

**THE GOSPEL PAUL PREACHED**  
**or**  
**THE GOSPEL-S PAUL PREACHED**

We need to examine the scriptures thoughtfully anytime we hear them preached to see if the explanations given make sense. We should be careful to consider the points that are made to see if they are reasonable.

Some (not me) say that the gospel of God cannot save anyone. Wonder why it's even called a 'gospel' then .... since 'gospel' means 'good news.' Why waste time with a message that offers no hope of salvation?

We Grace Believers would agree there is more than one gospel in the Bible. We know there are distinctions between

- the prophetic program ---- and the mystery program
- the earthly kingdom ----- and the heavenly kingdom
- law ----- and grace
- when Christ returns to the earth in great wrath to make war -----  
----- and when He returns to the air to deliver the Body of Christ
- Peter ----- and Paul

**But the question is, "Did PAUL preach more than one gospel?"**

Before we even begin tonight's study, I'll give you my answer to the question. No, I do not believe Paul preached more than one gospel. However, I do believe that he 'custom-tailored' the gospel to fit his audience. **Two passages provide a summary of what I believe Paul did with the gospel.** Get Rom. chapter 11 and 1 Cor. chapter 9.

When Paul told the Roman saints of his special office as being specifically SENT to the Gentiles, he tried to stir up jealousy in the Jews, so they would copy him:

**Rom 11:13-14** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation them which are my flesh, and might **save some of them.**

Paul had such a deep personal longing for them to see the truth, he was willing to sacrifice his own good:

**Rom 9:3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

**Rom 10:1** Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

Paul did 'whatever he could' to win souls .... whether they were Jews or Gentiles:

**1 Cor 9:20-23** And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak:

**I am made all things to all men, that I might by all means save some.**

23 **And this I do for the gospel's sake**, that I might be partaker thereof with you.

Paul tried to overcome people's hang-ups so they would listen and hear his message from God.

He circumcised Timothy .... even AFTER the decision in Acts 15 NOT to:

**Acts 16:3** Him (Timotheus) would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Paul shaved his head because of a vow:

**Acts 18:18** And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

Paul kept a feast in Jerusalem:

**Acts 18:21** But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

Paul would not eat meat sacrificed to idols if it bothered a weak brother:

**1 Cor 8:9, 13** But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

**Paul used several different phrases regarding the gospel. He calls it:**

- the gospel of God
- the gospel of Christ
- our gospel
- the glorious gospel of Christ
- the gospel of the UNcircumcision
- the gospel of peace
- the gospel of the grace of God
- the gospel of His Son
- my gospel
- that gospel which I preach among the Gentiles
- the glorious gospel of the blessed God
- the gospel of your salvation
- the gospel of our Lord Jesus Christ
- the gospel
- Christ's gospel

Believing that Jesus was God's Son .... had been the issue with Israel all along:

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

Peter spoke for Jesus' 12 disciples - they believe He was WHO He claimed to be:

**John 6:66-69** From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

Martha (Lazarus' and Mary's sister) believed Jesus was Christ, God's Son:

**John 11:23-27** Jesus saith unto her (Martha), Thy brother (Lazarus) shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

The religious Jews demanded Jesus' death because they didn't believe He was Christ:

**Matt 26:63** But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

That was still the point to be made to the JEWS at Pentecost:

**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**.

The Ethiopian eunuch testified about the matter:

**Acts 8:37** And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

So, is it any wonder then .... that Saul of Tarsus, after he got saved, would be a witness of it?

Yes, just after Saul's conversion, he let the Jews know that Jesus, God's Son was Christ .... and they tried to kill him over it:

**Acts 9:19-23** And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

It is very important to notice .... that the Lord told Ananias in a vision, he had personally selected Saul (later called Paul) to go to the Gentiles:

**Acts 9:15** But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

At his first experience with the Lord .... Jesus commissioned Paul to the Gentiles:

**Acts 26:13-18** At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

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

Yes, Paul knew his assignment from the start. When he left the elders at Ephesus, he told them:

**Acts 20:32** And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

When Paul later wrote his epistle to the Ephesians, he talked about forgiveness of sins and inheritance, just as he had received in his original charge from the Lord on the Damascus Road:

**Eph 1:7** In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

**Eph 1:18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Actually, Paul understood his instructions quite well. He made the same points in his letter to the Colossians:

**Col 1:12-14** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, even the forgiveness of sins:

Now, let's back up and review. We saw that a main point was on the fact that Jesus was Christ and He was God's Son. Another primary focus was His resurrection. When Jesus told His 12 disciples that He would be killed and rise again from the dead ... they didn't comprehend .... even though it had been prophesied in the scriptures:

**Luke 18:31-34** Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

The prophets foretold things about Messiah that neither they, nor the believers, realized. It was there all the time, they just didn't see it:

**1 Peter 1:10-11** Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

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

Even Christ's own disciples did the 'seeing is believing' thing:

**John 20:8-9** Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For **as yet they knew not the scripture, that he must rise again from the dead.**

Thomas didn't believe the testimony of the disciples that had seen Jesus alive. He doubted Christ's resurrection until he actually touched Him:

**John 20:24-25** But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Jesus allowed Thomas his requirement, then John summarized 'the gospel' in writing:

**John 20:29-31** Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that **ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.**

It was AFTER Christ's resurrection, when He appeared to them and explained it:

**Luke 24:44-47** And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Peter preached Christ's resurrection at Pentecost and he said that David had known it:

**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 hath God raised up, whereof we all are witnesses.

Peter declared that Christ was raised to sit on David's throne. That information has to do with prophecy and God's kingdom program here on earth. That is what the angel Gabriel promised Mary when he announced she was pregnant with God's Son:

**Luke 1:31-33** And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and **the Lord God shall give unto him the throne of his father David**:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Right after healing a lame man, Peter spoke again to the men of Israel:

**Acts 3:13-15** The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

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

Peter's message, including that Jesus was God's Son who died and rose again, was one that had been prophesied from the beginning:

**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.

Just after healing an impotent man, Peter said to the rulers of the people, and elders of Israel. He charged them with Christ's death and testified God raised Him:

**Acts 4:10** Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

Peter blamed the high priest and the council of killing Christ, and again, he preached His resurrection:

**Acts 5:30-31** The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Through a vision and a visit with Cornelius, God prepared Peter for the door of faith to be opened to the Gentiles. But Peter still had :

**Acts 10:34-40** 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.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly;

Paul preached to the men of Israel, children of the stock of Abraham, and those that feared God. Although Paul testified about Christ's resurrection, he had some DIFFERENT information than Peter had. Now, rather than 'working righteousness' to be accepted with God, justification was available by simple belief ... and without the law:

**Acts 13:37-39** But he (**Jesus**), whom God raised again, saw no corruption.

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

In Thessalonica, Paul confirmed that Jesus was Christ, and He was risen:

**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 out of the scriptures,

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

In Athens, Paul was witnessing about Jesus and His resurrection:

**Acts 17:16-18** Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because **he preached unto them Jesus, and the resurrection.**

Paul traveled to Corinth, and preached there. As we read at the beginning of this message, Paul had great compassion for his kinsmen. But they continually scoffed at him, so he finally dusted off his coat, and left:

**Acts 18:4-6** And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks (The Greeks were looked up for 'worldly wisdom' of that day).

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and **testified to the Jews that Jesus was Christ.**

6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, **Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.**

It is important to realize that Paul knew what his ministry was from the very FIRST of it:

**Gal 1:6-12** I marvel that ye are so soon removed from him that called you into the **grace of Christ** unto another gospel: (Paul's gospel had to do with the grace of Christ.)

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. (Here Paul NAMES the gospel he preached --- the gospel of Christ.)

8 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.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that **the gospel which was preached of me is not after man**. (Paul surely didn't get his stuff from Peter.)

12 **For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ**. (Paul's message came directly from the risen, glorified Lord.)

