesus to save you.” Just trust Him to do it. The message of His sufferings is not necessary, you need to just trust Jesus to do it. This approach fails the scriptural test on several fronts:

1. It makes the object of faith an act which you perform. That all-important focus thus becomes not “has Jesus interceded?”, but “have you committed the act of faith?” This approach to salvation omits the core truth of the Gospel. Without the message of Christ’s sacrifice there is no corresponding illuminating work of the Holy Spirit.

Once again, the issue is: You need righteousness and God has sent Jesus who went to the cross to provide for your need of righteousness. In the explanation of the work of the cross springs forth a comprehension of God’s grace through which the comprehending individual can exercise saving faith.

2. This approach (Trust Jesus to save you) fails on this account! It withholds the truth which the scriptures declare to be the message that the Holy Spirit uses to bring salvation.

1 Corinthians 1:18 “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.”

It is the power of God! The message of the cross is that power which God uses to bring understanding to a believer's conscience. And how does that work? Because as we read in Romans 1:16,17, "In it the righteousness of God is revealed."

Romans 1:16,17 "For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, "*the just shall live by faith.*"

The message of the cross is the power of God unto salvation because it explains to the sinner what God has done to meet the sinner's need for righteousness...***and that's the issue!***

The issue is this in salvation: Are you going to trust your own righteousness to eternally commend you to God (whatever you think that righteousness consists of) or are you going to receive God's provision for your righteousness? That's the issue! That's the core issue, and the Gospel invitation that says you just trust Jesus to save you doesn't address that issue!

It doesn't address that issue!

Romans 1:16,17 reveals to us a very necessary component of saving faith and that is this: Saving faith is a faith that embraces a source of righteousness outside of yourself. Through the message of the cross is proclaimed God's provision for your righteousness.

The core issue for faith is this: Are you going to accept God's righteousness as offered in and provided for us through the work of the cross, or are you going to attempt to stand before God on the basis of your own performance? The message of the cross reveals to the guilt-stricken conscience God's provision of righteousness for that person.

To not proclaim the message of the cross, according to Romans 1:16,17 is not to proclaim the vehicle which the Holy Spirit uses to illuminate the conscience of the sinner towards God's provision for his righteousness.

Another verse is Romans 10:3.

Romans 10:1-3 "Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Once again, the issue is this: Will a person accept God's provision for his righteousness? Only the message of the cross reveals that provision. In this verse, notice once again what is the core issue in salvation? Why weren't the Jews saved? Because they were rejecting God's provision for their righteousness. Look at it again. "They have a zeal for God but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God."

Believing in Jesus as your savior is submitting yourself to the righteousness of God. It's saying, "God, I'm a sinner. I'm unholy. I do not have a righteousness of my own which I can use to commend myself to You. God, as an act of faith I embrace that righteousness which You have provided for me in the work of Christ."

In the message of the cross is an articulation of that work which serves as the basis of our righteousness before God. The message of Christ's sufferings is the message which the Holy Spirit uses to bring a person to faith. As we can see from the above verses,

the provision for your righteousness is Christ's intercession for your sins. The issue for faith is: Will you embrace that provision for yourself as your only hope for Heaven?

6

The Issue of Regeneration

God's provision for your righteousness is not the power of Jesus to regenerate you. Some people say "Just trust Jesus to save you because He has the power to regenerate you! Jesus has always had the creative strength to regenerate (both before and after the cross). He's God the Son. It's not a lack of power that keeps Jesus from saving people. It was a lack of judicial authority. God cannot violate His own integrity; His own righteousness. God's love alone cannot save you because God's love cannot violate His righteousness, His holiness or His justice...and His justice demands that all sin be punished!

Jesus is not our Savior because He has the power to regenerate; he has always possessed that power. He is our savior because He solved the dilemma that God had with reference to our sin. God could not receive us to Himself because the sin problem had not been dealt with.

If it wasn't for the sin issue, Jesus wouldn't have had to have gone to the cross. He could have just zapped us with the new birth; He wouldn't have had to have gone to the cross. He wouldn't have even had to have come to the earth! He could have just zapped us with salvation! But that would have violated His holiness and His righteousness and integrity. So the Godhead devised a plan in which the infinite, eternal, Second Person of the Godhead would be enrobed in human flesh. He would become a man...a person! And because He's related to us, He became identified to us, and because He loved us, He took our sin upon Himself and satisfied the just demands of God in His Person with reference to our sin. That's the power of God unto salvation! That is the power and strength that Jesus put forth to save us.

Regenerating human flesh is not an issue with God. Implanting in a person a new spirit is not an issue to God. It's no problem! The problem was the sin issue! It had to be dealt with according to God's righteous standards. That's why Jesus is our savior, because He dealt with the sin issue.

Now, after a person is saved Jesus becomes that person's savior in so many wonderful ways, but until an individual has embraced Jesus' provision for his or her sins as articulated through the message of the cross, to ask Jesus to be your savior on the basis of anything else is to ask in vain. He's not our savior because He has the power to regenerate! He's our savior because He has the power to deal with sin. Let's look at Galatians 3:21 and 22.

Galatians 3:21,22 "Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law." But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

The problem with the Gospel that says, "Just trust Jesus to do it" fails on several fronts:

1. It fails to bring a person to the place of despair over his own lack of righteousness. Once a person has abandoned a hope of righteousness based upon his own moral integrity:
2. the above gospel presentation fails to, once a person has discovered his lack of righteousness, to reveal to that individual God's provision for his righteousness.

7

Conclusion

In conclusion, let's review Romans 3:21-24.

Romans 3:21-24 “But now the righteousness of God apart from law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus.”

The issue in a person passing from death unto everlasting life is this: Will that person, as an act of appropriating faith, rest his hope for all eternity in the completeness with which the Lord Jesus Christ made satisfactory payment for his sin? In order for a person to exercise such an act of faith, he must hear the gospel and in an act of positive volition, believe it!

Books Available from Weston Street Bible Church

Book Number	Title	Level
#1	Noah's Ark	2 Basic
#2	God's Wonderful Solution to our Sin	1 Basic
#3	Understanding the Old Sin Nature	2 Basic
#4	15 Basic Characteristics of God	2 Basic
#5	Apostolic Authority	Advanced
#6	Christianity vs. Islam	Intermediate
#7	Eternal Security	Intermediate
#8	Heaven is only the Beginning	Intermediate
#9	The King James Only Movement	Advanced
#10	Rightly Dividing the Bible	Intermediate
#11	True Evangelism	Intermediate
#12	The Bible: How it came to us	Intermediate
#13	The Plan of Salvation Through the Ages	Advanced
#14	Verses that Seemingly Refute Eternal Security	Intermediate
#15	What Must I do to go to Heaven?	1 Basic
#16	Christ's Work on the Cross	2 Basic
#17	The Christian Businessman's Secret to Success	Intermediate
#18	Resting in God's Promises	2 Basic
#19	The Gospel; Exactly what is it?	2 Basic