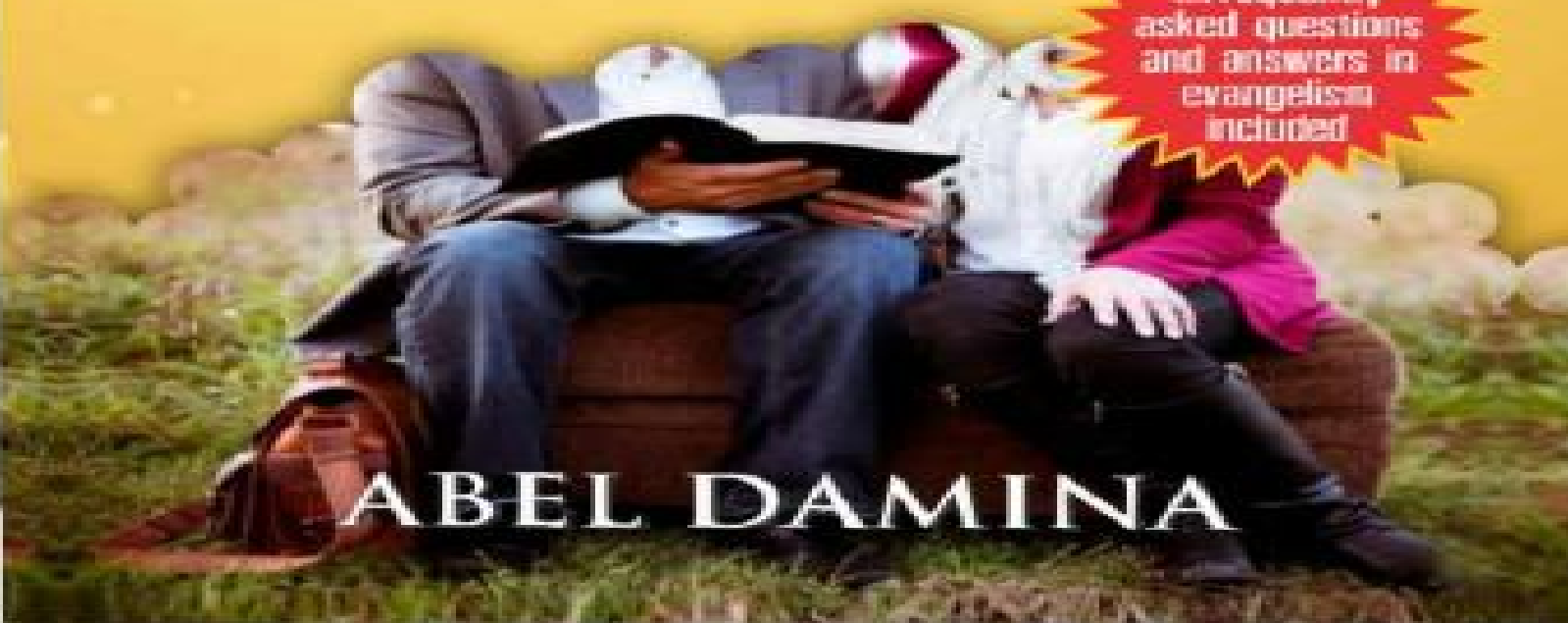


EVANGELISM *Ready?*

Here's what you need to know

Frequently
asked questions
and answers in
evangelism
included

A photograph of a man and a woman sitting on a large log in a grassy field. The man, on the left, is wearing a grey jacket and blue jeans, and is holding an open book. The woman, on the right, is wearing a white headscarf, a pink jacket, and black pants. They are both looking at the book. A brown bag is on the ground next to the man. The background is a bright yellow sky with soft clouds.

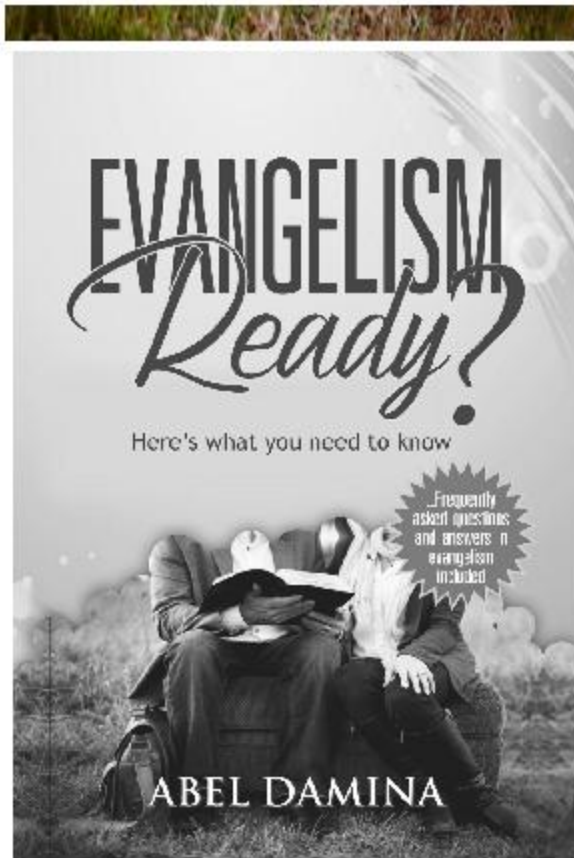
ABEL DAMINA

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INTRODUCTION

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

The Amplified Version of the bible puts this text in another way;

Philemon 1:6 [And I pray] that the participation in and sharing of your faith may produce and promote full recognition and appreciation and understanding and precise knowledge of every good [thing] that is ours in [our identification with] Christ Jesus [and unto His glory]. (**Amplified Version of the Bible**)

Observe from the Amplified Version of the Bible, the phrase "sharing of your faith" was used. Thus, this implies that the more of the word of God one appreciates; the more effective one will be in sharing his faith.

The word "acknowledge" in the Greek Lexicon was translated from the word "**epignosis**"; which implies precise knowledge. This goes to say that in sharing ones' faith, precise knowledge of all that the believer is in Christ will play a vital role.

2nd Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

The term "holy scriptures" was translated from the Greek word "**hieros gramma**". The word "**gramma**" depicts meaning or understanding of what is written.

The word "able" was translated from the Greek words "**dunamis**" which implies ability.

The word "known" was translated from the Greek word "**eido**". It implies to perceive; to be acquainted with. It is not necessarily quoting texts, but to appreciate the scriptures, that is, Timothy was able to explain bible texts properly. In essence, when a man appreciates the scriptures, he will be able to accurately explain from it. That is why in **verse 16**; Paul said "all scripture.....is profitable for doctrine..."

The phrase "make you wise" was translated from the Greek word "**sophizo**". The word "**sophizo**" implies to skilfully devise things. This was the same word used by Peter, translated as "cunningly devised" in his second epistle.

2nd Peter 1:16 For we have not followed cunningly **devised** fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

The word " **sophizo**" implies wisdom. It is used for being smart, skilful or clever. It was taken from the Greek word "**sophia**" which implies insight. It goes beyond an awareness; it is used for skilfulness. The word "sophia" was used in **Luke2:50-52** for Jesus.

Luke 2:50 And they understood not the saying which he spake unto them. **Vs 51** And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

Vs 52 And Jesus increased in wisdom and stature, and in favour with God and man.

In the above text, Jesus was seen as clever because of the kind of questions he asked as well as his understanding of things.

" **Sophia**" is acquired by training. It is not used for talent or innate skill but for something that is acquired. Thus, it was not a function of experience but by education within the scriptures.

Hence, Timothy's skilfulness was seen in the way he was able to accurately teach from the scriptures. In other words, Timothy had an understanding of what was written and thus could explain skilfully from the same. This cleverness came as a result of his acquaintance with the scriptures.

From Paul's statement in the text **2nd Timothy 3:15**, the result of Timothy being acquainted with the scriptures [Genesis to Malachi], was the ability to skilfully teach salvation through faith in Christ Jesus from them. He could accurately explain the subject of salvation through faith in Christ Jesus because he must have read everything; He knew and had become familiar with them. This implies he was not selectively picking subjects or portions to read and teach per time; he was well grounded and thus could explain expertly from the scriptures.

Thus, similar to Paul's words to Timothy, the message of salvation through faith also needs to be skilfully explained from the bible. Lack of proper explanation has been the reason for wrong teachings and practices associated with the gospel of salvation.

A key fact to understand and be assured of in bible study is that bible study does not contradict itself. When there seems to be contradictions; such seeming contradictions are in the mind of the reader and not from the Bible.

Now, where there seems to be a contention on a subject matter, there are some key things that ought to be determined and they are as follows;

Is it written in the books of the bible? It is safe to say there is no point examining something that is not written or taught in the Bible;

If it was written, then how was it explained? There is a need to go a step forward having established the fact that it was written. This entails examining how it was explained. What kind of emphasis was also given?

Is it practical? Based on the two key points above, the next thing to determine is if what is being taught or explained (on the given subject matter) is practically seen in the bible or practicable in Christian living?

Apostle Peter in his epistle addressed our minds to salient facts every minister of the gospel must pay attention to and also learn from.

1st Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: The word "answer" was translated from the Greek word "**apologia**" which implies a defence; an answer to an opponent.

Notice that Peter explained why he said this in context; "...be ready always to give an answer to every man..."

The Bible teacher must be able to present the message in such a way that he answers questions and clears doubts in people's minds rather than creating confusion and contentions.

Now in view of this discourse, the following questions must be asked;

When it comes to sharing your faith with others or rather the message of salvation through faith, are there emphases in the bible?

What does faith mean and how is it used in the bible?

In doing this, the first thing to observe is the frequency of the use of the term "faith" in the books of the Bible.

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

2nd Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

From the above texts, it is important to note as a good bible student one must be diligent to find out how a word is used in different texts of the Bible. The reason is to find out if a word would mean the same thing everywhere it's found in scriptures.

In this context, we look at the word faith. In the Old Testament books of the bible, there are two Hebrew words translated as faith.

- The word "**emun**" which implies trustworthiness.

The word was used **5 times**. **Deuteronomy 32:20** And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no **faith**.

Proverbs 13:17 A wicked messenger falleth into mischief: but a **faithful** ambassador is health.

Proverbs 14:5 A **faithful** witness will not lie: but a false witness will utter lies.

Proverbs 20:6 Most men will proclaim everyone his own goodness: but a **faithful** man

who can find?

Isaiah 26:2 Open ye the gates, that the righteous nation which keepeth **the truth** may enter in.

The word "**emunah**" which implies implying faithfulness

The word was used **49 times**; For instance:

1st Samuel 26:23 The LORD render to every man his righteousness and his **faithfulness**: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD'S anointed.

Psalms 36:5 Thy mercy, O LORD, *is* in the heavens; *and* thy **faithfulness** *reacheth* unto the clouds.

Psalms 40:10 I have not hid thy righteousness within my heart; I have declared thy **faithfulness** and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

The word "**emunah**" implies to abide by or with; to confirm, to stay with, to affirm. It was translated from two words; **emun** and **aman**. The word "**aman**" implies to believe. It was used **108 times** in the Hebrew text of the books of the bible.

In the New Testament books of the bible, the word "faith" was translated from the Greek word **pistis**. It implies to rely upon, to trust or to accept. It was used **243 times** in the Greek texts of the books of the bible. Another

word frequently used is the word "believe" or "believed"; it was translated from the Greek word "**pistuo**". It was used **244 times** in the New Testament books of the bible. Altogether, the word "**pistis**" which is faith and the word "**pistuo**" [believe] were used **487 times** in the New Testament books of the Bible.

This implies that about half the time Christ was used in the bible, you have either the word "faith" or "believe" used alongside. Thus, we find in the New Testament books of the bible filled with these words: faith and believe or believed.

Again, observe Paul's words in the book of Romans;

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

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

Notice that in **Romans 10:8**, he did not say "which I preach" rather he said which "we preach" referring to himself and the other apostles. Thus from Paul's words, the message which Paul and the other apostles preached can be referred to as the message of faith.

Secondly, in **Romans 1:16-17**, he calls the Word of faith or message of faith the gospel of salvation. Hence, from Paul's words, the message which Paul and the other apostles preached can be referred to as the message of faith. Therefore, the purpose of this study is to present the gospel of Christ as the message of faith preached by Paul and the apostles and to also have an understanding of its practical application in the believer's life.

Isaiah 26:2 Open ye the gates, that the righteous nation which keepeth **the truth** may enter in. In **Deuteronomy 32:20**, Moses describes an entire generation as one without faith. Recall, another word used by authors in the Old Testament books of the bible translated as faith is the Greek word "**emunah**" which implies faithfulness. It was used **49 times**. It is a derivative word which implies to abide by or with, to confirm, to stay with or to affirm.

Recall the word "**aman**" which was used **108 times** in the Old Testament books of the bible. It has a stronger application in describing faith. It means to stay with, confirm and affirm. In understanding the subject of faith in the Old Testament, Paul gives us a lead. **2nd Timothy 3:15** And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus Vs16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The word "scriptures" referenced by Paul in **verse 15** referred to the books of Genesis to Malachi. Notice he also described the understanding of the Old Testament writings as salvation through faith in Christ Jesus. In order words, from Paul's statement in **Verse 15**, faith in Christ unlocks the Old Testament writings.

Let's examine more closely, Jesus's explanation of the scriptures to his disciples.

Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **Vs 26** Ought not Christ to have suffered these things, and to enter into his glory? **Vs 27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Observe the phrase "... to believe all that the prophets have spoken". This shows that the utterances of the prophets carried a specific report which made faith or believing available in the Old Testament. In order words, faith was in the message of the prophets.

Observe Verse 25 again,

Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: The word "believe" was translated from the Greek word "**pisteuo**"; which implies to have faith in.

The word "all" was translated from the Greek word "pas"; it implies all things specific in the discussion. Hence, we will look at the context of discussion to determine what he meant by the word "all". Notice that, the preceding phrase was "...that the prophets have spoken".

The question therefore is, was it every utterance of the prophets that produced faith? The context explains this to us explicitly. The word "spoken" was translated from the Greek word "**laleo**"; which implies what was uttered; what was said. Thus, Jesus was referring to utterances, which were prophecies of the prophets. Peter implied the same thing in **1st Peter 1:10-11**.

1st Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: **Vs 11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Peter explained that the prophets testified beforehand the sufferings of Christ and the glory that should follow.

The word "beforehand" was translated from the Greek word "**promaturomai**". It implies to witness in advance, while the word "prophesied" was translated from the Greek word "**propheteuo**"; which implies to foretell events. Hence, the prophets testified of

things to be fulfilled in another generation or dispensation, that is, they prophesied ahead of time.