Evidently, Paul thought he had only ONE gospel, because he spoke of it being specific by using the word 'that' .... and he used the word 'gospel' in the singular (meaning one), not the plural (more than one):

**Gal 2:1-2** Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them **that gospel which I preach among the Gentiles**, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Paul already told the Galatians (we just read it in chapter 1) that Jesus Christ had personally given him the gospel of Christ. In these next verses, Paul uses a different term to explain the gospel that Christ gave him:

**Gal 2:7-9** But contrariwise, when they saw that the **gospel of the uncircumcision was committed unto me**, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the **grace that was given unto me**, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Paul just used 6 phrases here in Gal. to describe the revelation that Jesus Christ gave him:

- the grace of Christ (Gal 1:6)
- the gospel of Christ (Gal 1:7)
- the gospel which was preached of me (Gal 1:11)
- THAT gospel which I preach among the Gentiles (Gal 2:2)
- the gospel of the UNcircumcision (that) was committed unto me (Gal 2:7)
- the grace that was given unto me (Gal 2:9).

If ANY of that is another gospel .... then Paul just put himself in an accursed position.

The point is .... it is all the same truth .... it is one body of information.

Now, when we go back to the book of Acts, where Paul is leaving the Ephesian elders, we find yet another title for the gospel that Christ gave him. If THIS one is different from the names listed in Galatians, then Paul is in BIG trouble with 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**.

Paul taught the Ephesians about God's kingdom .... which we know from his writings has to do with a heavenly kingdom that is the inheritance of the Body of Christ, but it may have also included explanation of the earthly kingdom since Paul understood the 'eternal purpose of God in Christ':

**Acts 20:25-27** And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you **all the counsel of God**.

**Eph 1:10-11** That in **the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth**; even in him:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh **all things after the counsel of his own will**:

**Eph 3:8-11** **Unto me**, who am less than the least of all saints, **is this grace given**, that I should **preach among the Gentiles the unsearchable riches of Christ**;

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 **According to the eternal purpose which he purposed** in Christ Jesus our Lord:

Paul knew THE message that God committed unto him. It wasn't different messageS:

**Eph 3:2-5** If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

**1 Cor 9:17** For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

**1 Tim 1:11** According to the **glorious gospel of the blessed God**, which was committed to my trust. (Surely, we don't have another gospel here - No, just another name!)

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

Now, let's go through Paul's epistle to the Romans, because there also, we see various labels for the gospel he preached.

This first one, identified as the gospel of God, is about Jesus being God's Son and Christ, and about His resurrection (which can only be possible after His death). It was naturally part of the body of truth that Paul was told by Christ to preach.

We saw throughout the book of Acts where Paul preached that information. It was written in the scriptures. Also, remember when we went through Acts, people were saved by believing that information. Although it was not precisely named the 'gospel of God' in Acts, nevertheless, the content was the same:

Jesus is Christ .... He is the Son of God .... He rose again from the dead.

**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:

**Rom 15:15-16** Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,  
 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

The second mention of the gospel in Romans is called the gospel of His Son. That could be none other than the Lord Jesus Christ:

**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;

Thirdly, Paul uses the word gospel .... by itself, with no explanation.

**Rom 1:15** So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

Fourthly, since Paul simply said 'the gospel' .... we will link it with the particular name that occurs in the verse after it, which says the gospel of Christ, who is 'His Son':

**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.

Here's another instance when Paul uses the term the gospel of Christ. Again, we will link it with the 'plain' gospel in the verse that follows it:

**Rom 15:19-20** Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

For the fifth description of the gospel Paul preached, there are two occasions:

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

**Rom 16:25** 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,

Paul's PERSONAL gospel was the distinctive ministry regarding the mystery revelation that God gave only to him.

**Eph 6:19-20** And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

According to the verses we read about the gospel of God, Paul was definitely directed to preach it .... and specifically to the Gentiles.

The facts that it included were part of a BROADENED truth that contained mystery program material, given only to Paul.

**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:

Earlier, we had been looking at Paul's message throughout the book of Acts.

We got as far as chapter 20. In chapter 22, when Paul was recounting his testimony, he again expressed that he was given an 'every man' ministry:

**Acts 22:15** For thou shalt be his witness unto all men of what thou hast seen and heard.

Paul knew all along that God was sending him to the Gentiles:

**Acts 22:18-21** And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

Paul was discerning to realize that he could cause a commotion by talking about the resurrection:

**Acts 23:6-8** But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

Paul was called to testify before Felix, who was the Roman governor of Judea:

**Acts 24:21, 24** Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

When Paul was brought before King Agrippa and his wife Bernice, he also spoke to them about the resurrection:

**Acts 25:23** And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

**Acts 26:8** Why should it be thought a thing incredible with you, that God should raise the dead?

Now, let's move down a few verses to:

**Acts 26:19-23** Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: (Paul did what Jesus commissioned him to do)

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill me.

