**Communism or Common Denominator**

By Pastor Ricky Kurth

 A man was standing in a very long line in Moscow one day hoping to buy some meat. But when he finally got to the front of the line, he was told they were all out. He got so angry he blurted out, *“I hate communism!”* Hearing that, a KGB officer came over and said, “Calm down. Don’t forget what used to happen back in the old days to comrades like you who complained about communism!” And he made a gun with his fingers, pointed it at the man, and pulled the trigger. So he went home and told his wife, “I’ve got good news and bad news.” She asked, “What’s the bad news?” and he replied, “They were out of meat.” When she asked, “Then what’s the good news?” and he responded, “Evidently they’re also out of *bullets!”*

 Well, as you may remember from our previous studies, the disciples here in our text in Acts 4 were living in a unique way that sounds a little like communism. But in our study of Acts 2:42-46, we saw that it was *not* communism. And we see further proof of this as we pick up our study in Acts 4:32-35, where we read,

 **“And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.**

 **“And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.**

 **“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,**

**“And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.”**

Now the way that this shows that the disciples were *not* living in communism is that people who live in communism are *never* “of one heart and of one soul.” Communism always fosters an “every man for himself” kind of mentality. The only time in all of human history that a group of people have been able to live this way was right here at the feast of Pentecost.

And if you know your Bible, you know how they were able to pull it off. It was because “they were all filled with the Holy Ghost” (Acts 2:4) in such a way that *they could not sin.* That’s why John wrote to them saying,

**“Whosoever is born of God *doth not commit sin*…he *cannot* sin…” (I John 3:9).**

Hey, that’s the *only* way a multitude of people can live together with one heart and soul for very long. Shucks, that the only way that even *two* people can live that way for very long! You see, if you have two people, you have two old sinful natures that they inherited from Adam. And two people with old natures are never going to be able to get along together for very long.

It reminds me of that old expression, “Two can live as cheaply as one.” If you’re not familiar with that idiom, it’s something people say when they are trying to convince you that you can afford to get married. Well, years ago I heard some smart-aleck say, “Yeah, two can live as cheaply as one *as long as one doesn’t eat!”* Well, we might paraphrase that to say that two people with old Adamic natures can get along *as long as one of them is dead!* But at Pentecost, a *multitude* of people were of one heart and soul.

Now this wasn’t supposed to happen until God gathers the Jews back into their land and establishes the kingdom of heaven on earth, as Jeremiah predicted,

**“…I will gather them out of all countries…and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be My people, and I will be their God: *And I will give them one heart*, and one way, *that they may fear Me for ever,* for the good of them, and of their children after them…I will put My fear in their hearts, *that they shall not depart from Me”* (Jeremiah 32:37-40.**

Now I know that a lot of Christians think that this is what happened back in 1948 when the United Nations gave the Jews a homeland in Israel, and Jews from all over the world gathered *themselves* back into the land. But the Jews living in Israel today are *not* dwelling in safety, as Jeremiah predicted they will in the kingdom. They live in *constant* fear of their enemies. And they are *not* living with one heart and one soul. And they are also *not God’ people,* and won’t be until *God* gathers them into the kingdom (Mt. 24:31).

Of course, the disciples here at Pentecost were not dwelling in safety yet either. They we living under the *iron fist* of the Roman Empire. If you’re not sure how Rome treated them, look what they told the Lord one day:

**“There were present at that season some that told him of the Galilaeans, *whose blood Pilate had mingled with their sacrifices”* (Luke 13:1).**

Some of the people of Israel were offering some animal sacrifices, and for some reason Pontius Pilate *killed* them, and mingled their blood with the blood of their sacrifices. So as you can see, they were living in anything but safety!

That means Jeremiah’s prophecy of the kingdom had not yet come to pass. But as we’ve seen, God was giving Israel a taste of what the kingdom would be like if the nation would only accept it. And Jeremiah wasn’t the only prophet who spoke of the kingdom:

**“Thus saith the Lord GOD; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, *and I will give you the land of Israel.* And they shall come thither…*And I will give them one heart,* and *I will put a new spirit within you…*That they may walk in My statutes, *and keep Mine ordinances, and do them”* (Ezekiel 11:17-20).**

When Ezekiel predicted that God would put “a new spirit” within them, he was speaking of the Holy Spirit, of course. And so the prophet here confirmed what I mentioned earlier, that it was *the Holy Spirit* who enabled the disciples to live with one heart and soul. *He* was the common denominator that enabled them to live that way, *not* communism.

