

'MY' GOSPEL

Did Paul Have 'His Own UNIQUE' Gospel As 'Mid-Acts-ers' Claim?

'Mid-Acts-ers' frequently quote Paul's use of the phrase 'my gospel' which he wrote 3 times to say that Paul had a 'DISTINCTIVE' gospel a gospel of 'GRACE' that none of the other apostles, nor Jesus, preached.

First, we will read those 3 verses to make a grammatical point about the use of the 'possessive determiner' 'my' in direct connection with the writer of the epistle.

The first 2 times Paul used the phrase "my gospel" are in his letter to the saints at Rome. 'Mid-Acts-ers' teach that Paul had a 'DISTINCT' message

- that was his personal responsibility to dispense,
- that was previously a 'MYSTERY',
- that was given to him by the 'risen, glorified Lord'
- that was 'DIFFERENT' from all the other writers of the scriptures:

Rom 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Rom 16:25-27 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Since Paul's name, alone, appears in the beginning of the epistle it was grammatically correct for him to use the phrase 'my' gospel:

Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

Using the same faulty reasoning of the 'mid-Acts-ers' about Paul's 'my gospel' phrase would cause us to apply Paul's phrase 'my God' to mean that Paul was grateful to an 'entirely different' God than anyone else a God that 'only he' served. How foolish both those thoughts are!

Rom 1:8 First, I thank my God through Jesus Christ for you all,
that your faith is spoken of throughout the whole world.

The only other time Paul penned the phrase 'my gospel' was in his 2nd epistle to Timothy.

2 Tim 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Again, since Paul's name, alone, appears in the beginning of the epistle it was grammatically correct for him to use the phrase 'my' gospel:

2 Tim 1:1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Now let's look at some other of Paul's epistles to notice the same grammatical point about the use of the 'possessive determiner' 'our' in direct connection with the writers (PLURAL) of the epistles:

2 Cor 4:3 But if our gospel be hid, it is hid to them that are lost:

BOTH Paul AND Timothy are named as the writers of this epistle:

2 Cor 1:1 Paul, an apostle of Jesus Christ by the will of God,
and Timothy our brother,
unto the church of God which is at Corinth,
with all the saints which are in all Achaia:

Now watch the **identical practice** using the (PLURAL) phrase “our gospel” not “my gospel” in both the 1st and 2nd epistles to the church of the Thessalonians. Though we normally call them ‘Paul’s epistles’ they actually come from 3 men.

Also notice the ‘personal (PLURAL) subjective pronoun’ ‘we’

as well as the ‘personal (PLURAL) objective pronoun’ ‘us’:

1 Thess 1:5-6 For **our gospel** came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men **we** were among you for your sake.

6 And ye became followers of **us**, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

Who are the ‘our’, ‘we’, and ‘us’ in that passage?

Not just Paul not ‘my’, ‘I’, and ‘me’

Whose names are listed on this epistle?

1 Thess 1:1 **Paul**, and **Silvanus**, and **Timotheus**, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.

Likewise is the case for the 2nd letter to the church at Thessalonica:

2 Thess 2:14 Whereunto he called you by **our gospel**, to the obtaining of the glory of our Lord Jesus Christ.

Whose gospel was it? Only Paul’s “my gospel”

No, here again, it is “our gospel”:

2 Thess 1:1 **Paul**, and **Silvanus**, and **Timotheus**, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

When teaching any doctrine, 2 important rules should be followed.

1. A verse must be understood within its context.

2. A verse must not conflict with any other scriptures.

So for the second section, we will look at each of the 3 uses of Paul's phrase "my gospel" and consider its setting. We'll begin with **Rom 2:16**, but we'll start back at verse 1 for context, so keep your place in Romans 2.

The subject of this passage is **The Judgment Day of God**.

'Mid-Acts-ers' have a major problem here also. They teach that God has a 'mystery rapture' when He will catch away **only the saints that have been saved through PAUL's ministry**, and take them before **the Judgment Seat of Christ**, where they will be "given their assignments" for the position they will hold in the heavenly places for eternity.

But as we read through this portion of the scriptures, notice that **God's Judgment Day** will include BOTH the LOST and the SAVED EVERY MAN:

Rom 2:1-6 Therefore thou art inexcusable, O man, whosoever thou art that **judgest**: for wherein thou **judgest** another, thou condemnest thyself; for thou that **judgest** doest the same things.

2 But we are sure that **the judgment of God** is according to truth against them which commit such things.

3 And thinkest thou this, O man, that **judgest** them which do such things, and doest the same, that thou shalt escape **the judgment of God**?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to **repentance**? ('Mid-Acts-ers' think that repentance does not apply to them.)

