

The Clarity of the Gospel

Clearly, the **clearest scripture** that presents the **clarity** of the gospel

'in a nutshell' is in Paul's writings

"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," (from **1 Cor 1:2**).

The **clear** gospel is found in chapter 15. As we look into the **context**

- mid-Acts-ers may be **surprised** at what we find
- or (more likely) they may **ignore** what we find
- or they may flat-out **deny** what we find

but, never-the-less, in THIS study

- we will **accept** what we find,
- and **believe** it!

Paul made a **specific declaration** of the gospel he preached to them. They got ahold of the gospel, and they defended it:

1 Cor 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

They were also saved by it. However, if a person does not **always remember** what they believed to be saved then that person is deceived if they think they are saved. You cannot 'be' saved, without **constant awareness** of the good news you believed to get saved. Here are a couple of examples on keeping something in memory. If you ask a person what their name is, they can tell you right away; they don't fumble around or

wonder what to say. Neither do they forget directions and get lost while driving back to their home when they return from shopping. Likewise, when a person is questioned about how to be saved they ought to be able to come right out with it and not 'fish around' for an answer only to come up with one or several, that are entirely void of the death of the Lord Jesus Christ as payment for their sins, and His resurrection:

1 Cor 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Next, Paul reviewed **the clarity of the gospel** plainly and simply for them. Paul got it he gave it to them and they got it, too. As we read these next 2 verses notice that the **elements** of the gospel were "**according to the scriptures**" which would have **already** been written. This is a point that we should not miss:

1 Cor 15:3-4 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:

The death and resurrection of Christ are characterized, respectively, by His sufferings and the glory that will follow. Psalm 22, Psalm 69, Isaiah 53, Daniel 9:24-26, and Zechariah 13:7, just to name a few, describe these events. In fact, **every** prophet wrote of Christ:

Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have **suffered** these things, and to enter into his **glory**?

27 And beginning at **Moses and all the prophets**, he expounded unto them in all the scriptures the things concerning himself.

Peter also testified that every prophet foretold ever since the beginning of the world of Christ's sufferings and His revealing in glory:

Acts 3:18-21 But those things,
which God before had shewed by the mouth of **all** his prophets,
that Christ should suffer, he hath so fulfilled.

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;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive
until **the times of restitution of all things**, which God hath spoken by the mouth of **all** his holy prophets since the world began.

'Mid-Acts-ers' often claim to be '**Bereans**' based on Acts 17:11.

The thought they tout is that they are such noble students because they study the scriptures. Since I have personally come out of that false doctrine, and re-read that verse I realized that they missed its very point. But no wonder, because it actually teaches **against** the very **foundation** of 'mid-Acts' doctrine, which is that Paul had a **unique, different** gospel and a body of truth, no one ever knew before, called '**the mystery**' given only to him. 'Mid-Acts-ers' need to **LISTEN to the verse!** The Bereans looked **into the scriptures to locate the things Paul said.** If Paul was preaching a wealth of **new** information, as 'mid-Acts-ers' contend, then the Bereans would have been wasting their time **trying to verify things in the scriptures that were not there:**

Acts 17:10-11 And the brethren immediately sent away **Paul** and Silas by night unto **Berea:** who coming thither went into the synagogue of the Jews.

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.**

Furthermore, which happens to be 9 chapters later in the book of Acts, Paul himself testified that **he wasn't teaching ANYTHING except what was already written of Christ**

- that He had to suffer and die
- that He was the firstfruits in resurrection of them that slept (1 Cor 15:20)
- that He was the Light (John 1:9, 3:19-21, 8:12, 12:46; 2 Cor 4:4)
 - first to His people, Israel (Matt 1:21, Rom 1:16)
 - then to the Gentiles: (Phil 2:14-16, Acts 26:16-18):

Acts 26:22-23 Having therefore obtained help of God, I (Paul) continue unto this day, witnessing both to small and great, **saying none other things than those which the prophets and Moses did say should come:** (here is 'that same gospel' that Paul preached in 1 Cor 15:3-4):

23 That **Christ should suffer,**

and that **he should be the first that should rise from the dead,**
and should shew light unto the people,
and to the Gentiles.