And personally, I think what God was doing here with the disciples is in some ways the biggest miracle in the Bible. I mean, if you know anything about how hard it is for me to get along for very long, you know that getting them to live with one heart and soul was a *stupendous* miracle!

I remember one Sunday many years ago when one of the men who attended the church that I pastor entered the building and sat down. A little while later, one of our *other* men came up to him and said, “You’re sitting in my seat.” He replied, “No, this is *my* seat!” And they got into an argument so *hot* that one of them left without staying for the service—and he had driven over an hour to get there!

Now I know why it happened, and I know how it could have been prevented. It happened because the wife of one of these men was divorcing him, and that was weighing heavily upon his mind. And the other man was battling the cancer that eventually took his life, and that was weighing heavily on *his* mind. But neither one of them knew what the other one was going through. And neither one did what had to be done to avoid the argument. As Paul put it,

**“Let this mind be in you, *which was also in Christ Jesus”* (Philippians 2:5).**

What do you think the Lord would have done? He’d have found another seat, or gotten up and let the other guy have His seat.

Now I know that you think the assembly where you worship is so warm and loving that the man who sits next to *you* on Sunday would never act like that. But just try sitting in his seat some Sunday, and you might find out otherwise!

Listen, those two men were two of the warmest, kindest men you’d ever want to meet. But if you put *any one of us* under enough pressure, and any one of us is likely to crack.

But not the disciples at Pentecost! That’s why I say this is in some ways the biggest miracle in the Bible.

Now I know the apostles had just healed a lame man here in Acts 3:1-8. But these days even *doctors* can heal lame men! But not doctor I know can cause people to live together with one heart and one soul! It was a miracle when the walls of Jericho fell, but it’s a bigger miracle when the walls that separate *men* come tumbling down!

*Especially* when we’re talking about a “multitude” of people, as was the case here (Acts 4:32). And don’t forget how big a multitude we’re talking here! We saw 3,000 men get saved one day (Acts 2:41), and 5,000 more men shortly after (4:4). And that was just counting the men, the heads of households. Imagine *8,000 families* living this way. How long can *your* family live together with one heart and one soul?

And speaking of things that doctors can’t do, Verse 32 says the Spirit caused them to live in such a way that “neither said any of them that ought of the things which he possessed was his own.” Now if you want to talk about a miracle, *that’s* a miracle. People read descriptions of the kingdom of heaven and marvel that someday wolves and lambs will dwell together, and leopards and kid goats (Isa. 11:6-9), and I agree that it will be a miracle when God changes the nature of animals like that to keep them from eating one another. But it will be an even bigger miracle when He changes the selfish nature of men to say that none of his possessions are his, like He did at Pentecost. After all, one of the first words that babies learn is the word “mine!” If you have two children, you get to hear that word in stereo!

Now while we could never attain to this level of unselfishness for very long, we should all aspire to be a little less selfish with our possessions. If you need a little help with that, look what David prayed when he was gathering money and supplies to build the temple, and the people gave unselfishly to the cause:

**“But who am I, and what *is* my people, that we should be able to offer so willingly after this sort? *for all things come of Thee, and of Thine own have we given Thee*…our days on the earth are as a shadow, and there is none abiding. O LORD our God, all this store that we have prepared to build Thee an house for Thine holy name *cometh* *of Thine hand,* and is *all Thine own”* (I Chronicles 29:14-16).**

Do you realize what he was saying? He was saying that *all your money belongs to the Lord.* When you support the Lord’s work financially, you’re just giving back that which belongs to Him. That’s a good way to look at your money, and that’s also a good way to look at your possessions—all the things you *bought* with the Lord’s money. If you start thinking that your possessions belong to the Lord, you’ll be much more likely to share them with people in need. We have people in our assembly who have given cars and other considerable gifts to other members of our congregation. All because they looked at whatever they had as something that belonged to the Lord.

