

# Gospel of God

Paul opens his epistle to the Romans referencing the '*gospel of God*', an expression found twice in this epistle (1:1; 15:16), four times in other of his epistles (2 Co 11:7; 1 Th 2:2, 8, 9) and once in 1 Peter 4:7.

**Romans 1:1-4** Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Which he had promised afore by his prophets in the holy scriptures,) 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 from the dead:

- separated unto the gospel of God,
- (Which he had promised afore by his prophets in the holy scriptures,)
- Concerning his Son Jesus Christ our Lord

The term '*gospel of God*', is generic in application to God's Son Jesus Christ. Paul ends this epistle in referencing his gospel (Rom 16:25; 'my gospel'), which falls within a unique aspect of the gospel of God. The focus though in this chapter is that common characteristic of the gospel of God.

The '*gospel of God*' is the historic and prophetic account of the Lord Jesus Christ. The Bible is truly about Him! From His involvement and purpose in creation to the prophetic fulfillment of that creation, it's all about Him. From the seed plot in Genesis 3:15, to His leading an army to smite the nations to then rule with a rod of iron... it's all about Him.

**Colossians 1:16** For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

- all things were created by him, and for him

**Genesis 3:15** And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- I will put enmity between thee and the woman
- between thy seed and her seed
- it shall bruise thy head
- and thou shalt bruise his heel

**Revelation 19:15** And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

- out of his mouth goeth a sharp sword
- that with it he should smite the nations
- he shall rule them with a rod of iron

**Revelation 21:5** And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

- Behold, I make all things new

**Romans 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;

- For God is my witness
- whom I serve with my spirit
- in the gospel of his Son

In the chapters titled, "preaching according to prophecy" and "preaching according to mystery", show that Christ is preached or presented in one of three (3) ways:

1. In accordance to prophecy
2. In accordance to mystery
3. A combination of both prophecy and mystery

Much of today's preaching is a focus on the life and ministry of Christ in the gospels. There are a general spiritualization and application of scripture without much sound doctrine. To be Christ-like and striving to fulfill the great commission seems to be the main focus... just presented from a different angle or outline each Sunday.

## Inside-out & Outside-in Approaches to Studying Scripture

Most doctrine is presented from an inside-out approach. Here is what is meant in saying this. There is such a focus on the gospels and teachings of Christ that there is tendency to establish a thought pattern, based on something that seems to be on firm ground, to then make things fit on both sides regardless if they seem to contradict.

This inside-out approach can be seen in the treatment of certain words such as gospel, grace, and faith. There's an assumption that each means exactly the same regardless of where they show up in scripture.

An even more prevalent illustration of inside-out teaching is applying 'pet' scripture outside of the context for wherein intended. Applying Ephesians 2:8-9, addressing converted non-covenanted Gentiles outside the covenant blessings of Israel, to Israelites under the Mosaic Covenant, simply can't work. Under the Introduction to Romans chapter, Rightly Dividing the Word of Truth, illustration is given of emphasizing one passage (Rom 2:13) over against another (Rom 3:20), when obvious each contradicts the other.

***Life Experience:*** I once asked a preacher, who was a candidate for a church, how did someone under the Old Testament get saved and their response was quoting Ephesians 2:8-9.

The best approach to studying the bible is from outside-in; in particular, from beginning to end. This approach can be a spiritual eye-opening experience! It can be accomplished in one of two ways. First, try getting into the habit of reading your Bible through from beginning to end. This can be a goal each year or simply a pattern over an extended period of time. The lack of familiarity with the bible is a great hindrance to both biblical knowledge and spiritual growth. Second, find a beginning reference to any subject you're studying and trace it throughout the bible asking who, what, when, where and why. For example, baptism with water... John the Baptist opens up the NT baptizing with water, but when and why and with whom was this element, of water, first injected into a program of God? John the Baptist wasn't the first Baptist!

The gospel of God is about His Son the Lord Jesus Christ. The Bible isn't just about us, but we need to understand how we fit in, where we fit in and for what purpose we fit in.

It was stated that Christ can be preached one of three ways. Most preaching centers around the prophetic and historic understanding of Christ. There seems to be little understanding of preaching Christ in accordance to mystery and what is taught is often confused with the prophetic and historic understanding. Obviously, the best approach is a combination of both, but then one needs to be able to discern the existence and significance of each.

In preaching the gospel of God's Son, Paul's proof was the prophetic and historic account of Christ based on OT scriptures; that is, OT scriptures that were made to be understood. Paul's gospel and the preaching of Jesus Christ, in accordance to mystery, is based on OT scripture that was obscured, to be unveiled by and through the ministry of Paul.