Who were the audience of the prophets?

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **Vs 2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Observe the writer speaks of God speaking to "the fathers" by the prophets thereby pointing to those who spoke to the fathers about GOD.

The word "fathers" was used in the entire book of Hebrews

4 times. The second time the writer used it was in **Hebrews**

3. Hebrews 3:9 When your fathers tempted me, proved me, and saw my works forty years. In contextual reading (**Verses 7-10**), we understand that the writer was addressing a generation.

Hebrews 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, **Vs 8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: **Vs 10** Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. This therefore shows when the writer uses the expression "your fathers", he was referring to a specific people, that is, the Jewish

ancestors. Having seen these, let's examine "faith" across the writings

Faith in the four gospels

The four accounts (Mathew, Mark Luke and John) of the earthly walk of Jesus capture the eye witness account of the fulfilment of the words spoken by the prophets.

Luke gives us a lead;

Luke 1:1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, **Vs 2** Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; **Vs 3** It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, **Vs 4** That thou mightest know the certainty of those things, wherein thou hast been instructed.

Notice verses 2 and 3:

".....even as they delivered them unto us which from the beginning were eye witness ... to write unto thee..." The above implies Luke was not with the twelve (disciples), which in order words means his account of Jesus was delivered unto him by the twelve.

John also spoke similarly;

John 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. **Vs 25** And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. In order words, Mathew, Mark, Luke and John documented activities of Jesus's earthly walk. In doing this, they gave evidence of the fulfilment of the prophecies spoken concerning Christ by the Prophets in the Old Testament. Recall, the scriptures consists of Genesis to Malachi and thus contains prophecies and promises concerning Christ, **Luke 24:25** Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **Vs 26** Ought not Christ to have suffered these things, and to enter into his glory? **Vs 27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. **John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. **1st Peter 1:10** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: **Vs 11** Searching what, or what manner of time the

Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

So therefore, a key question to ask will be, what was faith in the four gospels about?

Let us observe some scenarios in the four gospels.

The first place the word "faith" was used in the four gospels was in **Mathew 8** (the Centurion).

Mathew 8:5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, **Vs 6** And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. **Vs 7** And Jesus saith unto him, I will come and heal him. **Vs 8** The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. **Vs 9** For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. **Vs 10** When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. **Vs 11** And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. **Vs 12** But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and

gnashing of teeth. **Vs13** And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

From the account above, Jesus commended the centurion's faith and called it great faith. What was the centurion's faith about?

The centurion came to Jesus for his servant to be healed. Thus, his faith was for his servant to be healed by Jesus's words. In other words, the Centurion's faith was to receive healing from Jesus. He believed that Jesus will heal his servant by his words.

Matt 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. Vs 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Vs 29 Then touched he their eyes, saying, According to your faith be it unto you. Vs 30 And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it.

In this instance, faith was to receive healing, as their faith was in Jesus's ability to heal them.

Mark 10:46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Barti-

macus, the son of Timacus, sat by the highway side begging. **Vs 47** And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. **Vs 48** And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. **Vs 49** And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. **Vs 50** And he, casting away his garment, rose, and came to Jesus. **Vs 51** And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. **Vs 52** And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Blind Bartimaeus came to Jesus to heal him, thus his faith was for Jesus to heal him. He believed Jesus will make him see again. Oftentimes, every one exercised faith for healing. However, there was an instance in the four gospels where faith was mentioned in relation to deliverance from a circumstance.

Luke 8:22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. **Vs 23** But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with

water, and were in jeopardy. **Vs 24** And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. **Vs 25** And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

Invariably, from the above examples we can see faith mentioned for healing while in one instance, it was mentioned in relation to deliverance from natural disasters. In other words, this faith was for miracles and acts of power. The understanding of the message in the four gospels will help us understand what the emphasis of faith was and why. Notice Peter's words in Acts 10.

Act 10:36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) **Vs 37** That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; **Vs 38** How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. **Vs 39** And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: **Vs 40** Him God raised up the third day, and shewed him openly;

Observe verse 38

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Thus these men were preaching Jesus the anointed one and his power to heal. This was the message preached in the four gospels. Hence, people heard this and had faith to be healed.

Peter also preached to the Jews in Acts 2

Act 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Vs 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: In order words, people heard about the healing power of Jesus, exercised faith in it and were healed. They simply believed Jesus could heal them. Thus people got healed based on their faith in the healing ministry of Jesus.

Therefore, is faith for healing same for salvation? John teaches likewise.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. **Vs 2** The same was in the beginning with God, **Vs 3** All things were made by him;

and without him was not any thing made that was made. **Vs 4** In him was life; and the life was the light of men. **Vs 5** And the light shineth in darkness; and the darkness comprehended it not. **Vs 6** There was a man sent from God, whose name was John.

Observe verse 6

This referred to John the Baptist, who was accounted to be one who came to bear witness of the light, the light being Jesus [verse 4]; to the end that all men will believe in Jesus through him.

In essence, men were to believe. A pertinent question therefore is this:

What were they to believe?

Note that John the Baptist was a prophet and hence, like every other prophet, he spoke concerning the sufferings of Christ and the glory to follow. Whatever they were to believe, will be seen in John the Baptist words concerning Jesus.

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. **Vs 30** This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. **Vs 31** And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. **Vs 32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. **Vs 33** And I

knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Vs 34 And I saw, and bare record that this is the Son of God. John the Baptist described him (Jesus) as the lamb of GOD that takes away the sins of the world. He also called him the son of GOD.

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. **Joh 3:35** The Father loveth the Son, and hath given all things into his hand. **Joh 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. In essence, in John the Baptist's words, men were to believe in the son and receive everlasting life.

Secondly, John the Baptist's message was for people to believe in Jesus as the Christ; the son of GOD sent to take away the sins of the whole world. This is faith in Christ which is different from people believing in Jesus as a healer. In believing in Jesus as a healer, they were healed but they did not have everlasting life.

Furthermore;

Faith in Christ in the Epistles

2nd Timothy 3:15 - 16

Vs 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. **Vs 16** All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: The reference made to the Holy Scriptures in **Verse 15** implied Genesis to Malachi. Thus, the scriptures are profitable for teaching; teaching salvation through faith in Christ. The word SALVATION (**Verse 15**) was translated from the Greek word **SOTERIA**.

Soteria is from the root Greek word **SOTER**, it means the Saviour, the one who carries out the act of **Soteria**. The **Soter** has to be the one who carries out salvation, and so he is also called the Messiah. Thus, faith ought to be in the **Soter**.

Acts 8:12-13

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Verse 5 Then Philip went down to the city of Samaria, and preached Christ unto them.

Philip preached to the men in Samaria concerning Christ and they believed in Christ; he preached the gospel to them, and then they believe. We see in Samaria, Simon the sorcerer who is highly revered for sorcery but yet was preached to. We also found In the house of Cornelius; a man (Cornelius) who was also very influential, he was like a military government official who runs the government. He was also privileged to have the same gospel preached to him.

This is noteworthy and instructive (the same gospel preached to different audience/ persons).

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

Peter was speaking concerning Jesus and he says "whosoever believes in him shall receive remission of sins". **Acts 13:38** Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

Notice what is preached; forgiveness of sins;

Vs 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Anybody who believes in Christ has received everlasting life, and has become a son of God. Also such has received Forgiveness of sins and Justification from all things,

Acts 26:18

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

Romans 1:16-17

Vs 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 **Vs 17** For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Paul says the gospel is the power of God unto salvation to everyone who believes. So when one believes, he is saved. The righteousness of God is in the gospel of Christ; hence, when I receive the gospel and I believe the gospel, I receive the righteousness of God.

Romans 3:22-23

Vs 22 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: **Vs 23** For all have sinned, and come short of the glory of God; The righteousness of God is for ALL who believes.

Verse 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. So

what has been consistent so far in believing in Jesus is Justification, and forgiveness of sins.

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

Romans 10:1- 4

Vs 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. **Vs 2** For I bear them record that they have a zeal of God, but not according to knowledge. **Vs 3** For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. **Vs 4** For Christ is the end of the law for righteousness to every one that believeth.

These men were going about to establish their own righteousness which is according to the law. Invariably, they were trying to get righteous by works; by what they do, what they don't do. But righteousness which is of GOD is by faith.

Verse 4 For Christ is the end of the law for righteousness to every one that believeth. That means if you are a believer Christ brings the law to an end for you.

Verse 6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (which means, to bring Christ down from above;)

That means there are kinds of righteousness; there is a righteousness which is of faith and there is also righteousness that's not of faith [verse 3].

Verse 7-10 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **Vs8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; **9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Therefore, salvation is also called righteousness.

1st Corinthians 1:2 Vs 2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place **call upon** the name of Jesus Christ our Lord, both theirs and ours:

What does it mean to call upon?

Romans 10:13

13 For whosoever shall call upon the name of the Lord shall be saved. To call upon means to believe. To call upon means to confess the Lordship of Jesus. So he says anybody who calls upon the name of the Lord is called a Saint. Saint means someone who is treated

differently. Paul says this people are saints because they had believed and this is why they are treated differently in Christ Jesus

Galatians 2:20

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ephesians 1:13

13 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,

We are sealed with the Holy Spirit of promise.

Philippians 3:9

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: The faith of Christ does not say I just believe rather, it focuses on Christ. We can safely say faith in Christ is righteousness; Faith in Christ is Justification; Faith in Christ is forgiveness of sins; Faith in Christ is the end of the law; Faith in Christ is the new birth; Faith in Christ is sanctification; Faith in Christ is faith in the gospel.

The phrase 'in Christ', refers to 'in the resurrection of Jesus'. Therefore a key truth about the gospel is the resurrection of Jesus, because if there is no resurrection of the Lord Jesus Christ then there is no gospel. The gospel is so defined because of the resurrection of Jesus; his death is vital, his burial is vital, but it is his resurrection that is the focal point of the gospel, because that is where the promise is fulfilled.

1 Corinthians 15:3-4

Vs 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:

Notice;

Verse 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Philippians 1:6

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: This is the gospel. So therefore sharing your faith will imply preaching the gospel.

The word "known" as used in **2nd Timothy 3:15** implies to perceive; to be acquainted with. It does not necessarily refer to quoting Bible texts, but to appreciate the scrip-

tures, that is, he must be able to properly explain Bible texts. That explains why in **2nd Timothy 3:16**, Paul said "All scripture... is profitable for **doctrine**..."

The phrase "make you wise" implies to skilfully devise things. Recall that, it was the same word used by Peter in his second epistle. **2nd Peter 1:16** For we have not followed **cunningly devised** fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. It means to be smart, skilful, or clever. It does not refer to a talent or innate skill but for what has been acquired. In Timothy's case, this cleverness, skilfulness came as a result of his acquaintance with or education within the scriptures.

In 2nd Timothy 3:15, the word "able" was translated from the Greek word "**dunamai**."

In Verse 16, the word "doctrine" also implies teaching; explanation, learning. Evidently, Timothy's skilfulness was seen in his ability to accurately teach from the Scriptures. In other words, Timothy had the understanding of what was written, and could skilfully explain from the same. This clearly shows that the "Holy Scriptures" (Genesis to Malachi) are profitable for teaching the subject of Salvation (which is through faith in Christ).

In other words, **Salvation** (which is through faith in Christ Jesus) is the subject matter /

message of the Scriptures and the subject of Salvation is centred on the person of Jesus. Notice also that the word "reproof" (**2nd Timothy 3:16**) implies evidence. It was used for evidence in the law court. This same word was used by the writer of the book of Hebrews in **Hebrews 11**.

11:1 Now faith is the substance of things hoped for, the **evidence** of things not seen. Thus, it is important to emphasize that the Scriptures were given for evidence. That is, **every doctrine, teaching, belief and opinion on the subject of salvation must have its basis from the truth revealed in the Scriptures**. Believers are not expected in any way to live based on assumptions, feelings or hearsay. The Scriptures therefore **REMAIN THE ONLY** basis for faith! Luke in his synoptic account, recorded that Jesus did a study through the Scriptures with his disciples

Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **Vs 26** Ought not Christ to have suffered these things, and to enter into his glory? **Vs 27** And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Notice the phrase, "to believe all that the prophets have spoken" which clearly shows that the utterances of the prophets carried a specific report which made faith available in the Old Testament. This was why in scolding his disciples he

said; "...slow of heart to believe (**to have faith in**) ..."

Now, when he said in **Verse 25** "...all that the prophets have spoken...", he was not referring to everything that the prophets said, because he explained what he meant in **verse 26. Vs 26 Ought not Christ to have suffered these things, and to enter into his glory?**

Hence, the message of the prophets that made faith available in the Old Testament, was everything they said concerning Christ... **the sufferings of Christ and him entering into his glory.**

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

In essence, Jesus explained across all of the scriptures **the things concerning himself**. In other words, the centre point; focus, and arrival point of his explanation was HIMSELF – His sufferings and the glory that should follow. Similarly, Peter explained this in his epistles

1st Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you; **Vs 11** Searching what, or what manner of time the Spirit of Christ which was in them did signify, **when it tes-**

tified beforehand the sufferings of Christ, and the glory that should follow.

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

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

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

An example is Abraham.

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

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness. The writer of the book of Hebrews listed several other examples of people who had faith in the utterances of the prophets concerning Christ. **Hebrews 1:1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Furthermore; **Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen. **Vs 2** For by it the elders obtained a good report...**Vs 13** These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *[them]*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth...**Vs 39** And these all, having obtained a good report through faith, received not the promise: Thus, the gospel was given as a promise by God through the prophets in the Holy Scriptures, and was fulfilled upon Jesus' resurrection from the dead (**Romans 1:1-4**). Hence, Paul further explained salvation as believing that God raised Jesus from the dead.

Romans 10:7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) **Vs 8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **Vs 10** For with

the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. He was raised from the dead for our justification! This is the gospel, no more.

Romans 4:25 Who was delivered for our offences, and was raised again for our justification. This is the **ONLY** message that saves!

Romans 10:17 So then faith *cometh* by hearing, and hearing by the word of God. In other words, if the message preached and heard is not centered on His person; His work, then there cannot be salvation. No matter how eloquent, emotional or influential the preacher is, once Christ (whose resurrection was for our justification) is not the center of the message preached, faith is absent... Salvation is absent!

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

A perfect example is seen in John's synoptic account.

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

John 6:11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. **Vs 12** When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Jesus had just multiplied 5 loaves and 2 fish, and fed 5000 men with the same.