Now as you may know, the *reason* the Spirit was causing them to live like this is that they were heading into the Tribulation that would have come had God not interrupted His prophetic program for Israel with the dispensation of the mystery (Eph. 3:1-9). And what do we know about that Tribulation? In that terrible day, John tells us, that “no man might buy or sell, *save he that had the mark…of the beast…”* (Rev. 13:17). When God’s people won’t be able to buy things like food and clothing, they’ll have to depend on their brethren just to survive.

And in our last study we saw that these disciples at Pentecost *knew* they were heading into the Tribulation. They quoted the second psalm that showed they knew right where they stood in the program of God. And the Lord had told them that the way to prepare for the Tribulation was by doing what it says in Luke 18:22:

**“…sell all that thou hast, and distribute unto the poor…”**

And that’s exactly what the disciples were doing here!

But now, let’s compare what they were doing to how men *today* are preparing for the Tribulation. Remember, not everyone knows what you know, that our apostle Paul says we’ll be raptured before the wrath of the Tribulation is poured out (I Thes. 1:10; 5:9), so there’s no *need* to prepare for it. Some men today are *very* busy preparing for the day of God’s wrath.

But are they preparing like the disciples did here? Are they selling all they have, and giving the proceeds to the church to share with others? No! Generally speaking, they do the exact opposite. They hoard up food and clothing and other supplies so that *they* can survive the Tribulation. And some of them have that “every man for himself” mentality and are storing up *guns and ammunition* as well, to keep other men from *making* them share! And none of that has anything to do with anything God wants His people to do in any dispensation.

But as we read on, we see that the disciples weren’t just sitting around enjoying one another’s fellowship. Let’s read Acts 4:33 again:

**“And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.”**

Now the “power” here is a reference to the powerful miracles of healing that they were doing. We’re going to see them heal all kinds of diseases, and cast out devils too.

Now we can’t witness with power like that today in the dispensation of grace. But what we *can* do is something I see the people in my church do all the time. When a man is sick, they can’t heal him, but they respond by visiting him in the hospital, or texting him, or calling him, and sending cards, and so on. People sometimes tell me they hear from the members of our church family more than they hear from their blood relatives at such times! And that’s a *powerful* witness to those families, and to doctors, nurses, and anyone else who sees it.

But when verse 33 goes on to say that “great grace was upon them all,” that word *grace* (like all words) has different meanings. And one of them has to do with the grace of *giving,* as it does when Paul told the Corinthians,

**“…we do you to wit *of the grace of God* bestowed on the churches of Macedonia…their *liberality*…Praying us with much intreaty that we would receive the gift, and take upon us the fellowship *of the ministering to the saints…*see that ye abound *in this grace also”* (II Corinthians 8:1-4,7).**

When the Macedonians gave to the needs of other saints, Paul called it *grace.* And when Verse 33 says that “*great* grace” was upon them, it’s talking about the great *giving* that they were doing. And if you want to know how great their giving was, let’s read Acts 4:34,35 again:

 **“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,**

**“And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.”**

Now when it says they sold all they had and gave the proceeds to the apostles to distribute to the poor, that’s *another* miracle! It was a miracle when the Red Sea parted, but I think it was a bigger miracle when the Spirit caused men to part with their possessions!

And when it says, “neither was there any among them that lacked,” just think about that in the context of the Tribulation, when men won’t be able to buy provisions without the mark of the beast. Here Satan comes up with this ingenious plan to *starve* people into taking that infernal mark, and God is able to overcome it by something as simple as teaching His children to share!

Now is there anything you can learn from that? You won’t be here when the beast issues his mark, you’ll be raptured before the Tribulation even begins. You have God’s word on that through the Apostle Paul (II Thes. 2:1-8). But if sharing can overcome something as *powerful* as the mark of the beast, do you think maybe it can help your church family overcome some of the powerful things that Satan sends our way today, in the dispensation of grace? Things like the discouragement we feel when we can’t afford to pay our bills?