Now let's return to our **original context**, where we saw that the gospel Paul both received and delivered to the Corinthians was **in the scriptures all along**. We will start back at 1 Cor 15:3 at the beginning of the sentence. Notice the list of witnesses to Christ's resurrection:

1 Cor 15:3-7 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:

5 And that he was seen

• of **Cephas**, (that is, Peter)

then

• of **the twelve**: (Judas Iscariot had been replaced by Matthias in Acts 1:24-26)

6 After that, he was seen

• of **above five hundred brethren** at once;

of whom the greater part remain unto this present, (they were still alive)

but some are fallen asleep. (some have died)

7 After that, he was seen

• of **James**;

then

• of **all the apostles**.

Finally, Paul included himself.

While others followed Jesus / the Messiah / the Christ Saul was

- dragging them into prison (Acts 8: 3, 22: 4-5; 26: 10)
- threatening and slaughtering the disciples of the Lord (Acts 9:1)
- wasting them beyond measure (Gal 1:13)
- punishing them often (Acts 26: 11)
- chasing them to out-of-the-way cities (Acts 26: 11)
- compelling them to blaspheme (Acts 26: 11)
- persecuting 'this way' unto the death (Acts 22: 4, 26: 10):

1 Cor 15:8-9 And last of all he was seen of **me** also,
as of one born out of due time.

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.**

Paul's history of destruction against the church of God

motivated him to work harder for the Lord than anyone else:

1 Cor 15:10 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.

Paul experienced the same principal Jesus taught in Luke 7: 41-50;

'he who is forgiven much, loves much':

Luke 7:47 Wherefore I say unto thee,
Her sins, which are many, are forgiven; for she loved much:
but to whom little is forgiven, the same loveth little.

'Mid-Acts-ers' are faithful to read 1 Cor 15: **3-4** for the gospel Paul
preached. But they are **grossly unfaithful** by stopping there
because if they read through verse 11 (as we are doing now)
then their beloved paradine would be proven wrong.

Paul gave the roster:

- Peter
- the 12
- over 500 brothers
- James
- and all the apostles

then he showed that it made **NO DIFFERENCE**

which of those ministers preached the gospel unto them

- the gospel that they **received**, (1 Cor 15:1)
- the gospel that they were **standing in**, (1 Cor 15:1)
- the gospel that they **believed**:

1 Cor 15:11 Therefore **whether it were I or they,
so we preach,
and so ye believed.**

Let's read 1 Cor 15:11 again, especially for 'mid-Acts-ers' and in light of

1 Cor 15:5-8. Although Paul named himself first, before all the others

he then **INCLUDED himself WITH them** - COMBINING them all together:

Therefore **whether it were**

- **I** (Paul)
 - **or they**, (Peter, the 12, over 500 brethren, James, and all the apostles)
- so we** (Paul, Peter, the 12, over 500 brethren, James, and all the apostles)
preach,
and so ye believed.

That passage of **1 Cor 15:1-11** plainly shows that Paul, Peter, the 12, over 500 brothers, James, and all the apostles preached **the SAME gospel (not different gospels)** of the death and resurrection of Jesus Christ.

One of 'mid-Acts-ers' **main teachings** is that **'the gospel'** preached by John the Baptist, Jesus, and Jesus' disciples / apostles **DURING** Jesus' earthly ministry ... as well as **'the gospel'** Peter, James, and John preached **AFTER** Jesus' death and resurrection were, not only **DIFFERENT gospels** in themselves but also that they both were **DIFFERENT gospels** than **'the gospel'** that was preached by Paul.

We should look at that by beginning at the beginning of the gospel. Mark described it as **when Jesus Christ, God's Son, came to earth** even as it was **recorded in the old testament prophets** that He would be preceded by God's messenger, who was identified as John the Baptist:

Mark 1:1-4 The beginning of **the gospel of Jesus Christ,**
the Son of God;

2 **As it is written in the prophets,** Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

The beginning of the gospel of Jesus Christ, the Son of God began where? In Mark? In the beginning of Jesus' earthly ministry? **As written in the prophets? That's what the verse said!**

Paul also wrote of **the beginning of the gospel**, when he preached it:

Phil 4:15 Now ye **Philippians** know also,
that in **the beginning of the gospel,**
when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in **Thessalonica** ye sent once and again unto my necessity.

