

REFERENCE NOTES

The Gospel



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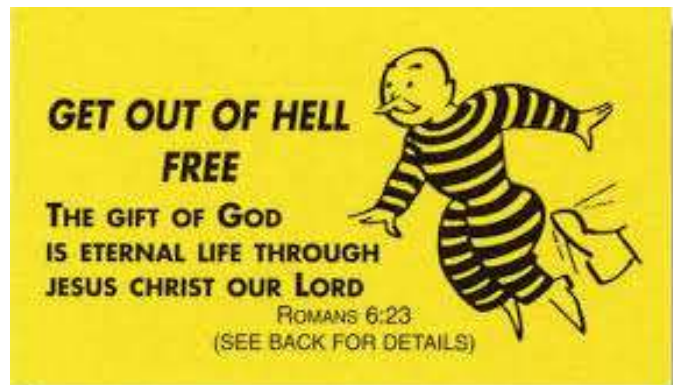
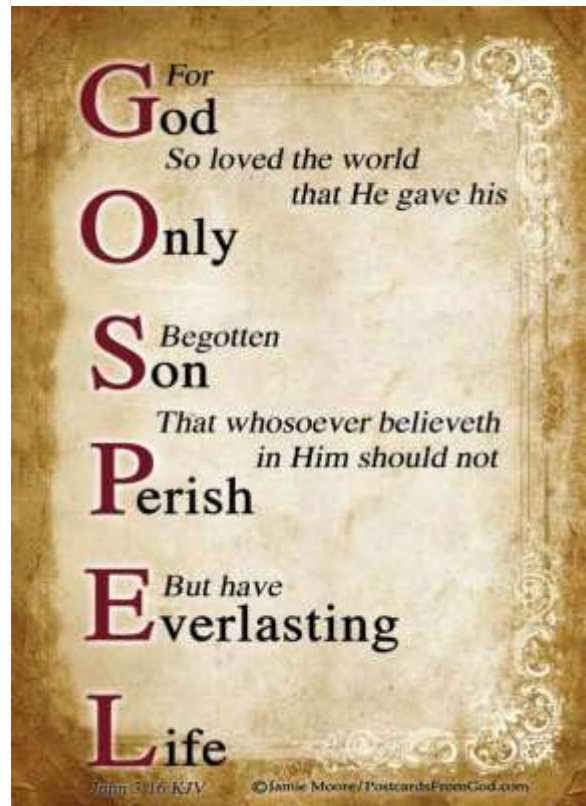
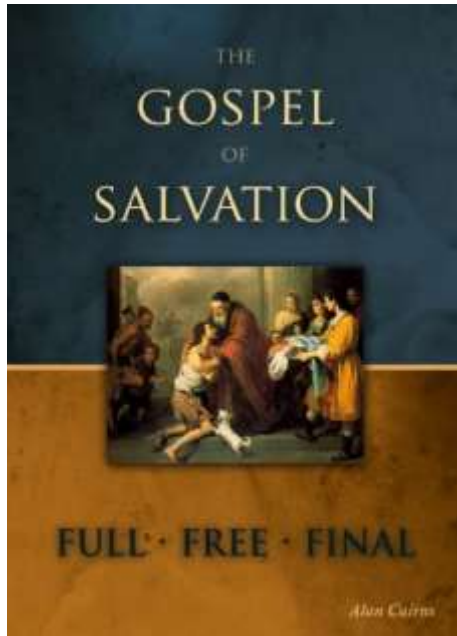
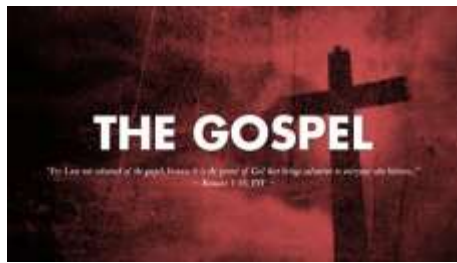
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What is the Gospel?... (i.e., the “Good News” of Salvation via Jesus Christ)

I was always hesitant to share the Gospel. I was never confident that I was reciting what I was trained via Evangelism Explosion, the Four Spiritual Laws, Billy Graham's Bridge to Life, the Roman Way and many others (the companion to these Reference Notes has these sharing aids and many others if interested). While they have been effectively used by many to share the Gospel and lead others to a saving faith in Christ Jesus, they left me with concentrating on the particular method and the pressure of making sure I got the words and their sequence just right. Was I following the right plan? Did the plan include everything necessary?