In **verse 14**, those who witnessed the miracle referred to him as a prophet. **Vs 14** Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

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

John 6:26-35 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. When he now began to talk about himself and them believing in him to receive life, they questioned and argued with him. **Vs 27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. **Vs 28** Then said they unto him, What shall we do, that we might work the works of God? **Vs 29** Jesus answered and said unto them, This is the work of God, that ye believe on him

whom he hath sent. **Vs 30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? **Vs 31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

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

Notice the things he told them:

They were to believe on him as one whom God sent;

He is the bread of life and he that believeth on him will not thirst;

He came from heaven to do the will of the Father, which is to give life to them that believe on him;

Everyone that sees the son and believes on him, will have everlasting life, and he will raise him up at the last day;

He that believeth on him hath everlasting life. By **Verse 66**, John recorded that many of his disciples walked with him no more.

John 6:60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? **Vs 61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? ...**Vs 66** From that *time* many of his disciples went back, and walked no more with him. In other words, faith for healing and miracles does not equal faith in Christ for salvation. Similarly, a man can work miracles in Jesus' name and not be a believer.

Note that some of these disciples (**John 6:60, 66**) had healed the sick, worked miracles and cast out devils, yet they left him. **Luke 10:1** After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. **Vs17** And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

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

Luke 9:49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. Therefore, it is evident that Faith in Christ for salvation is not the

same as faith for healing and miracles. Observe carefully, Jesus' words in Matthew's synoptic account.

Matthew 7:21 Not every one that saith unto me, Lord, Lord, will of my Father which is in heaven. How does a man enter into the kingdom of heaven? He spoke about entering the kingdom in John's account **John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. **Vs 4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? **Vs 5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. He explained what he meant in **Verses 16 and 17**.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **Vs 17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Thus, believing him refers to believing in his resurrection. That was what he explained in **Verse 14 and 15**. **John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **Vs 15** That whosoever believeth in him should not perish, but have eternal life. **Vs 16** For God so loved the world, that he gave his only be-

gotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Observe **verse 14**

...the son of man must be **lifted up Referring to his resurrection from the dead!**

Back to Matthew 7

Matthew 7:21 Not every one that saith unto me, Lord, Lord, will of my Father which is in heaven. Notice, he did not say "he that keeps doing the will of my Father", rather he said "he that does the will of my father". In **Verse 22**, he spoke further.

Matthew 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works vs 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity In the above text, He was not referring to a loss of salvation. To "work iniquity" in context, would refer to working **disobedience** (not doing his sayings **Verse 26**).

Further to this;

Matthew 7:24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. The rock is just one person! Christ himself is the rock, because his words were about himself; the words of salvation. **Matthew 7:25** And the rain de-

scended, and the floods came, and the winds blew, and, and beat upon that house; and it fell not: for it was founded upon a rock.

So, why did it not fall?

Simply because of the rock! He related this scenario to address the minds of his audience to this vital reality.

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

In other words, Jesus is talking about those who hear his words and do not have faith for salvation. Hence, there are people who can receive miracles and some can even cast out devils in the name, yet do not believe in the gospel; in his resurrection. Now, observe John's introductory words in his synoptic account. **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God. Vs 2 The same was in the beginning with God. Vs 3 All things were made by him; and without him was not any thing made that was made. Vs 4 In him was life; and the life was the light of men. Vs 5 And the light shineth in darkness; and the darkness comprehended it not. Vs 6 There was a man sent from God, whose name was John. Vs 7 The same came for a witness, to bear witness of the Light, that all men through

him might believe. Vs 8 He was not that Light, but was sent to bear witness of that Light. Vs 9 That was the true Light, which lighteth every man that cometh into the world. Vs 10 He was in the world, and the world was made by him, and the world knew him not. Vs 11 He came unto his own, and his own received him not. Vs 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Notice, in **verses 1, 2 and 14**, he explained that the word who became flesh (a man; the only begotten son of God), pre-existed as God. In **Verse 4...** in him was Life and this life was the light of men. Again, in **Verse 10**, the word who existed in the beginning as God came into the world (as the only begotten son), referring to the incarnation.

Now, pay attention to Verse 11 and 12

John 1:11 He came unto his own, and **his own** received him not. The phrase "his own" referred to his lineage; Israel. This clearly refers to the Synoptic Gospels.

What did John mean by "received him not?"

John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Thus, receiving him implies believing in him- in his name; in the gospel!

The word "believe" implies to have faith in. Again, notice the phrase "as many as received him", not "as many as received a miracle". That was why many who received miracles, healings from him, did not receive / believe in Him, as was the case in **John 6** explained above.

Yet again, faith for healing or acts of power is different from faith in Christ unto eternal life. Paul in his epistle to the Church at Rome explained how a man is saved.

Romans 10:8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; Vs 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Vs 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Vs 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. Vs 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Vs 13 For whosoever shall call upon the name of the Lord shall be saved. Vs 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Vs 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of

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

The word (message) of faith (**verse 8**) is the
gospel (**Verse 16 & 17**), which he had ex-
plained in **verse 9** as the resurrection of Jesus
from the dead. **Romans 10:9** That if thou
shalt confess with thy mouth the Lord Jesus,
and shalt believe in thine heart that God
hath raised him from the dead, thou shalt be
saved.

This was the same thing he explained earlier
in Chapter One.

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

He further explained the same in **Verse 16**;

Romans 1:16 For I am not ashamed of the
gospel of Christ: for it is the power of God
unto salvation to every one that believeth; to
the Jew first, and also to the Greek.
The gospel (the good news about the resur-

rection of Jesus from the dead) is the power of God unto salvation.

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

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

other words, there is a ministry to what God has done for us in Christ.

Upon salvation, comes the ministry of our Lord Jesus Christ, which entails spreading the knowledge of God. Invariably, once a man is born again, he has received eternal life after which there is a responsibility to spread the knowledge of Jesus Christ. There is a common assertion by people that everybody knows Jesus.

This statement is largely untrue!

It is borne out of an unwillingness to preach the gospel of Christ to men. Oftentimes, many are caught up in the act of thinking that sharing about Jesus Christ entails dropping random information here and there. There is a specific message that ought to be communicated. This will be examined subsequently as we proceed. In view of this,

anyone who must share about Jesus Christ must know him. He must have a clear understanding of who Jesus really is.

The Message which we preach is the Message of Love.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. In the above text, Jesus spoke concerning the fact that God greatly loved and dearly prized the world that he GAVE Jesus. He gave him to be our substitute, to take our place (in identification with sin) and to pay the ultimate price for sin which is condemnation and Death. **1st John 4:10** In this is love: not that we loved God, but that He loved us and sent His Son to be the propitiation (the atoning sacrifice) for our sins. **(Amplified Version of the Bible)**

It is of utmost importance for the announcer (preacher) of the message to know exactly what he has been sent to communicate. The gospel must not be innovated; it is not subject to human opinion. It is not historical facts being proven, archaeological facts being discovered, scientific confirmation or human ideology. It is victory over death endorsed by the Spirit. The message is definite; it is the truth and will remain rightly so. It is not subject to time, seasons, changes, opinions and such as related. It is about the sufferings of Christ and the glory that followed.

Jesus taught on this;

Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: **Vs 26** Ought not Christ to have suffered these things, and to enter into his glory?

Likewise Apostle Peter;

1st Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

The emphasis therefore was on:

Sufferings of Christ (incarnation, temptations, death, burial, descent to Hades- the place of the dead);

Glory that followed (resurrection from the dead, ascension and being seated at the right hand of the Father)

The prophets of the Old Testament spoke concerning this and Jesus affirmed the fulfilment of the same while teaching his disciples in **Luke 24**. Also, Apostle Paul affirmed that the message he preached was about the fulfilment of what the prophets prophesied concerning Jesus' redemptive sacrifice.

1st Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and

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

Observe the highlights of what Paul communicated as the gospel (**Verses 3-4**)-

Christ died for our sins according to the scriptures;
Christ was buried and he rose again the third day according to the scriptures,

Hence, the power of the gospel is the resurrection of Christ from the dead. In the message, is life to all and for all who believe and accept Him. Thus, Jesus came so that we might have life and be abundant.

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

1st John 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

The message we preach is the **Message of Reconciliation!**

2nd Corinthians 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **Vs 19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **Vs 20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. The world needs to know that God wants them to be reconciled to Himself. They need to know that He no longer holds sin against them and that they can come just as they are and accept His Grace which has appeared to all.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men.

This Message is also that of Sonship. God desires to make men sons, by freely imparting His nature into them. He desires to give them a whole new nature which is incorruptible (**1st Peter 1:23, James 1:18**) and is the result of a new creation in Christ.

1st Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

James 1:18 And it was of His own [free] will that He gave us birth [as sons] by [His] Word of Truth, so that we should be a kind of first-fruits of His creatures [a sample of what He

created to be consecrated to Himself] (**Amplified Version of the Bible**)

The Gospel is the Message of Truth. The Gospel is the absolute reality about man's need for Redemption and God's solution- The Cross (symbolic of crucifixion). This message tells how there is salvation in and through no other Name under heaven given among men by and in which men must be saved but the name of Jesus Christ.

Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

He is the Way, the Reality, and the Life and no one has access to the Father except through Him

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John also wrote in his first epistle;

1st John 2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

He clearly states that there is no falsity in the truth. So also in the next verse, he writes;

Vs 22 who is [such a] liar as he who denies that Jesus is the Christ (the Messiah)? He is the antichrist (the antagonist of Christ), who [habitually] denies and refuses to acknowl-

edge the Father and the Son. **Vs 23** No one who [habitually] denies (disowns) the Son even has the Father. Whoever confesses (acknowledges and has) the Son has the Father also. **Vs 24** As for you, keep in your hearts what you have heard from the beginning. If what you heard from the first dwells and remains in you, then you will dwell in the Son and in the Father [always]. **Vs 25** And this is what He Himself has promised us--the life, the eternal [life]. (**Amplified Version of the Bible**)

The devil is the Father of lies. He is the originator of it; he leads men to think that God wants nothing to do with man.

John 8:44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

However, the gospel debunks this in showing God's love in that he wants all men reconciled to him in his Son. The Message of the Gospel runs as a thread all through the scriptures and is referred to and also described in various ways, with various expressions.

Jesus declared in **Luke 4:18-19**;

Vs 18 The spirit of the Lord is upon me because He has anointed me (the anointed one, the messiah), to preach the good news

(the gospel) to the poor. He has sent me to announce release to captives and recovery of sight to the blind, to send forth as delivered those who are oppressed (who are downtrodden, bruised, crushed and broken down by calamity); **Vs 19** To proclaim the accepted and acceptable year of the lord (the day when salvation and the free favours of GOD abound). (**Amplified Version of the Bible**)

The above text was quoted from **Isaiah 61:1-2**

Isaiah 61:1 THE SPIRIT of the Lord God is upon me, because the Lord has anointed and qualified me to preach the Gospel of good tidings to the meek, the poor, and afflicted; He has sent me to bind up and heal the brokenhearted, to proclaim liberty to the [physical and spiritual] captives and the opening of the prison and of the eyes to those who are bound, **Vs 2** To proclaim the acceptable year of the Lord [the year of His favor] and the day of vengeance of our God, to comfort all who mourn, (**Amplified Version of the Bible**).

Jesus therefore declared that He was anointed to preach the Gospel to men. He did the perfect will of the Father throughout His earthly walk and He is described as the sole expression of the Glory of God; the perfect imprint and very image of God's divine nature.

Hebrews 1:3 He is the sole expression of the glory of God [the Light-being, the out-

raying or radiance of the divine], and He is the perfect imprint and very image of [God's] nature, upholding and maintaining and guiding and propelling the universe by His mighty word of power. When He had by offering Himself accomplished our cleansing of sins and riddance of guilt, He sat down at the right hand of the divine Majesty on high, (**Amplified Version of the Bible**).

His will is redemption for all men from the kingdom of darkness.

Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: **Vs 13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: **Vs 14** In whom we have redemption through his blood, even the forgiveness of sins: The Gospel proclaims God's love, and not condemnation. This Gospel indeed is life to the dead. In essence, the Gospel is God's one and only solution to humanity's problem. It is all the Power of God to save man.

Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

The message and its method of communication are both given, hence, both are to be strictly adhered to. The gospel is not just what one hears to be saved. The gospel is ev-

everything about Jesus including his intercessory work for the saints.

The word "gospel" in **Romans 1:16** was translated from the Greek word "**euaggelion**" which simply means good news; that which brings glad tidings. Thus, the gospel is that which is good to its hearers and recipients. Thus, it has an effect on its hearers.

What is the good news?

It is that which explains how God is good to man, and it thereby becomes news to others.

Proverbs 25:25- As cold waters to a thirsty soul, so is good news from a far country.

This good news carries a message (of salvation) with information that ought to be shared or made known by its messengers.

Paul refers to the word "gospel" because it explains what he (Christ) has done for humanity upon his resurrection. In other words, it is what he has done for us that is good news to us. It is not yet good news until one tells of what Jesus has done. Hence, the gospel is so called gospel because it involves what Jesus has done.

Thus, it is vital to note that the gospel is in words.

What are those words?

Recall **1st Corinthians 15:1**;

Vs 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

Vs 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. **Vs 3** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; **Vs 4** And that he was buried, and that he rose again the third day according to the scriptures.

Observe the phrase '...which also you have received and wherein you stand' Paul's claim was that he had presented the gospel to the Corinthians via preaching (words) and they received (believed) the same.

Therefore, in the preaching of the gospel, Paul emphasized what Jesus did in three days and three nights. Clearly seen, the gospel is not someone's story. It is Jesus' story told to us by the Holy Spirit. We will only be as effective as how often we share our faith in Christ with men. This is also hinged on our precise and accurate knowledge of all that Christ has done (**Philemon 6**). In other words, evangelism and soul winning becomes more effective once we are fully aware of all that we have in Christ Jesus.

If you want to identify a skilful soul winner, you will see a believer who is skilful in the Word of Jesus Christ. He understands and knows what to communicate to his audience. In essence, the believer beholds himself in the Word; the more effective he is in communicating the gospel without error. Thus, it is not your experience in Christianity that

makes you much effective. This will require a **diligence** in listening and studying the Word of God.

2nd Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

The word 'study' was used **11 times** in the New Testament books of the Bible. The word was translated from the Greek word '**spoudazo**'; which implies to 'be diligent'; 'to make effort'; 'to be eager'. Diligence means hard work; consistency. This word was used by Paul and translated by the King James Version in;

2nd Timothy 4:21 Do thy **diligence** to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

Hence, the instruction to Timothy was for him to be diligent with the scriptures. The instruction to be diligent is further emphasized when Paul also makes reference to the word "**workman**" which was translated from the Greek word "**ergates**". The word '**ergates**' implies a labourer which is the reason for diligence with Scriptures.

