

Greetings in the name of our Lord Jesus Christ! In this edition I'll be discussing the state of Christian belief today and contrasting it with the Gospel of Jesus Christ.

I would encourage you to go to <https://thechurchofjesuschrist.info> as I continue to update the site. I have links to several specific features below. Let me know what you think, whether you have any suggestions, or any requests.

As always, I'm extending an invitation for submissions to be published in The Gospel Notes Newsletter (TGNN). Additionally, if you have a subject or a question that you would like to have covered in a future edition of TGNN, feel free to send me a note and I'll do my best to address it.

The primary criteria for inclusion of articles are these:

1. It should be oriented towards the Gospel of Jesus Christ.
2. It should use the scriptures as a source of information.
3. It should include references for any quoted 3rd party sources.
4. It should not be political.

If you have a testimony to share, please send that to me and let me know if you would like it to be included in a future edition of the newsletter. Please keep in mind the four criteria listed above where applicable.

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The Gospel of Indifference and the Gospel of Jesus Christ

Luke 16

17 Then said Jesus unto them, The law and the prophets testify of me; yea, and all the prophets who have written, even until John, have foretold of these days.

18 Since that time, the kingdom of God is preached, and every man who seeketh truth presseth into it.

19 It is easier for heaven and earth to pass than for one tittle of the law to fail.

20 And why teach ye the law, and deny that which is written, and condemn him whom the Father hath sent to fulfill the law, that ye might all be redeemed?

21 O fools! For you have said in your hearts, There is no God. And you pervert the right way; and the kingdom of heaven suffereth violence of you; and you persecute the meek; and in your violence you seek to destroy the kingdom; and ye take the children of the kingdom by force. Woe unto you, ye adulterers!

Romans 14:17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

Jesus faced an uphill battle almost everywhere he went. He faced the Jews, many of whom were steeped in an oral tradition that contradicted the law of Moses, and he faced ruling councils who were spiteful and envious of power. But above all, he faced people who had lost their faith in a living God, or that had never known the power of God. The scriptures to them were from a long time before when God spoke through his prophets. The Jews had before faced self-proclaimed leaders who caused only sorrow and bloodshed in the intervening years.

Yet there were still a few who were desirous for and awaiting the coming of the kingdom of God, and fewer still knew this work would be performed by the Son of God.

Jesus emerged onto the scene from relative obscurity, from a family of what we might today call blue-collar workers. But the things he said and did were anything but ordinary. He gave them a new law that superseded the law of Moses, a petition for the people to exercise love for their neighbors – whomever they might be – and even their enemies. Everything in their being told the Jews that this Jesus was going to cause trouble.

Little would they know at the time that they themselves were the problem. Their esteemed leaders were wrong. The traditions handed down to them by honored men flew in the face of the law of Moses, making it of none effect.

The people wanted something better, but they didn't know how to find favor with God again. To them it seemed that overthrowing the Roman government was key, but they didn't want to die in a revolt against the emperor of Rome. It was almost entirely assured that they would lose any such effort – the Romans were a superior military occupation force and they could call for reinforcements from anywhere in the empire if needed.

They were between a rock and a hard place.

All the hints and suggestions were there in the scriptures though – they just couldn't see the connections Moses made to the coming of the son of God, nor did they recognize the prophecies from earlier prophets who spoke of his ministry, crucifixion and resurrection. Their eyes were covered with a veil of unbelief.

Given a couple hundred years of conditions like this and the people were worn down. Jesus was a wildcard figure to them, potentially bringing upon this captive nation the wrath of the greatest military might known to the then modern world, and just as importantly he was seen as a threat to the established religious order held by the Levitical priesthood and other ruling councils.

The kingdom of God for most was the least interesting thing they had to look forward to – they wanted their own kingdom back but could do nothing about it. Their own history spoke of the glory of Solomon, and the mighty battles in which David defeated every enemy of Israel. These were the only things most people considered as a way to regain a semblance of freedom.

Moses was their great leader, and Joshua his protégé, bringing strong leadership which they depended on for forty years to get them through the wilderness and up to the very boundary of the promised land, leading them from military victory to military victory. His name was held in reverence, and often used for political purposes, as if Moses had created these rules to be studied without consideration of the purpose for which they were given.