Eventually, I realized it might be a good idea to read the Bible and see what Paul and Peter considered to be the Gospel. Which “Plan” did they follow? Were they the same or different? Much to my relief, the points they shared when presenting the Gospel are similar and straightforward...

The following is a compiled summary chart of the Gospel as shared by Paul and Peter in Acts and Paul's letters.

Everyone is saved who believes in Jesus Christ: that He...

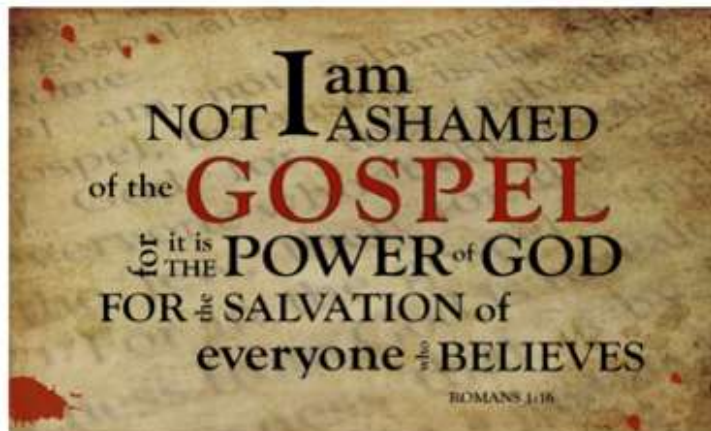
	Died on a cross / for the Forgiveness of our Sins [as foretold by OT Prophets in Scripture]
	He was Buried / then was Raised up on the 3 rd day (Resurrection) [as per OT Prophets]
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.
	Why Preach? – commanded by Jesus of first/highest importance; and to warn you that
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's explicit statements of the Gospel (see Paul's letter: 1 Cor. 15:1-11, 20-28; and Luke's book of Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10 and Rom. 10:9.

[“Christ” = from *Christos*, the Greek word for the Hebrew “Messiah” = “Anointed One of God”; i.e., Jesus the Messiah]



Legend:

	Saved / Believes in Jesus:
	Died/Sins/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

For chart Details (including explanation of color codes) see: [Gospel of Paul vs Peter](#)

See also: [Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

See the following for an introduction/overview of the Gospel....

The Gospel of Jesus the Messiah (Christ) [Intro]

See definition: [Messiah \(Christ\)](#)

Note: This is a subset of the larger reference notes: *Gospel – Salvation – Evangelism*

(You'll notice as you scroll through that it starts with N.T. Wright but references many more theologians.)

[Christ](#)

N.T. Wright: What is the gospel, and why is it the "good news"? (2009)

<https://www.youtube.com/watch?v=cWoezpvlEz4> [Video] (Clip from [Paul Ankerberg Show](#) appearance)

What is the Gospel? NT Wright (2013)

<https://www.youtube.com/watch?v=ICHovRHJAYY> [Video]

<https://vimeo.com/54601664> [Video]

Wright addresses the following questions:

- Why do we need to ask the question “what is the gospel”?
- What is the gospel according to the gospels?
- If you only had a couple of minutes, how would you communicate the gospel with someone?
- Do we need to talk about repentance when we present the gospel?
- Why do you emphasize the importance of talking about Jesus' life, as well as his death, when presenting the gospel?
- Is the gospel of Paul different to the gospel of Jesus?
- What would your advice be to a young evangelist?

N.T. Wright: What is the “Gospel of God”? (in Romans)

<http://ntwrightonline.org/what-is-the-gospel-of-god/> [links to video]

See also: [Gospel of God](#)

See also: [Gospel of Paul vs Peter](#) (source for the “Gospel Chart”)

[What is the Gospel \(Various Video Presentations\)](#)

[Christ](#)

[What is the Gospel? \(Chart Explained\)](#)

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[1st Century Concept of the term “Gospel”](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

More about the Gospel, what is the Messiah (Christ) and more...

Some interactive email exchanges with a recent reviewer of these Gospel “Notes”...

[Received upon initial review of these notes (pdf)...]

Reviewer:

I am very interested in your pdf and wanting to clarify the gospel in all its richness.

About 10 years ago I first picked up NT Wright and was fascinated by his winsome style, his understanding of first century culture and his handle of how the covenants interacted with the Biblical framework.

After much reflection personally, I have veered away from his definitions of gospel.

I think he mistakes replacing the effects of the gospel = the Kingdom with the classic protestant gospel.

To me the most Biblical and rich exposition of the gospel message can be found in this short booklet.