You can see how well sharing worked here at Pentecost, and we have a picture of how well it will work in the Tribulation in I Samuel 21, where Ahimelech the priest fed David when he was on the run from Saul. Do you know what David wrote about that in one of the psalms?

**“A Psalm of David, *when he changed his behavior before Abimelech*…This poor man cried, and the LORD heard him, *and saved him out of all his troubles*…O taste and see that the LORD is good: blessed is the man that trusteth in Him. O fear the LORD, ye His saints: *for there is no want to them that fear Him*. The young lions do lack, and suffer hunger: *but they that seek the LORD shall not want any good thing”* (Psalm 34:1-10).**

When it says that they won’t “want” for anything, doesn’t that sound like what we’re reading here in Acts 4, that “neither was there any among them that lacked”? Many times we read verses like that in the psalms and assume that God worked in some miraculous, *supernatural* way to make sure His people didn’t lack for anything. But David said that the Lord helped him *through* Ahimelech.

And since he was on the run from Saul, who was trying to kill him, at the time, that’s a type of how God will help His people when they are on the run from the Antichrist, who will be trying to kill *them* in the Tribulation. He’ll do it by providing their needs *through the saints,* as He did for David. And if you’ve ever read I Samuel 22, the very next chapter, you know that Ahimelech paid for helping David with his life—the same price that many of God’s people will have to pay in the Tribulation for helping their fellow believers.

But now listen, God *never* wants His people to lack for the basic necessities like feed and clothing, and He has always provided a way to make sure we *don’t* lack for these things. But grace believers know that *they way* He makes sure we don’t lack for necessities has changed dispensationally throughout the Bible.

For instance, when the manna fell in the wilderness, for instance, all they had to do was go out and gather it, and “he that gathered little *had no lack”* (Ex. 16:18).Here at Pentecost, the way they had no lack was by selling all of their possessions and pooling their resources. But is that how we are supposed to meet *our* needs today in the dispensation of grace? Your apostle Paul says to

**“…*work with your own hands,* as we commanded you…*that ye may have lack of nothing”* (I Thessalonians 4:11,12).**

Paul says that if *you* don’t want to lack for anything, no problem! All you have to do is get in the car *and go to work.*

Now the reason he had to say that to those Thessalonians saints is that, after he told them about the Rapture, some of them got so excited they quit their jobs! I mean, what’s the point of going to work today if the Lord might come tomorrow, right? At least that’s what they figured!

But that meant those same men had no way of making a living. So they were sitting around the church expecting the church to meet their needs. Well, there was nothing wrong with doing that at Pentecost. That was the right thing to do at that time. We read of them,

**“And they, *continuing daily with one accord in the temple,* and breaking bread from house to house, did eat their meat with gladness and singleness of heart” (Acts 2:46).**

Now think it through here. If they were “continuing daily…in the temple,” that means they *weren’t* going to work! The church was meeting their needs, and that was the *right* thing to do then. But it’s the *wrong* thing to do in the dispensation of grace! Today we have to earn our bread the same way God told Adam to earn it:

**“*In the sweat of thy face* shalt thou eat bread…” (Genesis 3:19).**

You know. We have to earn our bread the same way God’s people had to earn it in the dispensation before the manna fell!

But working to earn bread won’t work in the Tribulation, when you can work as much as you want, but your money’s no good without the mark of the beast! And waiting for manna from heaven won’t work today either! Do you get the idea that “rightly dividing the word of truth” is pretty important (II Tim. 2:15)?

Now again, working to pay your way doesn’t mean you shouldn’t help brethren who are in need. When Verse 35 says that “distribution” was made to every man as he had need, your apostle says that we should be “distributing to the necessity of saints” (Rom. 12;13).

Now in using that same word *distribute,* Paul wasn’t suggesting we do what they did at Pentecost and sell all we have to help others. That would be a real burden in the dispensation of grace, and what’s Paul say about that in II Corinthians 8:13-15?

**“For I mean not that other men be eased, *and ye burdened:* But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: As it is written, He that had gathered much had nothing over; *and he that had gathered little had no lack.”***

If you need incentive to help others, keep in mind what Paul says here. Someday the tables might be turned, and you might need help from them!

