

## DOCTRINE OF THE GOSPEL

1. **Definition** - The gospel is the communication of Bible doctrines pertaining to four aspects of salvation:
  - A. The “gospel of the kingdom” (Matt. 4:23)
  - B. The “everlasting gospel” (Rev. 14:6)
  - C. The “the gospel of the grace of God” (Acts 20:24)
  - D. The gospel which Paul calls “my gospel” (Rom. 2:16)
  
2. **Vocabulary:**
  - A. εὐαγγέλιον - euangelion - (Gk. noun) - good news, good message or gospel (77 times in the New Testament).
  - B. εὐαγγελίζω - euangelizo - (Gk. verb) - to bring or to announce good news; to proclaim or preach good news (55 times in the New Testament).
  - C. προεὐαγγελίζομαι - proeuangelizomai - (Gk. verb) - to announce good news or the gospel beforehand (Gal. 3:8) (1 time in the N.T.)
  
3. **The “gospel of the kingdom”:**
  - A. This is the “good news” concerning God’s purpose to establish in the future a literal kingdom on this earth for one thousand years in fulfillment of the Davidic covenant. (II Samuel 7:8-16)
  
  - B. This gospel is preached two times:
    - (1) First, by John the Baptist (Matt. 3:1,2; Lk. 16:16), by Jesus Christ (Matt. 4:17,23; 9:35; Lk. 4:43; Mk. 1:14,15), and by His disciples (Lk. 10:9,11; Acts 8:12)  
This ended with Israel’s rejection of Jesus Christ as king and resulted in the intercalation of the church age, the “dispensation of God’s grace” (Eph. 3:2 with Eph. 1:10), also called “the dispensation of the mystery” in Eph. 3:9).
  
    - (2) Second and yet future, during the period known as “the tribulation” (Matt. 24:9 and “the great tribulation” (Matt. 24:21) and just prior to the second advent of the Lord Jesus Christ, this “gospel of the kingdom will be preached...” (Matt. 24:14).  
This “gospel of the kingdom” will be preached by the “two witnesses” (Rev. 11:3-7), by “the 144,000 bond servants of Israel” (Rev. 7:3-8), by angelic evangelism (Rev. 11:15; 14:6 ff), and by many other witnesses (Matt. 24:14; Rev. 6:9).

C. The “gospel of the kingdom” includes the necessity for believing in the revealed member of the Trinity, the God-Man-Savior, the Lord Jesus Christ for salvation. (John 14:1)

4. **The “everlasting gospel”:**

A. This gospel is preached by angels to those living on the earth during the “great tribulation” in the future. (Rev. 14:6ff)

B. This gospel speaks of the judgments of the unbelievers during and after the tribulation of that day and also of the blessings and rewards for believers in the Lord Jesus Christ at His second advent. (Rev. 14:12, 13; cf. Matt. 25:31-34)

C. This gospel includes the one thousand year millennial kingdom but looks into the eternal future as well.

D. It is “good news” to believers living during the “great tribulation” that their eternal destiny is secure by their faith in Jesus. (Rev. 14:12)

5. **The “gospel of the grace of God” :**

A. This gospel is described as “the grace of God” because it denotes God’s plan of salvation for all members of the human race. (Acts 20:24)

(1) It is appropriated by faith alone in Jesus Christ alone. (Acts 16:31; Eph. 2:8, 9)

(2) It saves those who believe it from the curse of the law. (Gal. 3:10-14)

B. The boundaries of this gospel run from the death of the Lord Jesus Christ on the cross for our sins through His resurrection. (I Cor. 15:1-8)

(1) Jesus Christ died *spiritually on behalf* of our sins according to the Scriptures. (Isa. 53:5-12; II Cor. 5:14, 15, 20; Heb. 10:12; I Pet. 2:24)

(2) Jesus Christ died *physically* because His work on the cross was finished. (John 19:30, 38-42)

(3) He was buried. (John 19:38-42)

(4) He rose again physically from the dead after three days on Resurrection Sunday, also known as First Fruits. (Matt. 12:40; 16:21; 27:63; 28:6; I Cor. 15: 20,23)