Jesus taught that the law of Moses was only able to bring death, and that a new law of life was necessary for the kingdom of God to be established among them. He was the key to that new law, and was not afraid of saying so. This was sheer madness to them. Moses spoke of laws that were to be observed for a thousand generations, but this was only to be kept while the laws were in effect. The expiration date of the law of Moses would come about with the complete and pure fulfillment of it in all its aspects – every jot and tittle – and not one moment sooner.

The Jews in Jesus' day were observing a gospel that made them indifferent to the spiritual life God had intended for them. God was, to them, a very distant being who only listened to the righteous and lived to bring punishment to the enemies of Israel. Their gospel was as much dependent upon vengeance as it was on the promises given to Abraham, whom they also venerated as the progenitor of them as a most elect family and nation.

Jesus did what he was sent to do. His crucifixion, death, and resurrection brought about the means for salvation. To many people this was beyond comprehension. The many people who had begun to believe that Jesus was truly the son of God had their faith restored to them. They began to realize what it meant to be a child of the covenant.

Thousands were baptized by the apostles, the seventy, and other priesthood that had been called to serve in the name of Jesus.

The kingdom of God became a very peculiar object of interest to these new believers – whether they were converted Jews or whether they had been converted Gentiles. They spoke of little else, and the message spread throughout what was then called Asia (modern day Turkey), Syria, Greece, Rome, and a host of other nations we now recognize as Albania, Bosnia Herzegovina, and so on throughout the region of the Mediterranean Sea.

The Gospel of Jesus Christ became **the** subject that made the difference in the lives of the people – that made their lives worth living with its attendant sense of urgency.

The people of today are facing a similar Gospel Conundrum as the Jews at the time of Jesus' ministry. The Gospel is to many people a Gospel of Improved Social Living, or, a Gospel of Good Mental Health, or even, a Gospel of Well-Meaning People.

The churches in 1830 in the northeastern United States faced a problem. Every church sought to gain membership, sometimes using the threat of “hell-fire and brimstone,” so much that entire counties were sometimes referred to as the “burned over districts.” When the only means you have at your disposal to get new membership is to tell them that joining your church will keep them from such disastrous an outcome, invariably there will be some who will join out of a fear of what might be, rather than a joy for what could be.

Other strange doctrines were introduced about the same time by some of those same churches – doctrines that took away the need for diligence or understanding, The rapture theology, which had a somewhat slow start at the time, but which has picked up speed since, is today considered one of the leading ways in which the Kingdom of God will be manifested. It is theologic catastrophism at perhaps the most extreme, in which mere admission of belief in Jesus Christ will assure you of an escape from the terrors of “the tribulation times” which are often described in lurid terms.

A fear of Satan is no substitute for the love of Jesus Christ.

The myriad doctrines now extant upon the earth concerning the role of the Kingdom of God in latter-day events is truly diverse and contradictory. There are some that deny the need for baptism, others that dispute the means for baptism or the authority needed for performing this ordinance, and others who think of God as merely an abstract theological construct to serve as a metaphor for good versus evil. Others refer to Jesus as a merely semi-historical figure who may or may not have existed, but that might have been the creation of writers who borrowed from other religions to cherry-pick doctrines that sounded reasonable.

We can be assured that we are living in the latter days because these are all conditions that Jesus foretold would exist as we get closer to the time of his coming in glory.

Because of the many voices now present, the Gospel of Jesus Christ has become to many a Gospel of Indifference. With such conflicting views, many only see the Gospel of Christ as a simple crutch for people to use to help them feel better about themselves and to live cooperatively with others that may have very different views from their own. A great pacifier, if you will.

But there is a true power in the Gospel of Jesus Christ when it is understood correctly. Paul was very blunt about this very fact:

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.

How is the Gospel of Christ the power of God unto salvation to everyone that believeth? Every term in that sentence from Paul has importance. The concepts of power, of God, of salvation, of belief, and of what the true Gospel of Christ really is – these terms have lost much of their meaning to people today.