(Rom 2:) 5 But after thy hardness and impenitent heart
treasurest up unto thyself wrath against the day of wrath
and revelation of the righteous judgment of God;
6 Who will render to every man according to his deeds:

The sentence is not finished but observe the 2 groups present at the Judgment of God: those who get eternal life and those who get wrath:

Rom 2:7-8 To them who by patient continuance in well doing
seek for glory and honour and immortality,
(What do they get?) eternal life:

8 But unto them that are contentious, and do not obey the truth, (also
2 Thess 1:7-10, 1 Pet 4:17) but obey unrighteousness,
(What do they get?) indignation and wrath,

Here are the 2 groups mentioned again:

Rom 2:9-10 Tribulation and anguish,
• upon every soul of man that doeth evil,
of the Jew first, and also of the Gentile;
10 But glory, honour, and peace,
• to every man that worketh good,
to the Jew first, and also to the Gentile:

Jesus made this very same contrast as Paul made between the evil
and the good. It will occur when He returns bringing judgment and life:

John 5:26-29 For as the Father hath life in himself;
so hath he given to the Son to have life in himself;
27 And hath given him authority to execute judgment also,
because he is the Son of man.
28 Marvel not at this: for the hour is coming,
in the which all that are in the graves shall hear his voice,
29 And shall come forth; • they that have done good,
unto the resurrection of life;
• and they that have done evil,
unto the resurrection of damnation.

From the beginning (Deut 1:17, 16:19; Prov 24:23, 28:21),

God said it was not good to have respect of persons in judgment:

Rom 2:11 For **there is no respect of persons with God.**
(also 2 Chron 9:17, Eph 6:9, Col 3:25, 1 Pet 1:17)

Paul wrote of the same truths that Peter gave to Cornelius and his kinsmen and near friends (Acts 10:24) when he told them words whereby they could be saved (Acts 11:14). Peter preached the gospel of peace by Jesus Christ (Acts 10:36), of His death and resurrection (Acts 10:39-40), and His coming judgment (Acts 10:42). **Peter spoke just like Paul:**

Acts 10:34-35 Then Peter opened his mouth, and said,
Of a truth I perceive that **God is no respecter of persons:**
35 But **in every nation he that feareth him,**
and worketh righteousness, is accepted with him.

Back at Rom 2:12, where we continue the context of God's Judgment Day:

Romans 2:12 For as many as have sinned without law
shall also **perish** without law:
and as many as have sinned in the law shall be **judged** by the law;

The sentence that began in **Rom 2:12** will be finished in vs. 16
after the parenthesis here in vs. 13-15, that identified the 2 groups as

the **hearers** and the **doers**:

Romans 2:13-15 (For not **the hearers** of the law are just before God,
but **the doers** of the law shall be justified.
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:
15 Which **shew the work of the law written in their hearts**, (This was the promise of the new covenant, now being fulfilled in Gentiles also, grafted into Israel - Jer 31:33, Heb 10:16-17) their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

This is the end of the sentence that began in vs. 12

when Jesus Christ will be the Judge for both the just and the unjust:

Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

Peter also shows the 2 groups (the ungodly sinners and the righteous house of God) at the same time at the Judgment of God:

1 Pet 4:17-18 For the time is come
that judgment must begin at the house of God:
and if it first begin at us,
what shall the end be of them that obey not the gospel of God?
18 And if the righteous scarcely be saved,
where shall the ungodly and the sinner appear?

Paul was clear about the TIME of God's judgment it will be when the Lord comes that is 'the day' when Rom 2:16 will happen:

1 Cor 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:
and then shall every man have praise of God.

Jesus also testified that God the Father set Him to be the Judge:

John 5:22 For the Father judgeth no man,
but hath committed all judgment unto the Son:

Jesus' parable about the sower and the seed culminates at the harvest, which is the end of the world. That's when He will judge the secrets of men:

Luke 8:17 For nothing is secret, that shall not be made manifest:
neither any thing hid, that shall not be known and come abroad.

John the Baptist also taught about when Christ will purge out the rebels:

Luke 3:17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Paul witnessed to the governor of things written in the law and the prophets

Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Paul taught that Jesus Christ will judge the alive and the dead

when He appears and brings in His kingdom:

2 Tim 4:1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Peter encouraged believers who suffer as Christians not to be ashamed:

1 Peter 4:4-5 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead. (also Acts 10:42)

Jesus prophesied to His disciples of the judgment when He comes:

Matthew 25:31-34, 41 When the Son of man shall come in his glory, and all the holy angels with him,

then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations:

and he shall separate them one from another,

as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand,

but the goats on the left.