Let's see where Paul 'started' with the beginning of the gospel he preached:

Acts 16:9-12 And a vision appeared to Paul in the night;
There stood a man of **Macedonia**, and prayed him, saying,
Come over into Macedonia, and help us.

10 And after he had seen the vision,
immediately we endeavoured to go into **Macedonia**,
assuredly gathering that the Lord had called us for
to preach **the gospel** unto them.

11 Therefore loosing from **Troas**,
we came with a straight course to **Samothracia**,
and the next day to **Neapolis**;

12 And from thence to **Philippi**,
which is the chief city of that part of Macedonia, and a colony:
and we were in that city abiding certain days.

Paul preached 'the gospel' unto them. 'Which' gospel did Paul preach?

Was there **more than ONE gospel** for Paul to preach unto them? Did Paul
have a choice from which to make a selection of 'which' gospel to present?

If you *think about it*, that is really absurd.

The gospel Paul preached in Macedonia was the same gospel he took

- to Thessalonica (as we already read in Phil 4: 15-16)
- and Corinth (as we have already seen in 1 Cor 15: 1-11)

which came from the scriptures that Jesus Christ died and rose again:

Acts 17:1-3 Now when they had passed through Amphipolis and
Apollonia, they came to **Thessalonica**, where was a synagogue of the
Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days
reasoned with them (How? From where?)
out of the scriptures,

3 **Opening and alleging, (What was that gospel?)**
that Christ must needs have suffered,
and risen again from the dead;
and that this Jesus, whom I preach unto you, is Christ.

Paul called the message he preached at Thessalonica 'the gospel of God':

1 Thess 2:2 But even after that we had suffered before, and were shamefully entreated, as ye know, at **Philippi**, (as we already read in Acts 16:12) we were bold in our God to speak unto you **the gospel of God** with much contention.

'Mid-Acts-ers' teach that 'the gospel of God' is a **GENERAL term** used about anything to do with Christ's death and resurrection, that covers **all ages and all men**, as they are aware that **PETER** also used the term (1 Peter 4:7). Paul wrote 'the gospel of God' 6 times. He was appointed to it:

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

Paul also wrote in Romans of 'the gospel of His Son' (God's Son).

Why would anyone think that would be a **different gospel** than we already read in Mark 1:1, about 'the gospel of Jesus Christ, the Son of God' unless they had been taught so by a man, a parading, a school, or a chart?

Rom 1:9 For **God** is my witness, whom I serve with my spirit
 in **the gospel of his Son**,
 that without ceasing I make mention of you always in my prayers;

A few verses later, Paul wrote of 'the gospel of Christ' by which all who believe are saved. Although it was originally for Israel, now it includes all nations. Paul wrote of it a total of 11 times:

Rom 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.

A few chapters later, Paul continued the same theme, that God would save anyone who believes, regardless of whether they were Jew or Greek. In this passage, he indicates the message being preached is 'the gospel of peace' - pulling 'the gospel' **forward** and **current** from the prophet Isaiah:

Rom 10:12-17 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.

13 For whosoever shall call upon the name of the Lord shall be saved.

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?

15 And how shall they **preach**, (Tell us, Paul, 'which' gospel are they to 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!

16 But they have not all obeyed **the gospel**. ('Which' gospel? 'The gospel of peace' that **PAUL** said ... that **ISAIAH** wrote about?) For Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

What? Paul wrote about the same gospel of peace Isaiah wrote about?

Eph 6:15 And your feet shod with the preparation of **the gospel of peace**;

Was Paul confused about **which gospel** he was preaching?

He has written about preaching

- the gospel of God
- the gospel of His Son
- the gospel of Christ
- the gospel of peace
- and next, • the gospel of the grace of God:

Acts 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to **testify the gospel of the grace of God**.

Now wonder if any of those gospels could have any connection with these **GLORIOUS** gospels. Does the fact they are glorious make them different?