Salvation, for example, needs to be understood as a condition of life in which there is no more death, nor fear of death. True salvation only takes place after the death of the body and the resurrection from the dead for those that have held close and dear the words and deeds of Jesus Christ, following his instructions as given in the scriptures and as the Spirit of God may provide from time to time.

Salvation has many parts, all of which depend on what Jesus did and will do. Forgiveness of sins came by the cross, and repentance too. Immortality came by the resurrection of Jesus from the dead into immortality as both a physical and spiritual being, he being the only one able to take up his life again by the power he was given of God.

Salvation is not a temporary condition. Those who will receive salvation can never have it taken away from them, as Jesus said,

John 10:27-30

27 **My sheep hear my voice, and I know them, and they follow me;**

28 **And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.**

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.

30 I and my Father are one.

There is no power on earth or heaven that can wrench people out of the hand of God if they remain faithful to him, and moreover when they are granted salvation there will be no more temptations to draw men away from him, for the adversary shall be cast into his own place.

Revelation 20:10 And **the devil that deceived them was cast into the lake of fire and brimstone**, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

And we find belief as Jesus means it to refer to those who follow him – "My sheep hear my voice, and I know them, and ***they follow me***;" which is more than a simple acknowledgement of truth. It is an action to have belief on the son of God:

John 6:28-29

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, **This is the work of God: that ye believe on him whom he hath sent.**

And again,

John 6:40 And this is the will of him that sent me, that **everyone which seeth the Son and believeth on him may have everlasting life; and I will raise him up in the resurrection of the just at the last day.**

This seems like a fairly passive statement until you realize that the people who ***did*** accept and believe on Jesus Christ were not merely hearers of the words of God, but doers of them also:

James 1:22-25

22 **But be ye doers of the word and not hearers only, deceiving your own selves.**

23 For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass;

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty and continueth therein--he being not a forgetful hearer, but a doer of the work--this man shall be blessed in his deed.

And again,

James 2:14-23

14 What profit is it, my brethren, for a man to say he hath faith and hath not works? Can faith save him?

15 Yea, a man may say, I will show thee I have faith without works; but I say, Show me thy faith without works, and I will show thee my faith by my works.

16 For if a brother or sister be naked and destitute, and one of you say, Depart in peace; be warmed and filled, notwithstanding he give not those things which are needful to the body, what profit is your faith unto such?

17 Even so, faith, if it have not works, is dead, being alone.

18 Therefore, wilt thou know, O vain man, that faith without works is dead and cannot save you?

19 Thou believest there is one God; thou doest well; the devils also believe and tremble; thou hast made thyself like unto them, not being justified.

20 Was not Abraham, our father, justified by works when he had offered Isaac, his son, upon the altar?

21 Seest thou how works wrought with his faith and by works was faith made perfect?

22 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God.

23 **Ye see then that by works a man is justified, and not by faith only.**

So Jesus did not intend to bring salvation to those that merely hear and acknowledge the truth of who he is, but to those who obey what he commands.

We have discussed belief and salvation, but what about the power of God? Is the Gospel of Jesus Christ, as Paul suggests, the power of God unto salvation? It must be, because the same power that raised Jesus from the dead is the same power necessary to raise anyone else from the dead. But let's consider that a little more.

The power of God is what raised Jesus from the dead in the resurrection, but Jesus spoke of a resurrection of the Just and a resurrection of the Unjust. Having an immortal body is what makes the resurrection to salvation possible. What about those that have not been believers – those that have not been the doers and hearers of the word – will they likewise be resurrected into an immortal body? The answer is yes, they will, but it is not necessarily for salvation.

There is what is called the first death, which is the death of the body. But there will also be a second death, which is a spiritual death reserved for those whose choices will take away their opportunity for salvation because they will have rejected the Gospel of Jesus Christ. We turn again to John to see this explanation:

Revelation 20:4-15

4 And I saw thrones, and they sat upon them; and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 **Blessed and holy are they who have part in the first resurrection; on such the second death hath no power;** but they shall be priests of God and of Christ and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle--the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14 **And death and hell were cast into the lake of fire. This is the second death.**

15 **And whosoever was not found written in the book of life was cast into the lake of fire.**

Was Paul correct? Is the Gospel of Christ the power of God unto salvation, to everyone that believeth--to the Jew first and also to the Greek? I should think so.