I think it would be well worth your consideration.

https://www.thriftbooks.com/w/shaped-by-the-gospel-doing-balanced-gospel-centered-ministry-in-your-city_timothy-keller/9951001/item/12749043/#idiq=12749043&edition=9405804

(i.e., Tim Keller – Shaped by the Gospel – Doing Balanced Gospel Centered Ministry In Your City)

LY:

Thanks for taking time to review the PDF. As I explained to your assistant, the NT Wright and some of the other info was just a part of a larger doc that included a much wider range of views, including reference to critiques of NT Wright from Piper, Horton, Griffiths, White, Carson, Moo, et al.

I was not including Wright to support my view, or even to say his was the primary view I'm interested in -- it just happened to be some of the pages I pulled out ("cut out") with the primary pages without having to completely rewrite everything. Even the first reference I included of his about "What is the Gospel", in fact doesn't directly support what I was summarizing.

Again, I attempted to explain that to your assistant, but I'm now sure I wasn't clear enough with her nor in my email to you for which I am sorry.

My primary focus is really the one page: Page 3 (which is NOT based on anything directly related to NT Wright) And the supporting texts/charts from which it is summarized:

(Summary Page)

My focus is on the presentation text (essence???) of "The Gospel", esp. in Acts by Paul and Peter up to the point of salvation, not its application in all aspects of our life post point of salvation. (i.e., focusing on the horse, before cart for lack of better analogy at this point) (In other words, not something to be memorized and presented exactly, but the minimum main points of any Gospel sharing.)

My apologies to you for my lack of clarity about what my focus was. I hope I haven't further muddled the issue.

Thank you for the book reference.

P.S. While I acknowledge that NT Wright needs to be read (and heard) with eyes wide open in the light of many valid criticisms, I have found his approach to be refreshing, insightful, and thought provoking. He in some aspects (despite his deep Anglican roots) challenges the Catholic->Reformed monolith that often supersedes and/or filters out our basic understanding of the Bible text from a 1st century perspective of the NT writers.

Reviewer:

I looked over your summary of the essentials of the gospel message and I'm in almost full agreement. With the elements that you consider essential, but not necessarily in order. My one exception is the Apostle Paul's sermon in Athens. It seems to me that your gospel essentials don't include God as creator, nor the concept of what sin is. I'd follow the outline that Tim Keller gives - where do we come from: God. What went wrong: sin. Who will make it right: God. How can I be made right: faith. I think that your essentials on this list very much fill in the answer to the final two questions, but are real thin on the answer to the first two.

Thoughts by LY: I really appreciate the above reviewer's comments, knowledge and insight.

While Tim Keller is an excellent teacher / exhorter and is the darling of many theological practitioners, I'm always hesitant to rely on any gospel 'system' that attempts to 'clarify' the Gospel and feels that the Gospel as shared by Paul and Peter, as recorded by Luke, needs some help to 'get it right'.

That being said, Paul did adjust his presentation in Athens depending on the background and knowledge of the audience; and, Peter's audience apparently already had some prior knowledge of God and Jesus and the events leading up to his death.

Note Paul at Athens as well at Lystra ([Paul at Lystra vs Paul at Athens](#))

See also: [Gospel of Paul vs Peter](#) (source for the "Gospel Chart")

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More about the Gospel, what is the Messiah (Christ) and more...

What was the 1st Century concept of the term “Gospel”?

Roman Imperial Ideology and the Early Pronouncement of the Gospel of King Jesus

<https://theomusings.wordpress.com/2017/04/11/the-gospel-good-tidings-part-1/>

Excerpt:

What is the gospel? How would the gospel have been understood in the Greco-Roman world? Why did the Apostolic writers choose to express their message in terminology like gospel, Lord, Christ, etc.? These questions are asked by many people that I know. They ask because they all desire resources or insights that will adequately inform their understanding of the Scriptures, the Gospel, Jesus, God, and the faith in which they participate. These inquiries are not confined to small circles, rather they are quite prevalent in many congregations and settings. Because of this, I hope to bring scholarly information to everyday people that will help inform and inspire them to study, engage, and wrestle with the Scriptures and their faith. In what follows, I will investigate the “gospel” and hopefully bring this magnificent message into a new light for those who do not necessarily have the time or energy to dig into these matters in a scholarly way.

