

W314-JOHN'S_GOSPEL_4.mp3

[00:00:02] We resume our study, particularly as to the gospel, what it stands for, what it means at this time. We'll take a we'll accept what we've suggested that will be very wise to become acquainted with the gospel that was preached by the Apostle Paul. Now, first of all, we remember that there are what is called four gospels. And I think that has very much to do with folks idea. They are not called gospels, not in the original. We've called them gospels. So the idea is that, of course, if you want to know the gospel, you go to the gospels. Well, that's reasonable. If you want bread, you go to a baker. Not like I will. Once Amada was drunk standing outside a butchers and he kept on going away and coming back and saying A butcher is a baker because the name of the butcher was a baker and the man was fairly tangled up. But you see, you assume that because the gospel of Matthew is called the Gospel of Matthew, that's the gospel. But do you know this, that the word evangel occurs 12 times in the four gospels? 12. Significant number, but it occurs 61 times in Paul's epistles. So if you want to read the word gospel 61 times, you'll find that in Paul's epistles. And he's going to say something about that gospel every time, or that, of course, should be a help to us. So should we turn to the passage where he, first of all gives a sort of statement as to what he preaches? One Corinthians chapter 15, verses 1 to 3.

[00:01:46] One Corinthians 15. This is the preface to a great exposition of resurrection, and there could be no possibility of preaching the gospel that was entrusted to Paul that hasn't got a risen Christ in it and the hope of resurrection for the believer. But he starts off like this. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand. By which also ye are saved. If you keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you not the first thing that came into my mind. I delivered unto you first of all, that which I also received. I am a messenger. How that Christ died for our sins. According to the scriptures. And that he was buried and that he rose again the third day according to the scriptures. Here is stressing what he preached. Christ died for our sins. This also could be expanded because it's one thing to teach that Christ died for the ungodly and another thing to teach that he shed his blood for the cleansing of sin. And another thing to teach that he was crucified, that the old man and the world and the flesh and the devil should be disposed of. They've got four, four different aspects. But this one stresses the basic one first.

[00:03:11] So as in Adam, all die. Christ died for the ungodly according to the scriptures. Well, then we have another statement concerning Paul's gospel. If you turn the page to that epistle we looked at just now Galatians chapter one, where he says in the sixth verse, I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. It looks as though the gospel preached by Paul called you, or you who believe it into the grace of Christ has a lovely way of putting it, isn't it? It includes salvation. It includes acceptance. It includes many things that we should never be able to appreciate or even hope for. Had not. Christ died for our sins according to the scriptures. We the grace of Christ. But this is these people are preaching another gospel, which is not another. Now, don't say, what does that mean? Because you'll discover that Paul was using two distinct words. Heteros means one of another kind. Ellos means one of the same kind. So could have one apple and another apple. Then I couldn't say one apple. Another apple and another orange. I couldn't say that. You see, he says you've got to watch. Because the evil one won't let the gospel alone. If God sends his gospel, the evil one to have is you must always test it by the Scriptures. And he says, You have me as a God given pattern. So he came out with those words about the angel from heaven being withstood, and you'll find that he stresses that fact of the gospel, as we saw in Galatians two.

[00:05:03] Well, now I think we ought to turn to Philippians to see another aspect and the way in which this gospel was preached and how it entered into the life of the Apostle Paul. Philippians Chapter one, verse five. He is always in every prayer of mine for you all making requests with joy for your fellowship in the gospel from the first day until now. You see, they had fellowship with him, Paul, and they didn't subscribe to a society and become a member of something. They had fellowship with him with regard to his travelling, with regard to his living, with regard to his everyday expenses. But it was all put under one heading the gospel. The messenger was linked with the message. You know, in Haggai it says the Lord's Messenger. In the Lord's message, you can't divide. They're linked together. So he summed up the whole of his life's ministry and all the efforts of this other church, the Philippian church, that they had fellowship with him in the gospel. And then you will see in verse seven what he says. Even as it is meet for me to think this of you all because I have you in my heart, inasmuch as both in my bonds and in the defense and confirmation of the gospel. Ye all are partakers of my grace.

[00:06:33] So the gospel must be defended. You don't need to go out and say, here's a message sent from God. Take it or leave it because you're in the midst of enemies who will take it and distort it. So you must ever be prepared to stand fast and hold fast and avoid any complicity with that which would, in any measure, minimize the gospel of the grace of God. So far as I'm concerned, I will have no dealings with any person in any shape or form who has not. Right. Embedded in the middle of his ministry these words. There is one God and one mediator between God and men, the man, Christ Jesus. A testimony to be given in its own appointed times, which are now for which Paul said he was raised up to be a preacher and a teacher and a gospel and an apostle. The mediation of Christ is absolutely basic. It's useless to urge men to come to God because there's a gulf fixed. They cannot get there even if they want to. And Christ himself said, I am the way. No man, no man cometh unto the Father, however sincere he may be, however earnest he may be, however early he may get up in the morning, and however late he may sit up at night. And now how many hair shirts he wears or whatever he does. No man cometh unto the father but by me. All that's necessary. So the defense of the gospel and then you'll see the gospel was very much in his mind when he said in verse 12, But I would ye should understand, brethren, that the things which happened unto me now, the things that happened unto him, was that he was four years in prison.