Where does that leave us today? Surely, we **must** understand these things now? But there are many who have twisted these words to mean something else, or that have accepted dogma or creeds in lieu of the powerful words of Jesus.

The kingdom of God as the encompassing boundary of righteousness, peace and joy in the Holy Ghost cannot exist without the Gospel of Jesus Christ. We know that we cannot have joy in the Lord if we don't please him, and yet in the book of Hebrews we are told that it is impossible to please God if we don't have faith – or in other words, the words and works combined together in one to serve him:

Hebrews 11:6 But **without faith it is impossible to please him**; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

We may summarize things like this: With Jesus himself as the doorway, the Gospel of Jesus Christ is the means to enter the kingdom of God in all its glorious forms, whether in this life or in the life to come. You cannot be part of the kingdom of God without the Gospel of Jesus Christ, and you cannot have the Gospel of Jesus Christ without the power of Jesus to manifest it to you, and the power of Jesus will be manifested to you only through faithfulness to him by obedience to his commandments and by the ordinances which he has established for those who seek eternal life.

There are no secret rules, no arcane practices which defy explanation, and no mysterious artifacts that you must touch to be obedient to the Gospel of Christ. They are quite simple really:

Mark 16:14-15

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

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.**

Beware, therefore, for he that has received the gift of the Holy Ghost and afterwards turns away from it entirely, has no reward in store for him:

2 Peter 2:20-22

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, **they are again entangled therein and overcome, the latter end is worse with them than the beginning.**

21 **For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them.**

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and, The sow that was washed, to her wallowing in the mire.

Matthew 26:20 (verse 24 in King James) But the Son of Man goeth as it is written of him; but **woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born.**

It is important for us to realize that there are many who may seem to be right on track with the Gospel, but are not doing their work according to the will of God:

Matthew 7:30-33

30 Verily, I say unto you, **It is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.**

31 For the day soon cometh that men shall come before me to judgment, to be judged according to their works.

32 And many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works?

33 **And then will I say, Ye never knew me; depart from me, ye that work iniquity.**

The Gospel of Jesus Christ is good news, but it cannot be changed or modified to suit the preferences of man. Therefore it is the power of God unto salvation for us only if we exercise it rightly, without deception, malice, pride or foolishness.

Let us further note that this is the Gospel of Jesus Christ – it is not our gospel, or the gospel of a church or any other individual. The doctrine Jesus taught was with power and authority, as we find from the book of Matthew:

Matthew 7

36 And it came to pass when Jesus had ended these sayings with his disciples, the people were astonished at his doctrine;

37 **For he taught them as one having authority from God**, and not as having authority from the scribes.

Lessons learned from the Old Testament show us that trying to do something without authority from God can be a very dangerous thing. We read the following:

2 Chronicles 26:16-21

16 But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord, his God, and went into the temple of the Lord to burn incense upon the altar of incense.

17 And Azariah, the priest, went in after him, and with him fourscore priests of the Lord that were valiant men;

18 And they withstood Uzziah, the king, and said unto him, **It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed; neither shall it be for thine honor from the Lord God.**

19 **Then Uzziah was wroth and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord from beside the incense altar.**

20 And Azariah, the chief priest, and all the priests looked upon him; and behold, he was leprous in his forehead; and they thrust him out from thence; yea, himself hasted also to go out because the Lord had smitten him.

21 And Uzziah, the king, was a leper unto the day of his death and dwelt in a several house, being a leper, for he was cut off from the house of the Lord. And Jotham, his son, was over the king's house, judging the people of the land.

And likewise for those who claim to be prophets, there are dangers to making prophecies without authority from God to do so:

Jeremiah 23:25-34

25 I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed; I have dreamed.

26 How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart,

27 Which think to cause my people to forget my name by their dreams, which they tell, every man to his neighbor, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

29 Is not my word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?

30 **Therefore, behold, I am against the prophets, saith the Lord, that steal my words, everyone from his neighbor.**

31 **Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith.**

32 **Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies and by their lightness; yet I sent them not nor commanded them; therefore, they shall not profit this people at all, saith the Lord.**

33 And when this people, or the prophet, or a priest shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord.

34 And as for the prophet, and the priest, and the people that shall say, The burden of the Lord, I will even punish that man and his house.