2 Cor 4:4 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.

The glorious gospel of Christ or of the blessed God - they are the same:

1 Tim 1:11 According to **the glorious gospel of the blessed God**, which was committed to my trust.

Notice 2 points in this next passage:

1) Paul defined the content of **the gospel that was preached to Abraham** as that **God would justify the heathen through faith**.

2) That same **Greek word: <ek>** is translated both 'of' and 'through' in the passage:

Gal 3:6-9 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that **they which are of <ek> faith, the same are the children of Abraham.**

8 And **the scripture, foreseeing that God would justify the heathen through <ek> faith, preached before the gospel unto Abraham,** saying, In thee shall **all nations be blessed.**

9 So then **they which be of <ek> faith are blessed with faithful Abraham.** (Are you of faith? see Gal 3:29)

Now notice that in Paul's epistle to the Romans, the same Greek word <ek> is translated 'by' faith regarding our justification:

Rom 5:1 Therefore being **justified by <ek> faith,** we have peace with God through our Lord Jesus Christ:

Let's go back to Galatians, to the verse that 'Mid-Acts-ers' use to claim that Peter and Paul had **different gospels**.

With all the different terms that Paul used to describe the gospel he preached 'mid-Acts-ers' will '**ALLOW**' them to all be the same gospel. But when they come to Peter oh, no! They won't let it be!

We will examine the verse because 'mid-Acts-ers' **BUILD a doctrine on the word 'OF'**

that Peter and Paul preached 2 DIFFERENT gospels.

We will have to use the Greek to see why they are wrong:

Gal 2:7 But contrariwise, when they saw that

the gospel <euaggelion> of the uncircumcision <akrobustia>

was committed unto me <pisteuo>, (me, speaking of Paul)

as <kathos> the gospel (implied) of the circumcision <peritome>

was (implied) unto (implied) Peter <Petros>;

The Greek word # 203 <akrobustia> is used 16 times.

It is translated in the KJV:

- uncircumcision - 12 times
- the uncircumcision - 3 times
- of the uncircumcision - 1 time.

The Greek word # 4061 <peritome> is used 35 times.

It is translated in the KJV:

- circumcision - 15 times
- the circumcision - 12 times
- of circumcision - 4 times
- of the circumcision - 3 times
- with the circumcision - 1 time.

The prepositions 'of' and 'with' as well as the adjective / article 'the' are **ADDED for clarity, as needed** to make the proper sentence structure from Greek into English grammar. It is simply **WRONG** to create a doctrine based on a preposition that does not even occur in the original writings.

As we continue on in Galatians notice that it is **EXPRESSLY STATED**

.... **WITH a Greek word <eis> translated 'to' 'toward' 'unto'.**

Peter and Paul were sent 'to / toward / unto' DIFFERENT PLACES:

Gal 2:8-9

(For <gar>

he that wrought effectually <energeo> (watch for this word again)

in Peter <Petros> (notice there is no preposition for the word 'in' --

just Peter's name is the only Greek word in the original)

to <eis>

the apostleship <apostole> (no adjective / article for the word 'the')

of the circumcision, <peritome> (no preposition for the word 'of'

.... and no adjective / article for the word 'the')

the same <kai> (this Greek word is translated "and" in the next verse)

was mighty <energeo> (is also translated "he that wrought effectually")

in me <moi>

toward <eis> (same Greek word that was translated "to" regarding Peter)

the Gentiles:) <ethnos> (no adjective / article for the word 'the')

Gal 2:9

And <kai> (the same Greek word was translated "the same" in vs. 8)

when James <Iakobos>, (no preposition for the word 'when' -- just

James' name is the only Greek word in the original)

_____ <kai> (this Greek word is translated "and" --- but "and" was omitted here in the KJV)

Cephas <Kephas> ,

and <kai> John <Ioannes> ,

who <ho> seemed <dokeo> to be <einai> pillars <stulos> ,

perceived <ginosko> the **grace <charis>** that was given <didomi>

unto me <moi> ,

they gave <didomi> to me <moi> and <kai> Barnabas <Barnabas>

the right hands <dexios> of fellowship <koinonia> ;

that <hina> we <hemeis>

[should go] (implied)

unto <eis> *the* heathen <ethnos> , (the same Greek word was translated "the Gentiles" in vs. 8)

and <de> they <autos>

unto <eis> *the* circumcision <peritome> . (no adjective / article for the word 'the')

Peter and Paul went 'to / toward / unto' **DIFFERENT LOCATIONS**

but **NOT** with **DIFFERENT** gospels.