[00:08:22] And if ever there was a man in the New Testament who would be irking at prison, it was the Apostle Paul. Yet he says the things which happened unto me just like that, why he said the light affliction, which is but for a moment works for us a far more exceeding eternal weight of glory. It was the balance that he was struck with again to see. So it says here. The things which have happened unto me have fallen out rather unto the furtherance of the gospel, that so that my bonds in Christ are manifest in all the palace and in all other places. So you see, this is not merely telling you what the gospel is, but telling you what the gospel was to the man who was entrusted with it. For you? Must remember that the preacher and his preaching walked together. The earthen vessel and the treasure in it go together. And then we have in verse 17. At. As he said, some outside are preaching Christ trying to add to my afflictions. But the other of love knowing I am set for the defense of the gospel set for the defense of the gospel that illuminated that prison cell.

[00:09:36] And he was telling me people outside who were at liberty to rejoice, I am set for the defense. Once I was at liberty to preach and travel. Now I am at liberty by the mercy of God in a prison, and I am set for the defense of it. So we thank God for the both aspects of his ministry. And again. In verse 27, he comes back to your manner of life. Only let your conversation be as it becomes the Gospel of Christ. All friends, you are not merely, as I said, a postman. You come with a message that you are identified in the eyes of those who listen to you with the message you preach, Jesus Christ and Him crucified. Well, what are you manifesting to the world at the selfsame time You speak about the love of God. What sort of person are you who bring the love of God? You say you preaching the gospel of peace. How beautiful are the feet of those who preach the gospel of peace? And are you a person who is everlastingly stirring up strife? God said not you to doubtful disputations and interfering with all sorts of things. He said, You go straight to the point that God loved, but he loved like this, and there's no way of appreciating and finding his love unless you come his appointed way. And that is by his son and through his death and by his resurrection into forgiveness and acceptance.

[00:11:03] And now we'll turn the page once more to Romans, the first chapter to get another phase of this before our time runs out. I never knew I was going to be a clock watcher before, but I'm turning into one. But I'm glad it's not in the ordinary accepted term. Romans one Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. That's the first thing. And Paul uses the word separated on more than one occasion. Galatians says he was separated before he was born. The Acts of the apostles says he was separated by the Spirit of God in the church at Antioch. And here he says it himself, separated at the Gospel of God. And the next verse is in brackets. It's an important verse because it says this gospel is a fulfillment of the promises that are found in the prophets of the Holy Scriptures about parsing the brackets. We read this. Paul said, I was separated out of the Gospel of God. And what is the Gospel of God? It's concerning his son. Here again, right in the very center, there's the message that he had to speak. The Son of God and all that flows out of that sonship, the Son of God who was Jesus Christ, our Lord, which was made of the seed of David, according to the flesh. Now, nobody uses that expression of an ordinary individual. You're writing the sort of biography of Winston Churchill.

[00:12:41] You say now, according to the flesh, he was born here. Wait a minute. How else could poor old Winston be born, anyhow? Is he the greatest man that ever lived? Nobody would have to go out of his way, he said. Now, according to the flesh, he is someone who is not an ordinary man. Here is someone who could say before he was born, a body hast thou prepared me. Lo I come and then a beat. Even Winston Churchill, wouldn't it? Here is a unique man. So unique that he is neither in the category of the Creator nor the creature. He bridges them both. Adapt it to all our logics as it should do. So it says here, concerning his son, Jesus Christ, our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead. Then when he speaks about that gospel the second time in this chapter, he goes straight at it, verse nine, for God is my witness, whom I serve with my spirit in the gospel of his son. The Gospel of God shows that God is the author and nobody else could be. The gospel of His son shows the one that makes the gospel possible, and nobody else could do it. God remaining in heaven could never die. The just for the unjust. He needed a body in which that could be accomplished.

[00:14:06] Now we get it for the third time in verse 16. He says, I'm ready to preach the gospel to You are at Rome also for I'm not ashamed of the Gospel of Christ. He reintroduces the term that means he's the anointed one, the Messiah, the one that God has set apart to preach the gospel as Duke for manifests. Now, why are you not ashamed? Notice the logical word for coming these times. Why are you not ashamed? For us, it is the power of God unto salvation to everyone that believe it. Well, why is it the power of God unto salvation to everyone that believe it? For there it is, the righteousness of God revealed from faith to faith. As it is written, the just shall live by faith. Well, why should I have a righteousness of God? For the wrath of God is revealed from heaven against those who haven't got it. I mean, there it is. Three times. Four times. He uses this logical connective. He says, I haven't come to you up to the present moment because I've been hindered. But I'm not ashamed of the Gospel of Christ. And then he says, Why am I not ashamed? Now this word power is the word which is translated miracle. The gospel that Paul preached was not turning over a new leaf or signing the pledge or some binding of the other like that. It was a miracle. So if you sometimes tell people that we're not living in the days of Miracle now say, but there is one exception.

[00:15:38] Every single person that's ever believed and turned to God and become saved is a standing miracle of grace for it. Were it not for the miraculous power behind the gospel, he would still be as dead as ever he was. So it's the miracle of God unto salvation. And then why is it such a power? Why? Because it provides the one thing you never can. You can never provide a righteousness which will satisfy the demands of heaven. But God has provided it for you at the same as He provided for Abraham, who believed God, and it was counted unto him for righteousness. For there it is. We repeat again. You see, the subject before us is a deep one and a vast one. But our trust in these four attempts. John 316 And the survey of the different ways in which the evangelical Evangel is used, and then a few pointed remarks by the apostle Paul, both with regard to its bearing upon his life, with regard to the things which make up the gospel itself and the way in which it should be preached. I trust that these four will be messages that will be blessed to you and through you afterwards, to others who may thank God eventually that you became a messenger and you had the right message and you were able to supplement it by your manner and your conversation and your witness. Amen.