These are not merely threats – they were fulfilled in Jeremiah's day:

Jeremiah 28:10-17

10 Then Hananiah, the prophet, took the yoke from off the prophet Jeremiah's neck and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I break the yoke of Nebuchadnezzar, king of Babylon, from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then the word of the Lord came unto Jeremiah, the prophet, after that Hananiah, the prophet, had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the Lord of hosts, the God of Israel, I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon; and they shall serve him; and I have given him the beasts of the field also.

15 **Then said the prophet Jeremiah unto Hananiah, the prophet, Hear now, Hananiah; the Lord hath not sent thee; but thou makest this people to trust in a lie.**

16 Therefore, thus saith the Lord, Behold, I will cast thee from off the face of the earth; this year thou shalt die because thou hast taught rebellion against the Lord.

17 **So Hananiah, the prophet, died the same year in the seventh month.**

The Lord knows his own people and calls whom he will, but not everyone is called of God to the ministry.

The Lord calls those whom he will for this work. Just as Jesus went out and selected those who should serve as apostles and seventy, so also does the Holy Ghost do so, both then and now.

Acts 13:1-4

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.

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.

3 And when they had fasted, and prayed, and laid their hands on them, they sent them away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

When the Holy Ghost gives instruction like this, authority is given to them by the Holy Ghost to accomplish the task, as we should expect from the statement in Hebrews:

Hebrews 5:4-5

4 And **no man taketh this honor unto himself but he that is called of God, as was Aaron.**

5 So also Christ glorified not himself to be made a high priest, but he that said unto him, Thou art my Son, today have I begotten thee--

Exodus 28:1 **And take thou unto thee Aaron**, thy brother, and his sons with him, from among the children of Israel, **that he may minister unto me in the priest's office**, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

The Lord instructed and they obeyed.

Priesthood remains to this day because the need for ministry has not been done away, and so now the various priesthood offices are for serving the Lord in their various capacities, but not all who are baptized and receive the Holy Ghost are priesthood, except in the spiritual sense of having entered in by the gate and choosing to serve the Lord. This is why Peter referred to those who are members of the church in these terms:

1 Peter 2:1-10

1 Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby,

3 If so be ye have tasted that the Lord is gracious,

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious,

5 **Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.**

6 Wherefore, also it is contained in the scripture: Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you, therefore, who believe, he is precious--but unto them who are disobedient, who stumble at the word, through disobedience, whereunto they were appointed, a stone of stumbling and a rock of offense.

8 For the stone which the builders disallowed is become the head of the corner.

9 But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light,

10 Which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy.

Where previously the priesthood were responsible for conducting the sacrifices in the temple, the crucifixion rent the temple's veil in two, taking away the separation of the holy place from the holy of holies, making the sacrifices by blood no longer necessary. The new law of life from the Lord (which was also of old) now requires a broken heart and contrite spirit because the sacrifice of Jesus Christ fulfilled the sacrifices of the law of Moses.

Matthew 27:55 (verse 51 in King James) And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

Psalms 51:16-17

16 For thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering.

17 **The sacrifices of God are a broken spirit; a broken and a contrite heart,** O God, thou wilt not despise.

These are the sweet savour of a sacrifice – a broken heart and contrite spirit, which before was established, but now is commanded.

These are the elements of the Gospel of Christ that define it as the relationship between men and the only true and living God. Far from an indifferent Gospel, it is a Gospel of Power which enlivens us spiritually today, and will restore to us a body and the promise of eternity with the Lord at a time when the Lord will restore all things to their proper order.

This is our hope and our joy, which by sharing with others can bring about that same salvation to them. No longer need we perish with doubts or unbelief, but we can be renewed in our minds and feast upon the spiritual food which edifies and prepares us for the most wonderful of adventures that is laid before us by our loving savior Jesus Christ.