Observe further in **2nd Timothy 2:15**, the phrase '**rightly dividing the word of truth**' which is from a compound word in the Greek- "**orthotomeo**" derived from two

words, namely "**temno**" which implies to cut and "**orthos**" which means straight. Hence, to rightly divide will mean to cut straight or to cut properly seen in how the "workman" handles bible texts or subjects.

The result of this will be to uphold and communicate "**healthy and sound bible doctrine**".

Having seen this, the only qualification a man is required to have in order to share/ preach about Jesus to men is to be in Christ (be saved). It is to have received the good news. There is not based on experiences.

Back to John 3:16-19

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **Joh 3:17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **Joh 3:18** 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. **Joh 3:19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Notice the term "condemned / condemnation"

What is the condemnation about?

In Jesus' teaching, he had said to his disciples; "He that believeth on him..." and "...he that believeth not..." Thus, the condemnation is in relation to believing (in Jesus' sacrifice for sin). The reason why men are condemned; or go to hell is because they believe not (in Jesus' sacrifice for sin) which is an integral fact of the gospel of Christ. The charter of the gospel is that Jesus Christ has paid for sins.

Notice Matthew 12:27-31

Vs 27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. **Vs 28** But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. **Vs 29** Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. **Vs 30** He that is not with me is against me; and he that gathereth not with me scattereth abroad. **Vs 31** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

Verse 31

All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. Notice the words "holy" and "against" are italicised thereby implying that it was

not in the original manuscripts but added by the translators.

The word **"all"** was translated from the Greek word **"pas"** which is not always all inclusive. It always has to be seen in the context of usage. Therefore, the specific manner of sin referred to is blasphemy. The word **"blasphemy"** was translated from the Greek word **"blasphemia"**. It implies to slander, to speak falsehood about something. It implies to deny the truth.

"Blasphemy" is about a fact, a person or an event. Also, more often than not, it has to do with words. The term "all manner of sin" refers to wrongdoing. This is what he referred to as blasphemy; to twist, to deny; to speak evil of; to slander; to say what is not true. Therefore, Jesus calls blasphemy a sin.

Observe that he says that blasphemy (speaking against) the Holy Ghost will not be forgiven even in the world to come. To slander the spirit will be to deny the spirit's work which is to show Christ as the saviour from sin.

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

The word "**reprove**" was translated from the Greek word "**elegcho**" which could imply to convince or to convict. However, the word used here implies to convince or give evidence. So, the Holy Spirit convincing of sin, righteousness and judgment implies that the Holy Spirit is the one who gives the testimony of Jesus. Hence, if a person denies that Jesus is the saviour of the world, it is blasphemy of the Holy Spirit.

Also, Paul describes the spirit's work. **1st Corinthians 12:3** Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Therefore, if any speak contrary to the facts of the gospel, it is resistance to or not to believe the gospel. This is blasphemy of the spirit and it shall not be forgiven, hence, the condemnation is not for the sin of the sinner, it is for a refusal to receive forgiveness offered in the sacrifice of Christ. So, the Holy Spirit's witness and testimony is what Jesus has done.

Furthermore, Paul teaches on a 'soul winner's caution'.

1st Corinth 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

The gospel is not in eloquence!

Vs 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. **Vs 3** And I was with you in weakness, and in fear, and in much trembling. **Vs 4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: Again, the gospel is centred on knowing Jesus and Him crucified. The message must not be reduced to oratory (how good one can preach). The power of the event is now in the message which ought to address the heart of its hearer.

Romans 1:16-17 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. **Vs17** For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.

Notice further that,

2nd Corinthians 5:18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **Vs 19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **Vs 20** Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. **Vs 21** For he hath made him *to be* sin for us, who knew no sin;

that we might be made the righteousness of God in him. From Paul's explanation, righteousness is what is available in the gospel. It is God's offering of Christ Jesus. In other words, God's righteousness is what is available in the gospel, not man's righteousness.

God offers his righteousness by faith. God is not seeking for the sinner to change. The gospel is explained as God wanting the sinner the way he is. Hence, the gospel is not to come to God; it is Jesus going to the sinner. **Matthew 1:21** And she shall bring forth a son, and thou shalt call his name **JESUS: for he shall save his people from their sins.**

Thus, Jesus sought to save men from their sins.

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) **Vs 18** Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. **Vs19** For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. It is the obedience of Jesus that becomes our righteousness. We never did anything for it. When a man accepts the obedience of Jesus, he is saved.

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

Observe the phrase '... hearing by the word of Christ!'. The gospel is not to ask men to change. Faith will come to the audience as we preach about Jesus. Preach to people! Share what Jesus has done!

It is when this is done that faith comes. In essence, faith will only come when you talk about the things he (Jesus) has done. Reading on how evangelism was done in the book of Acts, we will discover that they quoted copiously from the scriptures. **Acts 17:11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Paul preached Christ in Berea. These men were described as more noble than those in Thessalonica.

It is important to note that, they were not Christians at this point. They were actually unbelievers who had the scriptures. When Paul preached to them about Jesus, they searched the scriptures to verify its authenticity. It was after this that they received the word with readiness of heart.

Thus the word 'noble' refers to their status in the society; people of renowned standing. Many a times in evangelism, you share with someone and he goes home unconvinced and even needing further clarification. At other

times, some share the gospel and the audience do not know what is being communicated. It may take a while at times, which is a period when the hearer is thinking on the facts presented to him. For instance, Paul confirmed being ignorant for years which is why he persecuted the church.

1st Corinthians 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. **Vs 10** But by the grace of God I am what I am: and his grace which was *bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

Having seen these, we must never conclude a discussion on the sacrifice of Jesus for sins if at all it spans into an argument. We can create an avenue to revisit the subject so as to establish more clarity. Therefore, we must never give up on any soul. It is he that believes and the opportunity is still much available up until the end of a man's life. A man is not condemned here on earth; he is condemned in eternity. Conclusively;

Preaching to Ignorant people

It is wisdom to capitalize on men's ignorance to preach the gospel. For instance, Philip and the Eunuch.

Acts 8:29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. **Act 8:30** And Philip ran thither to *him*, and heard him

read the prophet Esaias, and said, Understandest thou what thou readest? Act 8:31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. Act 8:32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Act 8:33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. Act 8:34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophct this? of himself, or of some other man? Act 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Act 8:36 And 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?

Act 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Act 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. Act 8:39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Act 8:40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea. Imagine if Philip was reading that scripture for the first time. Thus, every time you know more about Jesus, it serves as a tool to help another believe the Gospel of Christ.

Another example was how Priscilla and Aquila tutored Apollos in the Scriptures; **Act 18:24** And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. **Vs 25** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. **Vs 26** And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly. **Vs 27** And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: **Vs 28** For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus was Christ.

Prior to this, Apollos had preached only the Baptism of John. However, when Priscilla and Aquila showed him from the scriptures, Apollos received more insight into the person of Christ and this affected his preaching afterwards. Hence, once you know more of God's Word (accurately), you will preach bet-

ter and be more precise in the delivery of the same.

Men cannot be saved however, just by themselves; they need to hear the Gospel and they will not hear it if there is no one to preach it to them and no one will do this if they are not sent.

Romans 10:13 For whosoever shall call upon the name of the Lord shall be saved. **Vs 14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? **Vs 15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Apostle Paul in his second letter to Timothy reminds us that God did not give us a spirit of timidity, but a spirit of power and of love and of a calm and well-balanced mind.

2nd Timothy 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind

Hear what he said in the next verse. **2nd Timothy 1:8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

He urges us to testify of the Lord without shame. He warns us at the same time to expect some suffering (that come alongside the gospel being preached) which include embarrassments, insults, threats, opposition, physical punishments etc., but encourages us to take them all in the power of God.

For instance, during the course of evangelism, you could meet persons who would talk rudely to you, threaten you, throw you right out of their homes (or shops), hit you or even curse you. There is the story of a brother who had water in which fresh pepper had been washed, poured on him in the course of preaching the gospel, but this sure is nothing compared to the imprisonments, whippings, hunger etc., which the apostles endured during their lifetime.

2nd Corinthians 11:25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

2nd Corinthians 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Philippians 1:12 But I would ye should understand, brethren, that the things [which happened] unto me have fallen out rather unto the furtherance of the gospel; **Vs 13** So that my bonds in Christ are manifest in all the palace, and in all other [places;] **Vs 14** And many of the brethren in the Lord, wax-

ing confident by my bonds, are much more bold to speak the word without fear.

1st Peter 2:21 For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps:

All these and even more could happen, but thank God we can face them, overcome them, and rejoice despite contrary winds, being fully aware that He is with us when we are faced with such.

Matthew 28:20 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.

Thus, we must never be ashamed to declare the gospel of Christ to the sinner. **Romans 1:16** For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. We must be ready to preach Jesus in our neighbourhoods, streets, schools and classrooms, in taxis and buses, in market places, from house to house and just about everywhere.

PRACTICAL EVANGELISM

Wherever I find myself, be it in my regular home, school or work area, or if I get to travel out of my state or locality, the thrust of the gospel is committed to me. This will apply whether I am in a local Church (helping to

grow the influence of the Church) or starting a new work in a new location, or even simply fulfilling the great commission.

Matthew 28:18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Vs 19** Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: **Vs 20** Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. **Vs 16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **Vs 17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **Vs 18** 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. **Vs 19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. **Vs 20** And they went forth, and preached every where, the Lord working with [them,] and confirming the word with signs following. Amen.

From the above texts, it is evident that evangelism involves the preaching of the gospel which is the message of Christ's death and

that he was buried, and that he rose again the third day according to the scriptures.

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

Now, Jesus' commission in Mark's account (stated above) elucidates our responsibility.

...Go ye into all the world, and preach the gospel to every creature...The first instruction is to **GO!** Hence, evangelism or reaching the unsaved happens when we go. That means that my responsibility is to take the gospel to the unsaved man. The term "every creature" implies all the world and all nations.

The practicality of this can be seen in **Verse 20**.

Mark 16:20 And they went forth, and preached everywhere, the Lord working with [them,] and confirming the word with signs following. Amen.

"Everywhere" will refer to every opportunity available to preach.

HOW CLOSE AM I TO THE UNSAVED?

As close as my workplace, lecture hall, football field, bus in transit, street, market place, etc. Wherever people abound, so will the unsaved. This follows that upon receiving the great commission, their response (which ought to be the same every believer's response) was to go and fulfil what they received.

2nd Corinthians 5:18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; Vs 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Vs 20 Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God.

It is our responsibility to preach, so men can be saved. The state of unsaved man is death, and THE GOSPEL OF CHRIST IS THE SOLUTION.

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Ephesians 2:1 And you [hath he quickened,] who were dead in trespasses and sins; Vs 2

Wherewith in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Vs 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

1st Thessalonians 1:9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; VS 10 And to wait for his Son from heaven, whom he raised from the dead, [even] Jesus, which delivered us from the wrath to come.

1st Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, [and] giving of thanks, be made for all men; Vs 2 For kings, and [for] all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Vs 3 For this [is] good and acceptable in the sight of God our Saviour; Vs 4 Who will have all men to be saved, and to come unto the knowledge of the truth.

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Vs 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Vs 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.

God's desire is that no one perishes, so, preaching the gospel deals with the eternity of men. Hence in preaching, no one is left out as all men are loved.

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. **Vs 16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. The instruction was to "go to all". There are men who have not been reached. In other words, a man may be unsaved because he has not heard the gospel.

Romans 10:8 But what saith it? The word is nigh thee, [even] in thy mouth, and in thy heart: that is, the word of faith, which we preach; **Vs 9** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **Vs 10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. **Vs 11** For the scripture saith, whosoever believeth on him shall not be ashamed. **Vs 12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **Vs 13** For whosoever shall call upon the name of the Lord shall be saved. **Vs** How then shall they call on him in whom they have not believed? and how shall they believe in him

of whom they have not heard? and how shall they hear without a preacher?

Titus 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

1st Corinthians 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

WHERE TO EVANGELIZE?

Every believer is given the commission to go!

Mark 16:15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. Vs 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

We are the ones who have been sent to preach the gospel!

Romans 10:14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Vs 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Thus, as the sent, we are all told to go and proclaim the gospel to everyone. We evange-

lize publicly on the streets, in the buses, and from house to house.

Acts 20:20 [And] how I kept back nothing that was profitable [unto you,] but have shewed you, and have taught you publickly, and from house to house,

Evangelism is done with simplicity of words, which is the fact of what Christ has done.

2nd Corinthians 5:18 And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; Vs 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Evangelism should be done in any place where you find sin and iniquity.

Ephesians 2:1 And you [hath he quickened,] who were dead in trespasses and sins; Vs 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Vs 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Vs 4 But God, who is rich in mercy, for his great love wherewith he loved us, Vs 5 Even when we were dead in

sins, hath quickened us together with Christ,
(by grace ye are saved;)

1st Peter 2:24 Who his own self bare our sins
in his own body on the tree, that we, being
dead to sins, should live unto righteousness:
by whose stripes ye were healed.

Evangelism should be done in any place
where you find oppression of darkness and
sickness.

Acts 8:5 Then Philip went down to the city of
Samaria, and preached Christ unto them. Vs
6 And the people with one accord gave heed
unto those things which Philip spake, hear-
ing and seeing the miracles which he did. Vs
7 For unclean spirits, crying with loud voice,
came out of many that were possessed [with
them:] and many taken with palsies, and that
were lame, were healed. Vs 8 And there was
great joy in that city.

Acts 4:4 Howbeit many of them which heard
the word believed; and the number of the
men was about five thousand. Vs 5 And
it came to pass on the morrow, that their
rulers, and elders, and scribes, Vs 6 And
Annas the high priest, and Caiaphas, and
John, and Alexander, and as many as were of
the kindred of the high priest, were gathered
together at Jerusalem. Vs 7 And when they
had set them in the midst, they asked, By
what power, or by what name, have ye done
this? Vs 8 Then Peter, filled with the Holy
Ghost, said unto them, Ye rulers of the peo-

ple, and elders of Israel, Vs 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Vs 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.

Any place where there is the ignorance of the Gospel.

Acts 16:30 And brought them out, and said, Sirs, what must I do to be saved? Vs 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Vs 32 And they spake unto him the word of the Lord, and to all that were in his house.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. Vs 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Vs 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. Vs 5 When they heard [this,] they were baptized in the name of the Lord Jesus.

The first thing Paul did in Ephesus was to get them saved. Thus, the first contact we want

to have with people is to get them to receive salvation.

COMMON EXCUSES WE MUST NEVER GIVE:

- Lack of time and being busy with job schedules.
- Lack of boldness to preach.
- The assumption that everyone is saved and has heard the gospel.
- Anti-scriptural assertions such as: "I am not called" and "I do not have a teaching and preaching ministry"

Let's examine Philip again

Acts 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them.