- C. The preaching of this gospel is the explanation of eternal salvation (Eph. 1:13, 14; I Pet. 1:10-12) in terms of:
- (1) Redemption - toward sin (I Pet. 1:18, 19; I Cor. 6:20; Heb. 9:12) including:
    - (a) Expiation - *the work of salvation* - the person who saves, the price of salvation, and the payment for salvation. (Heb. 9:28; 10:10, 12)
    - (b) Freedom - *the results of salvation* - freedom from personal sins, from the power of sin, from death (eternal condemnation), and freedom to serve. (John 8:36, 32; Rom. 8:2; Gal. 5:1)
  - (2) Propitiation - toward God - God has satisfaction in the cross - I John 2:2
  - (3) Reconciliation - toward man - God made peace with man - II Cor. 5:18-20
- D. As confession of personal sins is not an issue in eternal salvation (phase #1 - appropriation salvation), so it is not an issue in the “gospel of grace.”
- (1) Jesus Christ and His work on the cross, “*Christ died for our sins...*,” is the **only issue** in both salvation and in the gospel. (I Cor. 15:3; John 3:14-18; II Tim. 1:9, 10; Titus 3:5-7)
  - (2) Personal sins, however, were the issue on the cross. (I Pet. 2:24)
- E. Eternal salvation is personally appropriated by each member of the human race at the moment that this gospel is believed. (Acts 16:31; Rom. 1:16)
6. **The gospel which Paul calls “my gospel”:**
- A. This is the “gospel of the grace of God” extended by Paul to include the entire church age, the rapture, and the “judgment seat of Christ.” (Rom. 2:16; 14:10-12; II Cor. 5:10; I Cor. 3:10-15)
  - B. This expansion of the gospel is seen throughout the Pauline epistles but especially in Ephesians and Colossians:
    - (1) “the mystery of the gospel” - (Eph. 1:13,14; 6:19)
    - (2) “the hope laid up for you in heaven,...the gospel” - (Col. 1:4-6, 23)
7. **This gospel of grace was preached, in the form of a promise, beforehand to Abraham who believed in the Lord.** (Gen. 15:6; Gal 3:6, 8, 9, 14-18)
- A. Those who are of faith are blessed with Abraham.

- B. Abraham is a believer in the Lord Jesus Christ. (Rom. 4:3, 5, 9)
- C. Abraham is an example of Old Testament salvation. (Gen. 15:6; cf. “Enoch” in Gen. 5:22-24; Heb. 11:5)
8. **When the word “gospel” is used with other words, various aspects of the “gospel of grace” are emphasized:**
- A. The gospel as the “power of God unto salvation” emphasizes the inherent unlimited power of God which is manifested in the gospel. (Rom. 1:16-17)
- B. The “gospel of God” emphasizes the source of the plan. (Rom. 1:1; I Thess. 2:2; I Pet. 4:17)
- C. The “gospel of Christ” emphasizes God the Son who alone was the sacrifice and is the object of gospel faith. (II Cor. 10:14; Rom. 15:17-19; cf. Heb. 9:12)
- D. The “gospel of the glory of the blessed God” emphasizes the Father who is in glory and who is bringing many sons to glory. (I Tim. 1:1; with Heb. 2:10)
- E. The “gospel of the glory of Christ” emphasizes the Son who is the image of God and the author of our salvation. (II Cor. 4:4; with Heb. 2:10)
- F. The “gospel of your salvation” emphasizes the opportunity of the hearers to appropriate salvation by faith. (Eph. 1:13)
- G. The “gospel of peace” emphasizes the resultant reconciliation between God and man after faith appropriation. (Eph.6:15; cf. Rom. 10:15; Isa. 52:6,7)
- H. “Our gospel” emphasizes personal possession by appropriation. (II Cor. 4:3,4; cf. II Tim. 2:8)
- I. The “gospel of uncircumcision” emphasizes Paul’s gentile audience. (Gal. 2:7b)
9. **There is “another gospel which is not another.”**
- A. This so-called gospel is a distortion and a perversion of the gospel of Christ. (Gal. 1:6-7; II Cor. 11:4)
- B. “Let him be accursed” who preaches a contrary gospel. (Gal. 1:8)

10. **Satan is the enemy of the gospel.** (II Cor. 4:3, 4) He has obscured the gospel to the unbeliever.
11. **The gospel should always be presented freely.** Spiritual truth is never for sale. (II Cor. 11:7, 8; Acts 8:18-21; II Cor. 2:17)
12. **The gospel should be preached to unbelievers.** (Rom. 15:20)  
NOTE: Proselytizing is not preaching the gospel.
13. While the gospel is usually presented by a human agent, the **Holy Spirit reveals the information to the unbeliever's soul** making the issue of salvation clear. (Eph. 1:13; I Pet. 1:10-12)
  - A. The evangelist does not save anyone; he simply presents the gospel.
  - B. The Holy Spirit is the agent of regeneration. (Titus 3:5)
14. Our attitude toward the gospel should not be one of shame. (Rom. 1:16)
15. Acceptance of the gospel by faith produces the foundation and motivation for living the Christian way of life. (Col. 1:23; Titus 3:8, 14; Phil. 2:12; Eph. 2:10)
16. The gospel is presented many ways throughout scripture. (Acts 16:31; Rom. 1:16; Eph. 2:8, 9; Titus 3:5; I Cor. 2:2; Acts 4:12; I Cor. 15:1-8; II Cor. 5:21; I Pet. 2:24; John 1:12; 3:15, 16, 36; 6:29; 10:10; 14:1; 20:31; I John 5:11-13)