34 Then shall the King say unto them on his right hand (His sheep), Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

The Day of Judgment when Jesus comes is when

- the good will be separated from the evil
- the doers from the hearers
- the righteous from the ungodly
- the just from the unjust
- the sheep from the goats
- the wheat from the chaff.

That is what Romans chapter 2:1-16 is talking about.

It is the gospel that PAUL preached -- Paul's gospel.

It is the gospel that WE preached -- our gospel.

It is the gospel that PETER preached -- Peter's gospel.

It is the gospel that JESUS preached -- JESUS' gospel.

It is the gospel that the DISCIPLES preached -- the apostles' gospel.

It is the gospel that the PROPHETS preached -- the prophets' gospel.

It is the gospel that God's angel will preach -- an angel's gospel:

Rev 14:6-7 And I saw another angel fly in the midst of heaven, having **the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Paul specifically spoke about if ANYONE preached ANY OTHER gospel:

Gal 1:8-9 But though we, **or an angel from heaven,** **preach any other gospel** unto you than that which we have preached unto you, **let him be accursed.**

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.**

Jesus warned that, in the last days, MANY FALSE Christs would come and that MANY would be deceived by them:

Matt 24:5, 24 For **many shall come in my name, saying, I am Christ; and shall deceive many.**

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

The 'elect' will not be deceived by false Christs. Yet 'mid-Acts-ers'

teach that Jesus, when He ministered on earth, was "another Jesus"!

They also say that the gospel Jesus preached was "another gospel".

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.

'Mid-Acts-ers' better heed the warning from Jesus, when He ministered on earth and from Paul, who preached about **that SAME Jesus:**

Matt 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

2 Tim 2:12 If we suffer, we shall also reign with him: **if we deny him, he also will deny us:**

'Mid-Acts-ers' claim to 'follow Paul' but they deny his doctrine:

1 Cor 8:6 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.

'Mid-Acts-ers' REFUSE any connection to Jesus while He was on earth:

1 John 2:22-23 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

(1 John 2:) 23 Whosoever denieth the Son, the same hath not the Father:
(but) he that acknowledgeth the Son hath the Father also.

'Mid-Acts-ers' DIVIDE what-they-call 'the EARTHLY Jesus'

from 'the RISEN, GLORIFIED Lord' Who appeared to Paul.

They SEPARATE Jesus that lived and died on earth

from Jesus that rose and spoke to Paul from heaven.

'Mid-Acts-ers' ignore the words of scripture that teach against their heresy:

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. (also Heb 13:8)

'Mid-Acts-ers' boast, "We are SAVED by Paul's gospel;

we are STABLISHED by Paul's gospel;

and we will be JUDGED by Paul's gospel."

We have already seen the JUDGMENT day that Paul preached was the same judgment day that all the other prophets predicted. It was NOT a DIFFERENT judgment day even though the 'mid-Acts-ers' think it so.

Now let's look at the 2nd use of Paul's phrase "my gospel".

'Mid-Acts-ers' insist that believers can only be 'stablished' by Paul's writings, not Peter's words not the words of Jesus no one's but Paul's.

'Mid-Acts-ers' also say 'stablish' is DIFFERENT than 'establish'. But the SAME GREEK WORD <sterizo> was translated BOTH 'stablish' and 'establish' as well as 'strengthen', 'fix', and 'stedfastly set':

Rom 16:25-27 Now to him that is of power to **stablish** you according to

- **my gospel,**
- and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26-a But now is made manifest,

'Mid-Acts-ers' normally STOP reading right here at **Romans 16:26-a** because they do not want anyone to think - or KNOW - that we are ALSO stablished "**by the scriptures of the PROPHETS**" which God commanded to be preached to EVERY nation for people to obey by faith:

26-b • **and by the scriptures of the prophets,**
according to **the commandment of the everlasting God,**
made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

When the **Cunning Royal Jester** was questioned about this very issue, that **we are also stablished "by the scriptures of the PROPHETS"** in **Rom 16:26-b**, he said the prophets Paul was talking about were the prophets of **1 Cor 12:28**, who he assigned as being 'the prophets with Paul'. The **Jester** should have been pressed on his answer, because **NONE** of those prophets ever wrote any scripture! His responses are like pulling a rabbit out of a hat! He uses whatever verse he can quickly grab to intimidate his interrogator into embarrassment, silence, and acceptance of his presumed superior knowledge.