In Philip's case, just like believers scattered abroad (**Acts 8:1-4**), he took the initiative, as he saw that as an opportunity to preach the gospel.

Again, in the context of the same Chapter, notice the following;

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

iot. Verse 29 is instructive as Philip was told; ...join thyself to this chariot. Vs 30 And Philip ran thither to [him,] and heard him read the prophet Esaias, and said, Understandest thou what thou readest? Vs 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. Vs 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: Vs 33 In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. Vs 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **Vs 35** Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

Philip preached Jesus to an Ethiopian eunuch. The statement "...join thyself to this chariot..." can refer to opportunities that present themselves on a daily basis for the preaching of the gospel. Observe Philip spoke by asking: He said 'can I come up to you?' That is, Philip used the platform presented to him, to preach the gospel (he asked questions; he was actively involved).

Further to this; he showed us in **Acts 8** that all of us have different platforms with which we can preach the gospel.

There are people in your school, on your streets... Platforms created by associations,

relationships, social media (Facebook, twitter, Instagram), etc. If you know God's purpose for your life, you will know how to use your Facebook account, twitter account, or how to use your time amongst men. It will be evident in how you carry and present that message of reconciliation with every opportunity that you have to tell men about Jesus.

1st Corinthians 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. **Vs 21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. In view of the above;

"GOING FOR EVANGELISM" is a spiritual exercise. Therefore there are things that you need to do before you start out.

It is vital to pray for boldness!

Acts 4:29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, **Vs 30** By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. **Vs 31** And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. The gospel of Jesus should not be preached with timidity, fear, or in cowardice. The bold-

ness that would accompany your speech and deeds as you evangelize should mark you out as a disciple of Jesus, just like it did the early apostles. Now when they saw the boldness and unfettered eloquence of Peter and John and perceived that they were untrained and unlearned in the schools ... they marvelled; and they recognized that they had been with Jesus.

Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

You do not have to possess a long list of academic qualifications to preach the gospel effectively. The apostles (Peter and John) were obviously bold despite their lack of education; they preached the gospel and got spectacular results.

1st Corinthians 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **Vs 2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Even though Apostle Paul on the other hand was educated, he did not go about preaching the gospel with the consciousness of it, neither did he seek to display knowledge, rather he stuck to and was conscious of his message- Christ and his death on the cross. So,

whether you are educated or not, what GOD expects of you as you go is to be focused.

untaken away in the reading of the old testament; which vail is done away in Christ. Vs 15 But even unto this day, when Moses is read, the vail is upon their heart. Vs 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away. Vs 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. Vs18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

In the above text, the Apostle Paul affirms that in Moses' communication there would be no plainness of speech; hence the need to turn to the epistles for further clearer explanation.

In the first instance, let's take a look at the account under study;

GENESIS 3

Gen 3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Vs2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: Vs3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye

die. Vs4 And the serpent said unto the woman, Ye shall not surely die: Vs5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Vs6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Vs7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Vs8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Vs9 And the LORD God called unto Adam, and said unto him, Where art thou? Vs10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Vs11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Vs12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. Vs13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. Vs14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle,

and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:Vs15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Vs16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.Vs17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Vs18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Vs19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.Vs20 And Adam called his wife's name Eve; because she was the mother of all living. Vs21Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Vs22And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:Vs23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Vs24 So he drove out

the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

It is recorded in the above cited texts that Adam and Eve ate of the tree of the knowledge of good and evil, and this consequently led to separation from God, that is spiritual death. Hence, the question will now be: Can the physical act of eating a fruit have spiritual consequences?

Let's see what Jesus says about this:

Matthew 15:10 And he called the multitude, and said unto them, Hear, and understand: Vs11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

Jesus affirms that what defiles a man is NOT what he eats rather it is what proceeds out of him, because what a man eats usually would end up in the draught, hence something physical eaten through the mouth CAN IN NO WISE result in **spiritual** death, so in essence what Jesus says here is that a man's words as evidence of what is in his heart is what can defile him.

Now let's examine how the epistles describe and explain the events in **Genesis 3**
ROMANS 5

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Vs13** (For until the law sin was in the world: but sin is not imputed when there is no law. **Vs14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. **Vs 15** But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. **Vs 16** And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Apostle Paul explained the events in **Genesis 3** in simple words.

The events in the book of genesis went beyond physically eating anything; rather it was an action that produced death. **Vs 19** helps us out by describing that sin as disobedience. The word "disobedience" was translated from the Greek word **parakoe** which means

which means

A refusal to heed

A refusal to heed

Not to be persuaded

In other words, the sin in Genesis 3 was the sin of unbelief. Unbelief in what?

In what God said; in the words God spoke, seen in Genesis 2:16 – 17. This was man's sin, unbelief.

The writer of the book of Hebrews goes further;

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Vs 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. Vs14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; Vs15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. Vs16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. Vs17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? Vs18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. Vs2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Vs3 For we which have believed do enter into rest, as he said, As I

have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

He explains unbelief as a rejection of God's voice; and in this instance, unbelief in the gospel. This was Adam's sin!

QUESTION 2

Did Christ take away the sin of the world for all men including the non-believers? If yes, why do they find the message of forgiveness of sin so hard to believe.

ANSWER

Forgiveness of sins is offered in the preaching of the Gospel and is therefore available to ALL OF humanity.

1Jn 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Vs2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

This propitiation spoken of in the above cited text is available to all men BUT effective ONLY for those that receive it, by believing the Gospel.

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance

among them which are sanctified by faith that is in me.

And this Forgiveness of sins is received by faith.

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

Here, we see that on the basis of God's love for humanity he sent Jesus to die for all, but eternal life comes only to 'whosoever' believes.

Acts 13:38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins
Vs 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

In the above cited text Paul affirms that it is them that believe that are justified'.

1st Timothy 4 vs 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

He's the saviour of all men, especially of those who believe. The word used here 'Especially' means effectively or in reality. Simply lending credence to the fact that while the offering of Jesus is for mankind, a man is not

saved till he believes in this offering of Jesus for sin.

Hence;

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

The word 'everyman' as used in the above cited text was translated from the Greek word "**pas**" meaning "each".

It means that individuals are implied in the salvation plan, so while righteousness is available to all men, individuals would have to receive it.

**Rom 10:8 But what saith it? The word is nigh thee,
even in thy mouth, and in thy heart: that is, the word of
faith, which we preach Vs9 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 Vs10 For with the heart man
believeth unto righteousness; and with the mouth
confession is made unto salvation. Vs11 For the
scripture saith, Whosoever believeth on**

**him shall not
be ashamed.Vs12 For there is no difference
between
the Jew and the Greek: for the same Lord
over all is
rich unto all that call upon him.Vs13 For
whosoever
shall call upon the name of the Lord shall be
saved.**

In the above cited text, Paul describes how a man is saved, He uses words that imply individual action.

He says

'if thou'
'shall confess with thy mouth" 'shall believe
in thy heart" 'whosoever shall call"

All these expressions further affirm the fact that while the offering of Jesus is for the whole world and is available to all, individuals would have to receive it as a matter of their own choice.

Hence we can safely say that;
while the offering of Jesus is for all men excluding no one

salvation comes only when a man receives all that Christ has done by actively believing in the message of reconciliation.

so the same body of scriptures that teach salvation as available to ALL excluding none, still teach that INDIVIDUALS would have to receive this offering for them to be saved.

Now to those who find it difficult to believe the Gospel, this was already spoken about in scriptures.

Mark 16:15-18

Vs15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. **Vs16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned. **Vs17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; **Vs18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Jesus himself spoke about them that believe not, so there would be those who won't believe the gospel.

2 Corinthians 4:1 -5

Vs1 Therefore seeing we have this ministry, as we have received mercy, we faint not; **Vs2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Vs3 But if our gospel be hid, it is hid to them that are lost: **Vs4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of

God, should shine unto them. Vs5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

The Apostle Paul speaks concerning those who the gospel is hid from. **Eph 6 vs 18 – 19**

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; Vs19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

When we meet such men, we must not assume that they would NEVER believe the Gospel, rather what we are to do is to prayerfully persevere in making our case for the gospel. Go back to such persons at a more opportune time and explain the facts of the gospel again and again.

QUESTION 3

They are asking things to do with rapture. some don't understand the subject of being seated with Christ in heavenly places, and how we shall appear with Christ.

ANSWER

On matters bordering on the rapture it is important to note that the word rapture in itself is NOT found in any text of scripture, what

we would find taught in the epistles is the term 'the resurrection of the body'.

Romans 8 vs 8-14

Rom 8:8 So then they that are in the flesh cannot please God. **Vs9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. **Vs10** And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. **Vs11** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. **Vs12** Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. **Vs13** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. **Vs14** For as many as are led by the Spirit of God, they are the sons of God.

..the quickening of the body by the Spirit.

1 Corinthians 15

This subject of the glorification of the body is also further explained in.

Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself

Colossians 3:3-6

Vs:3 For ye are dead, and your life is hid with Christ in God. **Vs4** When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **Vs5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **Vs6** For which things' sake the wrath of God cometh on the children of disobedience:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. **Vs 3** And every man that hath this hope in him purifieth himself, even as he is pure.

It is when the mortal body of the believer in Christ takes on the same form of that of Christ with whom we are in fellowship.

1 Corinthians 1:9

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. This is what is described as the rapture in the epistles.

This fact of the resurrection of the believers body is also taught as the 'manifestation of the sons of God'

Romans 8:19-20.

Vs 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. **Vs 20** For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

However, being seated in the heavenly places in Christ is part and parcel of what the believer has in Christ, a result of his faith in the Gospel.

Eph 2 vs 1 -8

Vs1 And you hath he quickened, who were dead in trespasses and sins; **Vs2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience **Vs3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as other **Vs4** But God, who is rich in mercy, for his great love wherewith he loved us, **Vs5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **Vs6** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: **Vs7** That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus **Vs8** For by grace are ye saved through faith;

and that not of yourselves: it is the gift of God:

Also John in his Gospel, spoke about this fact in **John 14:1 – 14.**

Vs1 Let not your heart be troubled: ye believe in God, believe also in me. Vs2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. Vs3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. Vs4 And whither I go ye know, and the way ye know. Vs5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Vs6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Vs7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Vs8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Vs9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Vs10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Vs11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Vs12 Verily,

verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. Vs13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Vs14 If ye shall ask any thing in my name, I will do it.

'In the Father's house', the believer today is the father's house and is hence seated with Christ and in Christ.

QUESTION 4

Can the apocalyptic doctrine be addressed comprehensively please? Most questions revolve around this.

ANSWER

The term 'last days' in scripture speaks primarily about the fulfilment of God's promise in Christ Jesus.

Hebrews 1:1-3

Vs 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **Vs 2** Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; **Vs 3** Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

The term 'endlime' IS NOT found in any text of scripture what we have written is 'last

days' AND Hebrew 1:1-3 already explains it as God's promise of salvation now fulfilled in Christ.

QUESTION 5

How does the gospel affect my past, present and future sins?

ANSWER

The gospel is the power of God unto salvation. **Romans 1:16-17**

Vs16 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 Vs17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

And the facts of this gospel are accounted for in

1 corinthians 15 vs 1 – 4

Vs1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; Vs2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. Vs3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; Vs4 And that he was buried, and that he rose again the third day according to the scriptures:

In this Gospel is God's ability to deliver from the consequences of sins demonstrated as is seen in **John 10:26-29**;

Vs26 But ye believe not, because ye are not of my sheep, as I said unto you. Vs27 My sheep hear my voice, and I know them, and they follow me: Vs28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Vs29 My Father, which gave them me, is greater than all; and no man is able to pluck

And since it is God's ability...It can only be perfect and eternal....

The writer of the book of Hebrews further affirms this fact.

Hebrews 7:26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

Hebrews 10:10 - 14.

Vs10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Vs11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: Vs12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Vs13 From henceforth expecting till his enemies be made his footstool.Vs14 For

by one offering he hath perfected for ever them that are sanctified.

Thus, what we have in salvation is a perfect redemption from sin forever (past, present and future).

1 John 2:1-2

Vs1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Vs2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

He is at all times, the propitiation for sins, past, present and future.

QUESTION 6

Is my salvation eternal? Or are we eternally saved? what's eternal life?

ANSWER

Jesus himself explained the concept of eternal life in **John 10:28 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.'**

The word 'and' is explanatory in the Greek. Putting that into the text, we see that Jesus says, 'I give unto them eternal life and (which means), none (under no circumstance) shall pluck them from hand. The explanation of eternal life is eternal security.

Furthermore, all the words and terms that describe our salvation are words that speak of that which lasts forever.

John 3 vs 16 – 18

Vs16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **Vs17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **Vs18** 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.

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

John 6 vs 40 – 45

Vs 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. **Vs41** The Jews then murmured at him, because he said, I am the bread which came down from heaven. **Vs42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? **Vs43** Jesus therefore answered and said

unto them, Murmur not among yourselves.
Vs44 No man can come to me, except the
Father which hath sent me draw him: and I
will raise him up at the last day. Vs45 It is
written in the prophets, And they shall be
all taught of God. Every man therefore that
hath heard, and hath learned of the Father,
cometh unto me.

Romans 8 vs 1 There is therefore now no
condemnation to them which are in Christ
Jesus, who walk not after the flesh, but
after the Spirit.

1 Thess 5 vs 23 And the very God of peace
sanctify you wholly; and I pray God your
whole spirit and soul and body be preserved
blameless unto the coming of our Lord
Jesus Christ.

Hebrews 7 vs 22 – 25

Vs22 By so much was Jesus made a surety
of a better testament. Vs23 And they truly
were many priests, because they were not
suffered to continue by reason of death:
Vs24 But this man, because he continueth
ever, hath an unchangeable priesthood.
Vs25 Wherefore he is able also to save them
to the uttermost that come unto God by
him, seeing he ever liveth to make interces-
sion for them.

Heb 8 vs 8 – 12

Vs8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Vs9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. Vs10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Vs11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. Vs12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 9 vs 11 – 15

Vs11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Vs12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Vs13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Vs14 How

much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Vs15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb 10 s 12-14

Vs12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Vs13 From henceforth expecting till his enemies be made his footstool. Vs14 For by one offering he hath perfected for ever them that are sanctified.

Heb 12 vs 22 - 23

Vs 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Vs 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

Heb 13 vs 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

1 John 2 vs 1-2

Vs1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Vs2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The salvation that Jesus gives is eternal.

QUESTION 7

What happens at the rapture? Do I confess my sins every day? Is my reason for being saved to make heaven?