But if the last part of that passage sounds familiar, it’s because Paul is talking about the verse we saw in Exodus earlier that talked about ow they didn’t lack when they gathered the manna. But why would he bring that up in this context? Well I believe what he was trying to say is that when God’s people do what he is saying to do, and distribute to the necessity of the saints, that this scan supply our needs as miraculously and as effectively as the manna did!

If your church is like mine, and takes up offerings for people when they have a financial need, that’s great! But I would encourage you to check with those needy people now and then *between* the offerings your church takes for them. If you do, I think you’ll find that people often need help more than what they feel comfortable saying. Be proactive in your giving to the necessity of the saints!

Finally, Paul closes with an example of a man who sold all he had and gave the proceeds to the apostles for the poor:

**“And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,**

**“Having land, sold it, and brought the money, and laid it at the apostles' feet” (Acts 4:36,37).**

Now here we have to ask why God would single out Barnabas as someone who did what He’s been talking about here? And I think it was because he was a Levite. Remember, that meant he had no inheritance in the land, for he was of the priestly tribe of Levi. And that meant that he was supposed to live of the tithes of the Jews.

And while I can’t be sure of this, I’d bet the Levites weren’t doing so well financially in those days at Pentecost. You see, when the people of Israel were walking with the Lord, they faithfully paid their tithes, and their priests were able to pay their bills with ease. But when the people *weren’t* walking with the Lord, the priests didn’t live so well.

And we know the people weren’t walking with God here in Acts 4, for they just finished crucifying His Son! Plus, Jews in those days were having to pay taxes to Rome, which took even *more* money out of their pockets, leaving them even *less* money to give to the Levites.

And *that’s* why I think God singled out Barnabas as an example here, to show that even the very *poorest* among them had enough faith to sell their land, trusting that God would care for all their needs. Why else would it mention the fact that he was a Levite?

Now here it is important to remember that when it says he sold his land, that’s talking about his investment property, his income property. The Law of Moses prohibited him from selling his primary residence. That’s why when King Ahab asked Naboth to sell him his vineyard,

**“Naboth said to Ahab, The LORD forbid it me, *that I should give the inheritance of my fathers unto thee”* (I Kings 21:3).**

And that explains why, after the disciples sold all their possessions in Acts 2 and 4, that we read in Acts 12:11,12 that “Peter…came *to the house of Mary* the mother of John…” Mary still had a house, even though the disciples sold all their possessions. That’s how you know that God wasn’t asking them to go homeless, He was just asking them to dispose of their income property.

But now remember, this pooling of their resources to pay their bills instead of going to work to make a living was a temporary thing, something God advised them to do just long enough to get them through the financial crisis of the Tribulation. We know that’s *not* how His people will live in the kingdom of heaven on earth that will follow the Tribulation, for in describing that kingdom, we read,

**“Behold, the days come, saith the LORD, that the *plowman* shall overtake the reaper, and *the treader of grapes* him that soweth seed…” (Amos 9:13).**

As you can see, the people of Israel will go back to being farmers in the kingdom. Of course, farming will be more productive than ever, with one crop after another coming in at unprecedented speed! But they’ll still have to go out and plow and reap.

And we know that they’ll get their lands back in the kingdom, for in describing the kingdom, Micah wrote,

**“…in the last days…the mountain of the house of the LORD shall be established in the top of the mountains…they shall sit every man under *his* vine and under *his* fig tree” (Micah 4:1,4).**

At Pentecost, *nobody* called anything he possessed “his” own! But they will again in the kingdom. That means they’ll get back the lands they will give up in the Tribulation.

Now that explains a somewhat strange custom found in the law of Moses. Under the law, if you went broke and had to sell your lands to pay your debts, you could get all of your lands *back* in something called the year of jubile. It came every 50 years, as we read in Leviticus 25:10:

**“…ye shall hallow *the fiftieth year,* and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be *a jubile* unto you; *and ye shall return every man unto his possession*…”**

In the year of jubile, you could “return” to living on the land you used to possess, just as it says there. And when the Jews got their lands back in the year of jubile, that was a type of how they’ll get their lands back in the kingdom, all the lands they sold to get through the Tribulation.