Paul directed Timothy to establish the church at Thessalonica in "the gospel of Christ". When Paul wrote to Timothy, he instructed him to "charge some that they teach no other doctrine" (1 Tim 1:3) as he had been entrusted with "the glorious gospel of the blessed God" (1 Tim 1:11). Therefore, we can understand that "my gospel" and "the gospel of Christ" and "the glorious gospel of the blessed God" are all the same gospel:

1 Thess 3:2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish (same Greek word as was translated 'stablish' in Rom 16:25) you, and to comfort you concerning your faith:

Earlier in this epistle, Paul testified that he preached "the gospel of God" to them. So "my gospel" is "the gospel of Christ" and "the gospel of God":

1 Thess 2:9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. (also 1 Thess 2:2,8)

Paul ENDED Romans in a similar way to how he BEGAN it. Paul's "my gospel" phrase (that he used in Rom 2:16 and 16:25) was "the gospel of God", unto which was he was separated. But 'mid-Acts-ers' don't like to mention "the gospel of God" in connection with Paul for 2 main reasons:

- #1) "The gospel of God" was promised before in the PROPHETIC scriptures, and 'mid-Acts-ers' teach that Paul's ministry was MYSTERY information.
- #2) Peter also wrote of "the gospel of God" (1 Pet 4:17), and 'mid-Acts-ers' teach that Paul and Peter preached DIFFERENT gospels from each other.

Paul's gospel that he called "my gospel" (Rom 16:25) was the preaching of Jesus Christ "the gospel of Christ" that GENTILES could believe, just as PETER had testified (Acts 15:7-11). "My gospel" was "the gospel of God" about His Son Jesus Christ to be obeyed by faith in all nations:

Rom 1:1-5 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; (Remember this phrase for later.)
- 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

In **Rom 1:9**, Paul said he served in "the gospel of His Son".

In **Rom 1:15**, Paul was ready to preach "the gospel" to people at Rome.

In **Rom 1:16-17**, Paul was not ashamed of "the gospel of Christ" for in it is God's righteousness revealed. Then he quoted an OLD TESTAMENT verse,

Hab 2:4, "as it is written, The just shall live by faith." and applied it now.

The day of judgment on those who did **not obey** the gospel is the same day His saints will be glorified. It will be the day of Christ, the day He comes:

2 Thess 1:7-10 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, (Mat 25:31)

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Finally, let's look at the 3rd time Paul wrote the phrase "my gospel".

Notice other information in the sentence was **not unique to Paul:**

#1) That Jesus Christ was the seed of David had been preached before.

#2) That Jesus Christ was raised from the dead:

2 Tim 2:8 Remember that **Jesus Christ of the seed of David** was **raised from the dead** according to **my gospel:**

We just read BOTH of these points in **Rom 1:1-4** that Paul called "the gospel of God". Here is point # 1 again this time by John, who also quoted several verses from the OLD TESTAMENT:

John 7:42 **Hath not the scripture said,** That **Christ cometh of the seed of David,** and out of the town of Bethlehem, where David was?

Where did the scriptures say that? Isa 1:11-5, Jer 23:5, Mic 5:2, and:

Psa 132:11 The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

Point # 2 was said by Paul to be not only "according to 'his' gospel" but also "according to the scriptures" (obviously of prophets before him).

Quite logically, "the gospel that I preached" was certainly "my gospel":

1 Cor 15:1-4 Moreover, brethren, I declare unto you **the gospel which I preached** unto you, which also ye have received, and wherein ye stand;

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

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;

4 And that he was buried, and that **he rose again the third day according to the scriptures:**

Peter also testified to these same 2 facts that Paul called "my gospel".

Peter preached them too, so they were also Peter's good news:

#1) Christ being of the seed of David

#2) Christ's resurrection:

Acts 2:29-32 Men and brethren, let me freely speak unto you of the patriarch **David**, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that **God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;**

31 **He seeing this before spake of the resurrection of Christ**, that his soul was not left in hell, neither his flesh did see corruption.

32 **This Jesus** (not 'another Jesus') hath God raised up, whereof we all are witnesses.

Paul did not have his own 'UNIQUE' gospel as 'mid-Acts-ers' teach.

Paul even said he only taught what the prophets prophesied:

Acts 26:22-23 Having therefore obtained help of God, I 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:**

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.

In conclusion, many scriptures have been presented to prove the 'mid-Acts' doctrines to be WRONG. Is anyone willing to be brave (like Peter and the other apostles) and confront the 'mid-Acts-ers' with their errors?

Acts 5:29 Then Peter and the other apostles answered and said, **We ought to obey God rather than men.**

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