ANSWER

WHAT HAPPENS AT THE RAPTURE?

On matters bordering on the rapture it is important to note that the word rapture in itself is NOT found in any text of scripture, what we would find taught in the epistles is the term 'the resurrection of the body'

Romans 8 vs 8-14

Vs8 So then they that are in the flesh cannot please God. Vs9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Vs10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. Vs11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Vs12 There-

fore, brethren, we are debtors, not to the flesh, to live after the flesh. Vs13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.Vs14 For as many as are led by the Spirit of God, they are the sons of God.

..the quickening of the body by the Spirit.
1corinthians 15: 40-58

Vs 40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. Vs 41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. Vs 42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption: Vs 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: Vs 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Vs 45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Vs 46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. Vs 47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. Vs 48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. Vs 49 And as we have borne the

image of the earthy, we shall also bear the image of the heavenly. Vs 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Vs 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, Vs 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Vs 53 For this corruptible must put on incorruption, and this mortal must put on immortality. Vs 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Vs 55 O death, where *is* thy sting? O grave, where *is* thy victory? Vs 56 The sting of death *is* sin; and the strength of sin *is* the law. Vs 57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Vs 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

This subject of the glorification of the body is also further explained in **Philippians 3:21** **Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself**

Colossians 3:3-6

Vs:3 For ye are dead, and your life is hid with Christ in God. **Vs4** When Christ, who is our life, shall appear, then shall ye also appear with him in glory. **Vs5** Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **Vs6** For which things' sake the wrath of God cometh on the children of disobedience:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. **Vs 3** And every man that hath this hope in him purifieth himself, even as he is pure.

It is when the mortal body of the believer in Christ takes on the same form of that of Christ with whom we are in fellowship 1 Corinthians 1:9... this is what is described as the rapture today. This fact of the resurrection of the believer's body is also taught as the 'manifestation of the sons of God'.

Romans 8:19-20.

Vs 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. **Vs 20** For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected.

Hence what happens at the rapture is the resurrection of the believer's body into immortality. As regards confession of sins, the epistles teach that what we confess is what Christ has done in our stead.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John 2:22-23

Vs22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. **Vs23** Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 4:1-4

Vs1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. **Vs2** Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: **Vs3** And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. **Vs4** Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

Our confession is what God has done for us in his son; Jesus.

Romans 10:9-10.

Vs9 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. **Vs10** For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

The result of that confession is Salvation, and this salvation is ETERNAL in nature:

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

The term 'Making heaven' is not one found in any text of scripture. The texts of scripture that speak concerning the believer and heaven do so with terms that *describe* the believer as a citizen of heaven.

Philipians 3 vs 20 -21

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: **Vs 21** Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Peter 1 vs 4

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

QUESTION 8

Some of the questions, I get asked by various people is ' How are you sure the Bible is real and not a fictional book with real characters? What evidence do I have that there is a God in the first place?

ANSWER

Firstly, we accept the claims of the scriptures by faith as we are believers, Man in himself is a creature of faith. Therefore, he can believe and disbelieve. However, the historical facts of scripture are attestable.

Rom 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Vs19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. Vs20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Vs21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was dark-

ened. Vs22 Professing themselves to be wise, they became fools, Vs23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Vs24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Acts 17:26-31

Vs26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Vs27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: Vs28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Vs29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Vs30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: Vs31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Genesis 1:1-2

Vs1 In the beginning God created the heaven and the earth. Vs2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Romans 2:14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

God is real- The spirit in the heart of the believer also assures him of the realness of God. The creation of the world and the existence of man is proof of God being real, the books of the bible written down by men who at different dispensations encountered God, also the eyewitnesses account of Jesus attest to this fact.

Rom 1:19-21

Vs 19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. Vs 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Vs 21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

That there is God, and men have a sense of God. Also, the scriptures are the only proof of our salvation, their contents inform us about our saviour and the salvation he has given us, hence to doubt the verity and authenticity of the scriptures is to doubt the only written evidence of our faith.

QUESTION 9

I was asked why do I need to be saved; my life is pretty okay?

ANSWER

The state of unsaved man is death, irrespective of his socioeconomic status, Jesus said this much in Luke 12 vs 15. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. A man's life doesn't consist of the abundance of things that he has, helping us see that there is much more to life than the ephemeral, so a person's life can be pretty okay in the natural yet his state outside of Christ is described as 'dead' in Ephesians 2 vs 1 -5:

Vs 1 And you *hath he quickened*, who were dead in trespasses and sins; **vs 2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **vs 3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and

were by nature the children of wrath, even as others. Vs 4 But God, who is rich in mercy, for his great love wherewith he loved us, vs 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) The gospel of Christ is the only panacea to this state of death

Isaiah 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

John 3:16-18

Vs16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Vs 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Vs 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.

God's desire is that no single person perishes, so preaching the gospel deals with the eternity of men. Hence in preaching, no one is left out as all men are loved by God. Hence, the instructions to preach the Gospel was to go to ALL.

Mark 16:15-16

Vs 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. Vs 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Therefore, everyone needs a saviour irrespective of their state in the natural and this salvation is received only by faith in the gospel preached.

QUESTION 10

Mine is about this issue of writing tongues on our social media prayer groups.

ANSWER

The word tongue was translated from the Greek word 'Glossalalia' from the root word 'laleo' which means to utter a sound, hence tongues is an utterance gift, it is therefore to be spoken NOT written.

Furthermore, all the accounts we have concerning tongues from the acts of the apostles into the epistles refer to tongues as SPOKEN not WRITTEN, in fact there is no precedence in any text of scripture for writing tongues.

ACTS 2 : 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

ACTS 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

ACTS 11:15 And as I began to speak, the

Holy Ghost fell on them, as on us at the beginning.

ACTS 19:6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Also, all the instructions concerning tongues as found in the epistles are instructions to SPEAK not WRITE.

1 Corinthians 14 vs 1- 5, vs 14-26.

Vs 1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy. **vs2** For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. **vs3** But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. **vs4** He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. **vs5** I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Vs 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. **vs15** What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understand-

ing also. vs16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Vs 17 For thou verily givest thanks well, but the other is not edified. vs18 I thank my God, I speak with tongues more than ye all: vs 19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Vs 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. vs21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Vs 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. Vs 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? Vs 24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: vs 25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth. Vs 26 How is it then, brethren? when ye come together, every one of you hath a

psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

The epistles instruct the believer in Christ repeatedly to speak with tongues for his own edification, hence the practice of writing tongues has no bearing or precedence in any text of scripture.

QUESTION 11

The question i was asked was: what is the difference between a church and a campus and why should they join a campus and not a church?

ANSWER

The Church describes the gathering of Saints in general, while a local church is the gathering of saints in a specific place, under a system or order and definite Leadership. This came to be upon Christ's Resurrection, so the church refers to a People brought forth and gathered upon Jesus's resurrection.

Mathew 16:13-20

Vs 13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

Vs 14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. **Vs 15**

He saith unto them, But whom say ye that I am? Vs 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Vs 17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Vs 18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Vs 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Vs 20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

The Difference between a campus and a church is essentially for identification. Both refer to the gathering of Believers, whether they are young or old or meeting in a School hall, or big auditorium or under a tree or in a sitting room. None of these things differentiate them, what unites them all is their Faith in Christ and the Purpose of their Gathering which is Spiritual Growth. However, in the Acts of the Apostles we see the church at Antioch defer to that at Jerusalem.

Acts 13: 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and

Manaen, which had been brought up with Herod the tetrarch, and Saul. Vs2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Vs 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

The church at Antioch was under the authority of the church at Jerusalem and it was obvious. What Philip did at Samaria after preaching the Gospel was under the authority of the apostles, that's why he called them to lay hands in Acts 8, he deferred to them.

ACT 8:14-17

Vs 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Vs15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: Vs16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Vs17 Then laid they *their* hands on them, and they received the Holy Ghost.

With us at Power City International, our campuses globally are an extension of Power City Headquarters, a platform where Dr Abel Damina teaches the word of God globally; feeding, training and equipping believers. The campuses are mission houses where believers fellowship, pray together, evangelise

and carry out their responsibility of discipling new believers and watching them grow in the knowledge of Christ.

QUESTION 12

Mine is if God is in control, why did He allow all this calamity that's happening in the world to happen.

ANSWER

The Character of God is only perfectly seen and Understood in Christ.

John 1:18

1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Only the Son declares Him 'Declare' was translated from the Greek word that means to give a very first-hand experience of a person or an event.

John 6:46

Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

None of the Writers of the Old Testament books of the bible had this first-hand experience of God, God's perfect revelation can only be found in Christ.

Hence, the degree to which anything or report is true about God is the degree to which we see the same in Jesus's actions and words.

We should therefore ask ourselves questions like: Did Jesus do it? Did he say it? Did he

teach it? If the answer is a NO, then God never Did it!

Jesus says that he that hath seen him has seen the Father
John 14:7-11;

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Vs 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Vs 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Vs 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Vs 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Colossians 1:15-19

Vs 15 Who is the image of the invisible God, the firstborn of every creature:

Vs 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Vs 17 And he is before all things, and by him all things consist. Vs 18 And he is the head of the body, the church: who is

the beginning, the firstborn from the dead; that in all *things* he might have the preeminence. Vs 19 For it pleased *the Father* that in him should all fulness dwell; Vs 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whet

The word 'Image' was translated from the greek word that means representation, perfect resemblance of the Invincible God, in Him all Fullness Dwells.

Colossians 2: 9,
For in him dwelleth all the fulness of the Godhead bodily.
In him (Jesus Christ) dwelleth all the fullness of the Godhead bodily.
Hebrews 1:1-3,

Vs 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Vs 2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Vs 3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high

God has spoken once and finally, in his Son Jesus Christ. He is the Express Image that is exact copy of his Person.
1John 1:5

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is all light, no darkness in him AT ALL!
Haven seen God's character clearly as good,
let's take a look at man. God has given man a freewill, hence man is a creation of choice,

**Deut 30:15 See, I have set before thee this day life and good, and death and evil;
Jeremiah 18:7-10**

Vs7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; Vs8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Vs9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; Vs10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, where-with I said I would benefit them.

To believe that God causes everything to happen will negate and contradict the Choice of Men, also there won't be some need to pray as it were since what he wants will still happen and that will also include that God is also responsible for men that sin but this NOT true. God gave man a freewill which when exercised would have repercussions, whether positive or negative.

For example, Adam's action had repercussions, not that God did them, they happened outside of God's will.

Genesis2:15-17

Vs 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. **Vs 16** And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: **vs17** But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:1-24

Vs 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? **Vs 2** And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: **Vs 3** But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. **Vs 4** And the serpent said unto the woman, Ye shall not surely die: **Vs 5** For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. **Vs 6** And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with

her; and he did eat. Vs 7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. Vs 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Vs 9 And the LORD God called unto Adam, and said unto him, Where *art* thou? Vs 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. Vs 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Vs 12 And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat. Vs 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. Vs 14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Vs 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Vs 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy hus-

band, and he shall rule over thee. Vs 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Vs 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Vs 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Vs 20 And Adam called his wife's name Eve; because she was the mother of all living. Vs 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Vs 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Vs 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Vs 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

By the sin of one Man, sin and death entered into the world.

Romans 5:12-19

Vs 12 Wherefore, as by one man sin entered into the world, and death by sin; and

so death passed upon all men, for that all have sinned: Vs 13 (For until the law sin was in the world: but sin is not imputed when there is no law. Vs 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Vs 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. Vs 16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. Vs 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Vs 18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. Vs 19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

The same way a Man has to exercise his choice in receiving Salvation or rejecting it, however both actions have following implications or repercussions that God cannot be said to be responsible for.

John 3:15-19

Vs 15 That whosoever believeth in him should not perish, but have eternal life. Vs 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Vs 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Vs 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. Vs 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Mark 16:15-18

Vs 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. Vs 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Vs 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; Vs 18 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.

Hence, the Sin and Death that entered through Adam is the cause of the evil occurrences in the World today and not God. Also, the Devil has rule over Ungodly men.

Ephesians 2:2-3

Vs 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **Vs 3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

From Scriptures and more precisely in Christ's Words and the Epistles, we see that God doesn't tempt with evil James 1:12-19.

Vs 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. **Vs 13** Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: **Vs 14** But every man is tempted, when he is drawn away of his own lust, and enticed. **Vs 15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. **Vs 16** Do not err, my beloved brethren. **Vs 17** Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. **Vs 18** Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. **Vs 19** Wherefore, my beloved

**brethren, let every man be swift to hear,
slow to speak, slow to wrath:**

God's power is ONLY unto Salvation.
Romans 1:16.

**Vs 16 For I am not ashamed of the gospel of
Christ: for it is the power of God unto salva-
tion to every one that believeth; to the Jew
first, and also to the Greek.**

God doesn't do evil because there's no capac-
ity of such in and with him because he's full
of Light.

1 John 1:5

**Vs 5 This then is the message which we
have heard of him, and declare unto you,
that God is light, and in him is no darkness
at all.**

He's not the one tempting rather he delivers
from temptation and evil.
The Epistles also absolve God of any evil
whatsoever.

James 1:12-19;

**Vs 12 Blessed is the man that endureth
temptation: for when he is tried, he shall
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2 Corinthians 1:10.

Vs 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

1 Corinthians 10:13.

Vs 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

So anything apart from Salvation and is evil isn't from God. Evil happens because man chooses evil like Adam did in the book of genesis, while God is sovereign his sovereignty is to save, he does not influence man's actions in anyway. Evil is therefore man made, and not from God.

QUESTION 13

Was asked: If God is real, why do people suffer and die painful deaths? Why can't He stop all the natural disasters in the world and save people.

ANSWER

Death is God's enemy and he defeats it in the death of his son. This makes the gospel more necessary.

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel

1 Corinthians 15:56-57

Vs56: The sting of death is sin; and the strength of sin is the law. Vs57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Hence, death is not a tool God uses or is involved in at all and in any way.

Firstly, we must understand that God is sovereign however his sovereignty isn't in the fact that he causes every event to happen. His sovereignty is directed towards salvation. In his sovereignty also he chose to give man freewill, hence man is a creation of choice.

**Deut 30: 15 See, I have set before thee this day life and good, and death and evil;
Jeremiah 18:7-10**

Vs7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; Vs8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Vs9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; Vs10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

To believe that God causes everything to happen will negate and contradict the Choice of Men, God gave man a freewill which when exercised would have repercussions, whether positive or negative. For example, Adam's action had repercussions, not that God did them, and the repercussion was the entrance of sin and by association death into the world.

Genesis 2:15-17

Vs 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Vs 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:Vs 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day

that thou eatest thereof thou shalt surely die.