But let me ask you, if we were living back under the law, and I went broke the year *before* the jubile, and I went to sell you my investment property, how much would you give me for it *knowing you’d have to give it back to me the following year?* You’d only give me a *fraction* of what its worth, right? And I’d have to take it because, well, after all, I’m broke, and don’t have a whole lot of options!

Well here’s the point. People who know a lot more about the Bible than I do tell me that *this particular Pentecost* we are studying here in early Acts came *the year before the jubile.* If that’s true, that means they sold all they had—without being broke—knowing they’d only get a fraction of what it was worth! That’s how much faith they had that the kingdom was right around the corner!

But now, let me ask you another question. What happened when the kingdom didn’t show up? What happened when the Tribulation didn’t come? What happened when God interrupted prophecy with the dispensation of the mystery? I can tell you what happened! Things got pretty lean in Jerusalem pretty quickly, for the money they got when they sold all didn’t amount to much because of the jubile. So when the kingdom didn’t come, it didn’t take long before they ran out of money and became “the *poor* saints…at Jerusalem” (Rom. 15:26).

Wow! Saints who previously had “no lack” were suddenly described as *poor!* But listen, God didn’t leave them high and dry. He *still* found a way so they wouldn’t lack! He had Paul take up a collection among the new Gentile believers for those poor Jewish saints. Remember, when the Jewish leaders got together to consider whether they should put their stamp of approval on Paul’s new ministry among the Gentiles, they okayed it, but they had one condition. Paul described it when he described their approval (Gal. 2:9), and then added,

**“Only they would that we should *remember the poor*; the same which I also was forward to do” (Galatians 2:10).**

When Paul says he was “forward” to help, that means they didn’t have to twist his arm, he was *eager* to help those poor Jewish saints by taking up that collection among the Gentiles.

But now, in closing, I should add that not only has God never wanted His people to lack for things, He has *also* always wanted them to be of one heart and one soul. Did you know that the Lord Jesus *prayed* that these disciples would be one? Speaking of the apostles, He prayed,

**“Neither pray I for these alone, but for them also which shall believe on Me through their word; *That they all may be one;* as Thou, Father, art in Me, and I in thee, that they also may be one in us: *that the world may believe that Thou hast sent Me”* (John 17:20,21).**

As you can see, the Lord prayed they’d be one so that the world would know that they belonged to Him. But don’t you think the Lord wants the world to know that *you* belong to Him? One of the ways you can do that is by doing what Paul says to do in Philippians 2:2,3:

**“Fulfil ye my joy, *that ye be likeminded,* having the same love, *being of one accord, of one mind*. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”**

Paul is calling on us to exhibit the same kind of oneness that God’s people were showing at Pentecost! And while it’s a pretty tall order to “let *nothing* be done through strife or vainglory,” and to esteem others better than ourselves, if you can do it, it will show the world that *you belong to the Lord.* And so will “distributing to the necessity of saints.”

But now, as we were considering these verses, did it occur to you to wonder why God was describing their financial setup *again?* I mean, He covered it earlier in Acts 2:42-46, why describe how they were living again?

Well, the reason is that in Acts 2, God was talking about how to be *saved.* He had Peter declare that men needed to repent and be baptized to be saved (Acts 2:38), and they *also* had to sell all that they had to be saved! When the Lord told them they had to sell all, He said that in response to the rich young ruler who asked Him how to be saved! But here in Acts 4, the disciples were quoting the spalm that showed they knew they were heading into the Tribulation, so the context here is surviving that terrible time, not salvation. So God *repeats* His description of their financial arrangement because He was making a different point here.

But if you’re not saved, you need to know that you don’t have t sell a thing to get saved, and you don’t have to *give* anything to anyone either. All you have to do is *receive* something, something Paul calls “the gift of God, which is eternal life through Jesus Christ our Lord” (Rom. 6:23). To get that, you just have to stop thinking that you are good enough to go to heaven, and start believing that Christ died to *make you* good enough to go to heaven.

**“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” (II Corinthians 5:21).**

**“Believe on the Lord Jesus Christ, and thou shalt be saved…”! (Acts 16:31).**