22 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:** (What were those things? They were 'in line' with the prophetic program.)

23 That Christ should suffer, (Here's the death of Christ)

and that he should be the first that should rise from the dead, (Here's His resurrection)

and should shew light unto the people, (Here's to the 'Jew first')

and to the Gentiles. (Here's to the Greek)

(That's 'some basic information' that is included in the 'gospel of Christ' in Rom 1:16)

The phrase 'kingdom of God' is used many times throughout the four gospels and Acts. Paul also used the phrase, and preached about it:

**Acts 28:23** And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

To expound means 'to give a full account of' .... 'to state in detail.'

**Acts 28:30-31** And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Paul had a knowledge of God's kingdom program for the heavenly places, that the apostles before him did not have:

**2 Tim 4:18** And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

As we said at the beginning of this message, when a person understands basic, fundamental principals of right division .... between

- the prophetic program ---- and the mystery program
- the earthly kingdom ----- and the heavenly kingdom
- law ----- and grace
- when Christ returns to the earth in great wrath to make war -----  
----- and when He returns to the air to deliver the Body of Christ
- Peter ----- and Paul

.... then we know that Paul KNEW things that the others didn't know, until they were revealed by God through Paul.

Therefore, it should be no surprise that he was qualified to teach (as he told the Ephesian elders in Acts 20:27) 'ALL' the counsel of God, and as he wrote to the Ephesians (Eph 3:11) about God's 'eternal purpose in Christ.'

**It is better to look at the CONTENT of 'what Paul preached' .... in the epistles he wrote .... rather than try to find it in the book of Acts, where LOTS of things are CHANGING. THAT method brings CLARITY instead of CONFUSION.**

Here's another thing to think about:

In Paul's first letter to the Corinthians, he was talking to them about preaching the gospel of CHRIST .... and not wanting it to cost anything:

**1 Cor 9:18** What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

Then in 2nd Corinthians (written AFTER 1st Corinthians, of course) we find Paul talking about preaching the gospel of GOD .... and not wanting them to pay for it either:

**2 Cor 11:7** Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

Is it logical to have Paul preaching a gospel (in 1st Cor.) that saves .... yet, in a later epistle to the same people, say basically the same thing about another gospel that did not save? I don't think so!

In the 1st epistle to the Thessalonians, Paul spoke several times about the gospel of God .... then he told them he was sending Timothy to them who worked with him in the gospel of Christ. It is sensible to think Timothy could have given them more knowledge about Paul's unique message, but they were already saved:

**1 Thess 2:1-12** For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, **we were bold in our God to speak unto you the gospel of God with much contention.**

3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:

4 But as **we were allowed of God to be put in trust with the gospel,** (obviously, the gospel of God --- from the context of surrounding verses 2, 8, and 9) even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, **we were willing to have imparted unto you, not the gospel of God only, but also our own souls,** because ye were dear unto us.

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.**

10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

Does that sound like it could be the result of believing a message that could not save?

And .... WHY would Paul have spent so much effort preaching a gospel that couldn't save them?

**1 Thess 3:1-3** Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our **fellowlabourer in the gospel of Christ**, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

In chapter 2, Paul said 3 times that he gave them the gospel of GOD, then in chapter 3, he says he sent Timothy, who worked with him in the gospel of CHRIST.

Timothy was certainly ABLE to establish and comfort them with MORE information regarding Paul's mystery revelation than they knew before.

The letter was addressed to the CHURCH .... so they were SAVED people that had believed the gospel of God Paul had preached to them:

**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.

This whole issue is sort of like the phrases:

- the day of the Lord (a prophetic term)

Then Paul's terms about THAT day .... which include his mystery revelation:

- the day of the Lord Jesus
- the day of our Lord Jesus Christ
- the day of Jesus Christ
- the day of Christ

I hope to preach about that next week.

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