Genesis 3:1-24

Vs 1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? **Vs 2** And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: **Vs 3** But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Vs 4 And the serpent said unto the woman, Ye shall not surely die: **Vs 5** For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. **Vs 6** And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. **Vs 7** And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. **Vs 8** And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. **Vs 9** And the LORD God called unto Adam, and said

unto him, Where *art* thou? Vs 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. Vs 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Vs 12 And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat. Vs 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. Vs 14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Vs 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Vs 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. Vs 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Vs 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Vs 19 In the sweat of thy face shalt

thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Vs 20 And Adam called his wife's name Eve; because she was the mother of all living. Vs 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Vs 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Vs 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Vs 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Romans 5:12-19

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. Vs 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Vs 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Vs 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, Vs 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. Vs 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. Vs 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Vs 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Hence, the Sin and Death that entered through Adam is the cause of the evil occurrences in the World today and not God. Also, the Devil has rule over ungodly men.

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Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Vs 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

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God's power is unto Salvation.
Romans 1:16

Vs 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.

God doesn't do evil because there's no capacity of such in and with him because he's full of Light.
1 John 1:5

Vs 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

He is not the one tempting rather he delivers from temptation and evil. The Epistles absolve God of any evil whatsoever.

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Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

1 Corinthians 10:13

Vs 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

So anything apart from Salvation and is evil isn't from God. Evil happens because man chooses evil like Adam did in the book of genesis, while God is sovereign his sovereignty is to save he does not influence man's actions in anyway. Evil is therefore man made, and a repercussion of man's varying choices and not from God.

QUESTION 14

Someone asked why are pastors, evangelist, prophet are not supposed to be ordained, that it's only deacon are ordained, he said according to one of papa's message he listened to.

ANSWER

Concerning ordination, what we see clearly in the Epistles is the Criteria for choosing Deacons, Bishops, Elders and not ordination

party where people merry and party. 1 Timothy 3:1-13

Vs 1 *This is a true saying, If a man desire the office of a bishop, he desireth a good work.*
Vs 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; **Vs 3** Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; **Vs 4** One that ruleth well his own house, having his children in subjection with all gravity; **Vs 5** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Vs 6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. **Vs 7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. **Vs 8** Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; **Vs 9** Holding the mystery of the faith in a pure conscience. **Vs 10** And let these also first be proved; then let them use the office of a deacon, being *found* blameless. **Vs 11** Even so *must their wives be* grave, not slanderers, sober, faithful in all things. **Vs 12** Let the deacons be the husbands of one wife, ruling their children and their own houses well. **Vs 13** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Titus 1:5-9

Vs 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: **Vs 6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. **Vs 7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; **Vs 8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate; **Vs 9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

We see how the apostles went about ordination in the early church.

Acts 6:1-6

Vs 1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. **Vs 2** Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. **Vs 3** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. **Vs 4** But we will give ourselves continually to prayer, and to the ministry of the word.

Vs 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Vs 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

They laid hands on them.

Acts 13-1-3

Vs 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. Vs 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Vs 3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

They laid hands on them and sent them forth, that's all, it was a solemn gathering.

The work of the ministry is a Sober and Serious work as lives are committed to the trust of the minister of the Gospel.

Acts 20:28,1

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church

of God, which he hath purchased with his own blood.

1 Peter 5:1-5

Vs 1 sufferings of Christ, and also a partaker of the glory that shall be revealed: **Vs 2** Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; **Vs 3** Neither as being lords over *God's* heritage, but being ensamples to the flock. **Vs 4** And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. **Vs 5** Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

It is Labour.

2 Timothy 2:15

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

"Workman" here was translated from the Greek word "Ergates" which means a Toiler, a worker, A Labourer. The same word used in Mathew 9:37 **Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;**

Matt 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

1 Timothy 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

As Labourers; Pastors, Apostles, Prophets and Evangelists aren't ordained, they are ministry, gifts identified and trained in the local church. Primarily as Saints are taught or trained and they mature, this maturity is a maturity into Ministry and Responsibility.

Eph 4 vs 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

However, just like the apostles did for the purpose of identification, ordination is done so that the church knows the leaders in the local church and the Bishop or Pastor is responsible for setting these leaders into offices in his local assembly.

QUESTION 15

Muslims asking questions: show me in the Bible where Jesus said I am God.

ANSWER

Jesus said this expressly in;

John 5:17-18 But Jesus answered them, My Father worketh hitherto, and I work. Vs 18 Therefore the Jews sought the more to kill

him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John 8:18-19 I am one that bear witness of myself, and the Father that sent me beareth witness of me. Vs 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 10:30 I and *my* Father are one.

John 10:36-39 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? Vs 37 If I do not the works of my Father, believe me not. Vs 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. Vs 39 Therefore they sought again to take him: but he escaped out of their hand.

John 7 vs 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

John 14:6-11 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Vs 7 If ye had known me, ye should have known my Father also: and from henceforth ye know

him, and have seen him. Vs 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Vs 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Vs 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Vs 11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

, 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

QUESTION 16

Why do you worship three Gods i.e. trinity?

ANSWER

In Bible interpretation, it is very vital to keep our emphasis strictly within the confines of what the epistles emphasize. The idea of "three Gods" seems to have arisen from the accounts in Matthew 28:19 **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** and 1 John 5:7 **For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.**

The phrase 'in the name of the Father, son and Holy Spirit' which was referenced in Matt. 28:19 **Go ye therefore, and teach all**

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: is not found in any other text of scripture, it seems to have been added by the translators as all the other three accounts of the other synoptic gospels do Not carry this thought, or any semblance of the said notion Mk 16:27.

Luke 24:47 **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.** John 20: 21-23 **Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. Vs 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Vs 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

While 1 John 5:7 **For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one** is not found in the original manuscripts of the bible. Hence, we do not worship three gods. There is only one God. Romans 3:30 **Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.**

1 Cor. 8:4 **As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. But to us there is but one God,**

the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Galatians 3:20 Now a mediator is not a *mediator* of one, but God is one.

Ephesians 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

However, in 1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. We see the great mystery of godliness (our great common creed) as how God was manifest in the flesh, justified in the spirit, seen of angels.

God became a man, Jesus who died for our sins, this is the incarnation.

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. ,

We see from the epistles how that God our saviour, was used side by side each other, showing us how it is God's plan to save mankind.

1st Tim 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

1st Timothy 2:3 **For this is good and acceptable in the sight of God our Saviour;**

1st Timothy 4:10 **For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.**

Titus 1:3 **But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;**

Titus 1:4 **To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.**

Titus 2:10 **Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**

Titus 2:13 **Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;**

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

Titus 3:6 **Which he shed on us abundantly through Jesus Christ our Saviour;**

Jude 1:25 **To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.**

The explanation the epistles offer us is in 1st Timothy 3:16 God is manifest in the flesh,

this is God our saviour, Jesus who came to die for our sins. Hence the concept of God the father, The son and the holy ghost came to be as a result of God's plan to save humanity.

QUESTION 17

Why did Jesus have to die in order for God to forgive sins.

ANSWER

Rom 6:23 For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

In the text cited above the Apostle Paul says, the Wages of Sin is Death, NOT the wages of God is death, hence what Jesus did was to pay that price for sin to redeem mankind.

Titus 2:14 **Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

He gave himself to redeem us from Iniquity.

Revelations 5:9 **And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;**

He redeemed us TO God and not FROM God.

2 Corinthians 5:18-19 **And all things *are* of God, who hath reconciled us to himself by**

Jesus Christ, and hath given to us the ministry of reconciliation; Vs 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

God was reconciling us to himself, he isn't imputing trespasses. Luke 1:68 **Blessed be the Lord God of Israel; for he hath visited and redeemed his people.** The Death of Jesus wasn't for God to forgive us. The Death of Jesus wasn't to change God's mind about us, not at all. 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.**

Refers to Jesus as the "Lamb OF God" and not the "Lamb FOR God". The Death of Jesus was the show of God's Love to redeem man unto Himself and not from Himself. Sin was the Enemy; God was the Saviour. The Power of God is seen in the Resurrection of Jesus Christ and not in his Death.

Ephesians 1:19-20 **And what is the exceeding greatness of his power to us-ward Vs 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,),** he was killed by Wicked Men ruled by the Devil, Mathew 16:21 **From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and**

scribes, and be killed, and be raised again the third day.

Luke 9:22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

(Killed by Wicked Men)

However, his Death was also part of God's Plan in his Wisdom 1 Corinthians 2:7-8 **But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Vs 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. Acts 2:24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.**

Acts 2:32 This Jesus hath God raised up, whereof we all are witnesses.

Acts 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Acts 3:26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts 5:30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Acts 10:40 Him God raised up the third day,

and shewed him openly;

1 Corinthians 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

Colossians 2:12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Hence, God's role was that he Raised up by Jesus from the dead.

QUESTION 18

Why did Jesus pray to God examples in the garden, and on the cross?

ANSWER

Jesus became as man in his incarnation.

Phil 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

He was referred to as a man also in.

Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

So on earth Jesus was as man –

Heb 2:9 **But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.**

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

Prayer is an activity in the earth, to be done by men.

Luke 18:1 **And he spake a parable unto them to this end, that men ought always to pray, and not to faint;** Jesus said that men ought always to pray not to turn out badly. Jesus prayed while on earth because he was a man. He was showing a pattern to his disciples which would be passed on to other saints that would eventually believe.

Jesus prayed before important events before he choose his disciples. Lk 6:12 **And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.**

At His Baptism

Luke 3:21 **Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,**

He went to solitary places to pray.

Mark 1:35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there He prayed.

Before miracles

Mark 6:41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

AT THE GARDEN, ON THE CROSS.

We see this pattern continue in his disciples upon Jesus' death – Acts 1:14 **These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren., 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.**

6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

4:23&24 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto

them. Vs 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

In the garden, he prayed so that God's will be fulfilled, we established that he was as a man already in his incarnation, hence necessitating him praying.

John 17

The prayer here was translated from the Greek word 'erotao', the high priesthood prayer. It was not a request per say...But an affirmation of previously discussed matters. Jesus took the words of the old testament particularly David...On the cross, hence it is called the 'erotao prayer' or the high priest prayer...to affirm the God sanctioned work of Christ's redemption.

This are the most common questions Muslims ask.

QUESTION 19

Someone asked me this question; Why do you believe in a religion that was brought to Africa as a means to carry our people into slavery during slave trade. The white man gave us the bible and in exchange took our natural resources and our young men and women to work as slaves in plantations in America. The slave masters continued to uses bible verses (like slaves obey your mas-

ter) to control and dehumanize the slaves. Africans go to church but the white man who brought the Bible does not. How do you justify this?

ANSWER

Firstly, the gospel didn't come through the white man. We have the Ethiopian Eunuch who believed the gospel in acts 8 vs 26 - 39. So, it's a farce.

The term 'slave' was translated from the greek word 'doulos' and it is not the same as what obtained in the inglorious era of slave trade. It's closer in shade to an employee. However, What Paul taught in Colossians 3.

Ephesians 6, concerning masters and servants is Christian conduct no matter the position one is in, whether slave or master. The belief system spoken of in the question is primarily cultural and cannot be said to have been instigated by the faith of our lord Jesus Christ. The gospel didn't encourage slavery. It speaks of the liberty found in Christ.

QUESTION 20

The first man and woman created was Adam and Eve. Are they whites? If they are how did the black race come into existence. If they were blacks, how did the white race come into being?

ANSWER

Nothing is spoken about the skin colour of Adam and eve in any text of scripture, and that's not the focus of scriptures. What's important is, all men are susceptible to death irrespective of colour and race, the gospel remedies that for all men.

QUESTION 21

Their questions mostly are on the character of God. Who was responsible for the killings in the old testament; the flood of Noah, Sodom and Gomorrah, the plaques in Egypt etc.? They asked these questions when we start talking about God's love for man.

ANSWER

The Apostle Paul in Romans 5 vs12 **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

That death comes on account of man. Thus, death would be seen in man's activities. The first recorded mention of a death in the Bible was by a man Cain. Also, Death is God's enemy and he defeats it in the death of his son. This makes the gospel more necessary.

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel

1 Corinthians 15:56-57

Vs56 The sting of death is sin; and the strength of sin is the law. Vs57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Hence, death is not a tool God uses or is involved in at all and in any way. Hence, we must understand that God is sovereign however his sovereignty isn't in the fact that he causes every event to happen. His sovereignty is directed towards salvation. In his sovereignty also he chose to give man a freewill, hence man is a creation of choice,

**Deut 30:15 See, I have set before thee this day life and good, and death and evil;
Jeremiah 18:7-10**

Vs7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; Vs8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. Vs9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; Vs10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

To believe that God causes everything to happen will negate and contradict the Choice of Men, God gave man a freewill which

when exercised would have repercussions, whether positive or negative. For example, Adam's action had repercussions, not that God did them, and the repercussion was the entrance of sin and by association death into the world.

Genesis 2:15-17

Vs 15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. Vs 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Vs 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 3:1-24

Vs 1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Vs 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: Vs 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. Vs 4 And the serpent said unto the woman, Ye shall not surely die: Vs 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Vs 6 And

when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Vs 7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. Vs 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Vs 9 And the LORD God called unto Adam, and said unto him, Where *art* thou? Vs 10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. Vs 11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Vs 12 And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree, and I did eat. Vs 13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat. Vs 14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: Vs 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel. Vs 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. Vs 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Vs 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; Vs 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. Vs 20 And Adam called his wife's name Eve; because she was the mother of all living. Vs 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. Vs 22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Vs 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. Vs 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

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. Vs 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Vs 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. Vs 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, Vs 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. Vs 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. Vs 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Vs 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Hence, the Sin and Death that entered through Adam is the cause of the evil occurrences in the World today and not God.

Also, the Devil has rule over Ungodly men.
Ephesians 2:2-3

Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Vs 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

From Scriptures and more precisely in Christ's Words and the Epistles, we see that God doesn't tempt with evil.
James 1:12-19

Vs 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Vs 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: Vs 14 But every man is tempted, when he is drawn away of his own lust, and enticed. Vs 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Vs 16 Do not err, my beloved brethren. Vs 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Vs 18 Of his own will begat he us with the word of truth,

that we should be a kind of firstfruits of his creatures. Vs 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

God's power is unto Salvation.

Romans 1:16

Vs 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.

God doesn't do evil because there is no capacity of such in and with him because he is full of Light.

1 John 1:5

Vs 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

He is not the one tempting rather he delivers from temptation and evil.

The Epistles absolve God of any evil whatsoever.