We can see Peter confirming **it was the same gospel** when they were all **actually AT the meeting in Jerusalem** which was the same meeting that Paul was writing about in the context (Gal 2: 1-10) where we have been reading showing the Greek words.

Peter was referring to his vision in Acts 10 - when he was told not to call 'unclean' or 'common' that which God hath cleansed - and his visit to Cornelius when he showed that God chose him (not Paul) to take **the gospel** to a Gentile **FIRST**:

Acts 15:7-11 And when there had been much disputing, **Peter** rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, **that the Gentiles by my mouth should hear the word of the gospel, and believe.**

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

Peter was the **FIRST** (not Paul) to say there was **NO DIFFERENCE** between Israel and the Gentiles. They were all saved by faith:

9 And put **no difference between us and them, purifying their hearts by faith.**

Peter was the **FIRST** (not Paul) to show God's righteousness **WITH-OUT THE LAW** (although Paul wrote this also in Rom 3:21-22):

10 Now therefore why tempt ye God, to put **a yoke** (also Gal 5:1) upon the neck of the disciples, which neither our fathers nor we were able to bear?

Notice 2 points in this next verse:

1) Peter recognized the change that was occurring

that Israel was

- blinded
- diminishing
- falling
- being cast away

and • losing their favored 'first' status with God.

2) Peter, James, and John, and the other apostles took **the same** gospel of grace the same gospel of Christ -- to Israel -- that Paul took to the Gentiles (Rom 15:19-21) where Christ was not named:

(Acts 15:) 11 But we believe that **through the grace of the Lord Jesus Christ** we **(Israel)** shall be saved, even as they. **(Gentiles)**

'Mid-Acts-ers' reject the very verse that shows this issue of Peter and Paul preaching different gospels to be wrong. "Any man" certainly would include Peter. If Peter preached another gospel than Paul preached, he would be accursed:

Gal 1:9 As we said before, so say I now again, **If any man preach any other gospel unto you than that ye have received, let him be accursed.**

'Mid-Acts-ers' focus on "unto you" in that verse as if it only applied to the people in Galatia. Well, even there at Galatia, Peter also included saints in his first epistle, and sent grace and peace unto them:

1 Peter 1:1-2 **Peter**, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, **Galatia**, Cappadocia, Asia, and Bithynia,
 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: **Grace** unto you, and **peace**, be multiplied.

In closing, regarding the preaching of the gospel of the kingdom
 in my personal, nearly 30 year history of being a 'mid-Acts-er' myself
 I cannot remember ever even **once** hearing a 'mid-Acts-er' refer to **Jesus as KING**. However, the apostle Paul did -- **twice** (even **more times** than he instructed us to **rightly divide**). So what's wrong with that?

1 Tim 1:17 Now unto **the King** eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

1 Tim 6:15 Which **in his times he shall shew**, (like **Rev 19:11-16**) who is the blessed and only Potentate, **the King of kings**, and Lord of lords;

'Mid-Acts-ers' have many different gospels in their warped doctrines.
 They believe Peter preached a different gospel than Paul and if any one believes the message of salvation through any other writer than Paul
 'mid-Acts-ers' say they have believed **another gospel** and are unsaved:

2 Cor 11:4 For if he that cometh preacheth **another Jesus**,
 whom we have not preached,
 or if ye receive **another spirit**, which ye have not received,
 or **another gospel**, which ye have not accepted,
 ye might well bear with him.

As for the **clarity of the gospel** in the words of my mother-in-law:

**"Mid-Acts-ers with all their different gospels
 are tearing apart the canary trying to find the song!"**

This is David Dowell, saying, "Think about it!"

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.