James 1:12-19

Vs 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Vs 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any

man: Vs 14 But every man is tempted, when he is drawn away of his own lust, and enticed. Vs 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Vs 16 Do not err, my beloved brethren. Vs 17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Vs 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Vs 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

2 Corinthians 1:10

Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

1 Corinthians 10:13

Vs 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

So anything apart from Salvation and is evil isn't from God. Evil happens because man chooses evil like Adam did in the book of genesis, while God is sovereign his sovereignty is to save he does not influence man's actions in

anyway. Evil is therefore man made, and not from God.

QUESTION 22

Someone said: he "believes in Jesus" but that the Devil still has powers, hence he cannot do without deliverance and faith extensions and as such cannot belong to any denomination where same is not preached just "ordinary words".

ANSWER

Firstly, Salvation is taught in the epistles as deliverance.

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Colossians 1:12-13.

Vs12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Vs13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

Luke 10:21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so,

**Father; for so it seemed good in thy sight.
Mark 16:16-18.**

Vs16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Vs 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; Vs18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

Hence, the believer today does not need deliverance, upon receiving the life of Christ the believer has a new spirit and a new nature in him.

2nd Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Romans 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

The believer has a new nature, the nature of Christ indwelling him and therefore he is a new man, he is now born into the family of God.

Ephesians 3:14 **For this cause I bow my knees unto the Father of our Lord Jesus Christ,**

We are now sons of God in Christ. (Romans 8:23 **And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.**

Galatians 4:6 **And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.).**

We are now brethren with Christ Hebrews 2:11 **For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.**

We have been delivered from the bondage of darkness (Colossians 1:13 **Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:**

Therefore the believer has been delivered or translated into the authority of Christ. The believer needs no fear of the devil because in Christ's resurrection, death is swallowed up in victory (1st Corinthians 15:54 **So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the**

saying that is written, Death is swallowed up in victory.)

Because Jesus rose from the dead, the gate of hell has no hold over the believer anymore.

Ephesians 1:19 **And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.** And the believer is seated in Christ. The believer today does not need a deliverance service, he has been delivered from the kingdom of darkness into the kingdom of the son. And so he walks in the reality of this nature.

And because we have been delivered into God's kingdom, we (the believer) can cast out demons, it is one of the any signs that follows the believer (Mk 16:17 **And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.**).

QUESTION 23

How can one who has bad behaviour/immoral make heaven and a moral person not be described as a godly person.

ANSWER

Firstly, the expression "make Heaven", is one NOT found in any text of scripture.

There's no Morality to God outside Faith in Christ. The greatest Moral stance a Man can have is to Believe in Jesus' sacrifice for him. **John 6:28-29 Then said they unto him, What shall we do, that we might work the works of God? Vs 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.**

A Moral Unbeliever cannot enter into God's kingdom because he hasn't believed the gospel. The way into God's Kingdom is by Faith in Jesus Christ, Faith in the Gospel and on this basis the Believer is already in Heaven. In Philipians

3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

We see that our Conversation is in Heaven - Conversation here is translated from the Greek Word "**Politeuma**" which means Citizenship.

The Believer is a Citizen of Heaven because he has believed the Gospel. Hebrews 12:22-23 **But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Vs 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.**

Hence, heaven is a gift, not a Reward for what is done. You don't work for a gift by your morality, you only receive it. Jesus Christ places a disclaimer on every other means of entering God's kingdom when he used "but by me" in John 14:6 **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**

Faith in Jesus is to be in God's Kingdom, which is God's Heaven. The man who has believed the Gospel is already in that Kingdom.

QUESTION 24

Expound what God has put together, no man shall put asunder. As raw as it came.

ANSWER

Matt 19:1- 6 **And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; Vs 2 And great multitudes followed him; and he healed them there. Vs 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Vs 4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, Vs 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Vs 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.**

Verse 1 – paints a scenario of the Pharisees quoining Jesus. Verse 4-5 was about marital Union in which a man and woman become one flesh.

In vs 6- Jesus was speaking of a fact different from what the Pharisees referred to, it was that fact of God putting his spirit in the believer such that the believer is one spirit with God, Jesus therefore used the marriage union to typify this futuristic fact.

Rom 5:5

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us., 1 Cor 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

2 Cor1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Gal 4:6-7 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.Vs 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Eph 1:14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

1 Cor 3:16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

6:17 But he that is joined unto the Lord is one spirit.

19 What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own?.

In 1 Cor 6:16-17 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. Vs 17 But he that is joined unto the Lord is one spirit.

The Apostle Paul first speaks of a joining unto the flesh and in Vs 17, he makes it clear that what God does is to put his spirit in man, in Eph 5:22-33 **Wives, submit yourselves unto your own husbands, as unto the Lord. Vs 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Vs 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Vs 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; Vs 26 That he might sanctify and cleanse it with the washing of water by the word, Vs 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Vs 28 So ought men to love their wives as their own bodies. He that**

loveth his wife loveth himself.Vs 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:Vs 30 For we are members of his body, of his flesh, and of his bones. Vs 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Vs 32 This is a great mystery: but I speak concerning Christ and the church. Vs 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

Paul speaks of the marital union but in vs32 shows that the discussion is essentially about Christ and the church and what is learnt in this union is transferred to our natural relationships.

The realities we have in Christ are eternal, marriage is an earthly union where two individuals decide to get married, however, despite being a natural union believers in Christ who are married are to see themselves firstly in the reality of who they are in Christ as brother and sister in Christ first and are joined by the customary laws of the land, in Nigeria, the father of the bride gives her away. People are given over in marriage (Matthew 22:30 **For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.**

Matthew 24: 38 **For as in the days that were before the flood they were eating and drink-**

ing, marrying and giving in marriage, until the day that Noe entered into the ark).

Jesus also explained that in the resurrection, there is no marriage. So what Jesus was saying in Matt 19, was to speak about a people to be joined with God upon his resurrection, speaking ahead about the church.

QUESTION 25

Abraham believed and it was counted for him for righteousness. He was justified by faith; but Abraham made his money unrighteous. How do we relate it to the present-day Christians who believe but make their money through dubious ways; yet they are eternally saved because they believe. Is God not bothered by the way they live and make a living?

ANSWER

The account of Abraham's life is an honest account as What God was pleased with was his faith, INSPITE of his errors. **Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.**

In the epistles, we see much corrections on the conduct of the believer,

2 Thessalonians 3:6-12 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and

not after the tradition which he received of us. Vs 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Vs 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Vs 9 Not because we have not power, but to make ourselves an ensample unto you to follow us. Vs 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. Vs 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Vs 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

The epistles instruct us to be industrious and honest in our dealings.

Ephesians 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

Also instructs the thief to steal no more, this is an instruction to say that dishonest work isn't to be engaged in as a Believer.

Apostle Paul had a honest work. He laboured. Acts 18:3 **And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.**

1 Corinthians 4:12 **And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:**

We have other examples like Apostle Luke the Physician Colossians 4:14 **Luke, the beloved physician, and Demas, greet you.**

Erastus the Chamberlain Romans 16:23 **Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.**

Hence, the believer in Christ is instructed to work honestly and the epistles mention believers who worked honestly in their day, this should be our example.

QUESTION 26

Why is God racist? I don't understand why God chose Israel only and left the rest. God said in the scriptures any one who bless Israel is bless and any one curse Israel is curse.how can God say so.???

ANSWER

God is sovereign; however his sovereignty is to save mankind. Hence, His choice of Israel was for the benefit of the whole world. They brought forth the saviour.

Romans 9:1-3

Vs1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, **Vs2** That I have great heaviness and continual sorrow in my heart. **Vs3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Hebrews 2:11-13

Vs11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, **Vs12** Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.**Vs13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

John 1:10-12

Vs10 He was in the world, and the world was made by him, and the world knew him not.**Vs11** He came unto his own, and his own received him not.**Vs12** 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:

Hence, God is not racist, the choice of Israel was In order to save the entirety of mankind.

QUESTION 27

If other Christians denominations like Catholics and others....that do not preach

what we preach neither believe in what we believe in the scriptures will all end up in hell.

ANSWER

The reality of salvation is to every believer irrespective of denominations; there were different churches in the epistles based on location; the Ephesian church, the Galatian Church, the Corinthian Church etc.

Ideally, every church irrespective of denomination should have a semblance of doctrine as the gospel is our common creed.

Salvation is NOT a reward, it is by grace
ROM 6:23 **For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.**

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

John 10:28-30 **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Vs 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. Vs 30 I and my Father are one.**

For a man to be saved, all he requires is to believe the gospel Rom10:8-10 **So then they that are in the flesh cannot please God. Vs 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Vs 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**

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

John 3:16-18 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Vs 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. Vs 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.**

The man who rejects this message is condemned already. So the only way a man is condemned is by rejection of the gospel. Ir-

respective of denomination, once a man believes this gospel message he is saved.

The practise of the faith in different denominations may differ, as a result of differences in their exposure to the knowledge of God taught in the epistles.

Hence Paul's teaching in 1 Cor 3:10-15 **According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. Vs 11 For other foundation can no man lay than that is laid, which is Jesus Christ. Vs 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Vs 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. Vs 14 If any man's work abide which he hath built thereupon, he shall receive a reward. Vs 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.**

CONCERNING REWARDS FOR SERVICE

Showing that the works of a believer can be lost but the man himself is saved

Vs 15, so they will not receive rewards for works not done as should be done but they are definitely saved so far they have believed

QUESTION 28

My Pastor said miracles are not exclusive to Christianity and we know that every good and perfect gift comes from God. By what power then do all the other miracle workers outside Christ do their miracles? And where does their power come from, given that all power in heaven and earth now belongs to Christ? Does it mean Satan too can give good things? Like healing, children, money, etc

ANSWER

Firstly, it is important to note that miracles are not exclusive to Christianity.
Hence in Jesus' earthly walk, Jesus spoke about false prophets with lying wonders in Matthew 24

Also in Acts 8 we have an account of Simon the sorcerer.

Acts 8:9-17

Vs9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:**Vs10** To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.**Vs11** And to him they had regard, because that of long time he had bewitched them with sorceries.**Vs12** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. **Vs13** Then Simon himself believed

also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Vs14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Vs15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: Vs16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Vs17 Then laid they *their* hands on them, and they received the Holy Ghost.

In Acts 19 we see curious arts burnt

All the above show that even right from the bible days miracles, signs and wonders were never exclusive to Christianity.

Hence, upon Jesus' resurrection, the main instructions He gave was to preach and teach the Gospel to all nations in Matthew 28:18-20 **And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.**

Vs 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Vs 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

Mark 16 vs 15-18 **And he said unto them, Go ye into all the world, and preach the gospel to every creature. Vs 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Vs 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; Vs 18 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.**

Not primarily to wrought miracles, though the power to wrought miracles is the believer in Christ. It was never Jesus' emphasis. Also, in the instructions to Timothy by the apostle Paul we see an emphasis on sticking with sound doctrine.

1Timothy 4:1 **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

Hence, a believer that is rightly taught sound doctrine is able to discern false doctrine.

Furthermore, It is worthy of note to observe that miracles are a function of God's benevolence and liberality. A man can experience miracles by trusting in God for it. This is different from believing the gospel of Christ.

Matthew 7:21-23 **Not every one that saith unto me, Lord, Lord, shall enter into the**

kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Vs 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Vs 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

As seen earlier shows that many would say that they did miracles in Christ's name, but Jesus' reply would be I never knew you, ye workers of iniquity. He never knew them because they never believed in the Word of eternal life. They didn't enter into the strait gate.

Peter's response in John 6:67-69 **Then said Jesus unto the twelve, Will ye also go away?**

Vs 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

Vs 69 And we believe and are sure that thou art that Christ, the Son of the living God.

When Jesus asked whether they were going to leave him as those who sought miracles and not Christ did differentiates miracles from faith in Christ. Peter said '...to whom shall we go? Thou hast the word of eternal life'. Faith in the Gospel which gives eternal life is the only reality exclusive to Christianity.

CONCLUSION

The use of the word "faith" in reference to what was received from Christ in the "four gospels" is largely for things such as miracles and healing. This was due to their understanding of his person and function. One will see why Peter had to tell his audience in **Acts 2** to repent in their perception concerning of Jesus.

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

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

The word "repent" was from the Greek word "**METANOIA**" which means to change your mindset. This is also used in the "four gospels" concerning the gospel of Christ. John the Baptist says to repent.

Matthew 3:1 In those days came John the Baptist, preaching in the wilderness of Judaea, Vs 2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

John's message is clearly seen in his statement in; **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.

Jesus also used a similar term ("repent") in **Matthew 4:17; Vs 17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

His message of salvation was clearly seen in his teachings;
John 3:14-17

Vs 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **Vs 15** That whosoever believeth in him should not perish, but have eternal life. **Vs 16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **Vs 17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

John 6: 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. **Vs 33** For the

bread of God is he which cometh down from heaven, and giveth life unto the world. **Vs 35**
And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. **Joh 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Joh 6:48 I am that bread of life.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

Joh 6:53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

Repeatedly, we read from John's account Jesus' emphasis on Him being "the giver of life".

A man who has not believed the gospel is dead in trespasses and sins. Paul therefore taught;

Ephesians 2:1 And you *hath he quickened*, who were dead in trespasses and sins; **Vs 2** Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: **Vs 3** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

The word "**walked**" was translated from the Greek word "**peripateo**" which implies that a pattern was followed. So, he is describing activities, actions.

Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Notice that Paul uses the word 'dead' in a way we can understand Romans 5.

What he is saying in other words is that the consequence of a trespass is death. The word "**thanatos**" as earlier seen implies to be caught off from life. In other words, his explanation of Romans 5 is that the act of sin is an act of death; an absence of life.

Sin is an absence, something is missing. However, we have desires, lust present. Thus, Paul qualifies the trespass as disobedience. Ephesians 2:2

The word “**disobedience**” was translated from the Greek word “**apeitheia**” Apeitheia is an act.

Observe how Paul used this word

Romans 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: **Romans 11:32** For God hath concluded them all in unbelief, that he might have mercy upon all.

Hence, the disobedience there is unbelief. There can't be unbelief without a report.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

The children of disobedience; unbelief refers to the product or result of unbelief.

Colossians 3:6 For which things' sake the wrath of God cometh on the children of disobedience:

Unbelief is not involuntary rather it is an act of man's will. It is a response to God's word, message or a report.

Hebrews 4:6 Seeing therefore it remaineth that some must enter therein, and they to

whom it was first preached entered not in because of unbelief:

Hebrews 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Having seen these, it is vital to note therefore that the only cure to unbelief is the preaching of the message (of reconciliation). This can only be plausible when we **“Go”** (to the streets of men) to preach the crucified Jesus and Him raised and exalted

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