To begin, the Gospel (εὐαγγέλιον, euaggelion; “good news” or “good tidings”) has become normalized in Western Christianity so much so that the contextualized understanding of the word has seemed to be all but lost. The word “gospel” has a context that gives it meaning. Prior to the Apostolic tradition using the term gospel as connoting the message of Jesus Christ, the gospel was first found on the lips of Roman delegates (ἀπόστολο, apostolos; “sent ones”).^[1] These apostles, or “sent ones,” were commissioned by the Roman Caesar (Καῖσαρ, Kaisar; “Caesar”) to go to a conquered city and herald the gospel, good news, to the new subjects of Rome. The apostles would proclaim the good news that Caesar is lord (κύριος, kyrios; “Lord” or “King”) over the land and now that you are his people, you will be provided safety and protection from Rome’s enemies, live under the *Pax Romana* (“Roman Peace”) provided by the Emperor’s rule and reign, and your city will now be “Romanized.”^[2]

This announcement of the good news did not give the people a choice, per se. The royal pronouncement was simply that, an announcement of the way things were i.e. reality for the Roman people or newly conquered people. This announcement was a “good thing” in the eyes of the Romans heralding the message to the newly conquered people; however, the message of good news could have been taken as an oppressive message to those being conquered. One simply could not denounce this reality without committing treason. The gospel was a pronouncement of good tidings from the perspective of the Romans to a newly conquered people, with the expectation of the people living lives of fidelity (πίστις, pistis; “fidelity”) to their new lord. ^[3] The gospel was simply the announcement of what was true about reality for the Roman people. If you were to ask someone in the Roman world what the good news was, they would point to Caesar’s lordship and rule and the benefits that were derived from living under his rule and reign.

While the details of this Roman gospel are compact, the context provided is enough for the keen reader to notice many parallels between the Roman gospel and the gospel expressed in the Apostolic literature. The context for the apostolic writers was the Roman proclamation of Caesar’s rule and reign and the benefits derived from that rule. The early followers of Jesus hearing the gospel from the apostles or hearing it read in one of the four gospel accounts would have recognized the subversive, treacherous, and defiant language in their own gospel compared to the gospel of Caesar.^[4] These comparative elements are what I will be diving into in the next couple blog posts to provide an understanding about the Gospel of Jesus Christ in the context of the Roman Empire.

To begin this assessment, I will provide a list of parallel words used by the Apostolic tradition and end by providing the Apostolic Tradition’s Gospel of Jesus Christ. In the post to follow, I will first discuss the ways in which the gospel message is different from the Roman gospel. Secondly, I will provide a brief history that led to the Roman terminology being used as it was during the first century CE. Thirdly, I will engage

the political nature of the gospel proclaimed by Jesus' apostles and the nature of "religion" in the ancient Roman Empire. Lastly, I will provide a contextualized understanding of the gospel as it was presented to various groups i.e. Jews, Greeks, Philosophers, etc.,

A Few Parallels Between:

The Roman's Gospel and the Gospel of the Apostolic Tradition

Gospel (Greek εὐαγγέλιον [singular]; "good news" or "good tidings")

Apostle (ἀπόστολο, apostolos)

Son of god/God (divi filius)

God (θεός, Theos)

Lord/Christ (Messiah) (κύριος, kyrios; Χριστός, Christos)

Epiphany (ἐπιφάνεια, epiphaneia)

Savior (σωτήρ, sôtér)

The Royal Announcement of the Good Tidings of King Jesus

For my presentation of the Gospel, I will simply cite Apostle Paul's formulation in his letter to the Corinthians. This citation is an early Apostolic Tradition of the Gospel that was passed on to Paul. The following is structured and formatted using Scot McKnight's separation of the text into three parts found in his book [*The King Jesus Gospel*](#):

A)

Brothers and sisters, I want to call your attention to the good news that I preached to you, which you also received and in which you stand. You are being saved through it if you hold on to the message I preached to you, unless somehow you believed it for nothing.

B)

I passed on to you as most important **what I also received**: Christ died for our sins in line with the scriptures, he was buried, and he rose on the third day in line with the scriptures. He appeared to Cephas, then to the Twelve,

C)

But in fact Christ has been raised from the dead. He's the first crop of the harvest of those who have died. Since death came through a human being, the resurrection of the dead came through one too. In the same way that everyone dies in Adam, so also everyone will be given life in Christ. Each event will happen in the right order: Christ, the first crop of the harvest, then those who belong to Christ at his coming, and then the end, when Christ hands over the kingdom to God the Father, when he brings every form of rule, every authority and power to an end. It is necessary for him to rule until *he puts all enemies under his feet*. Death is the last enemy to be brought to an end, since he has brought everything under control under his feet. When it says that everything has been brought under his control, this clearly means everything except for the one who placed everything under his control. But when all things have been brought under his control, then the Son himself will also be under the control of the one who gave him control over everything so that God may be all in all.

1 Corinthians 15:1-2, 3-5, 20-28 (*Common English Bible*; bold parts are my edits)[\[5\]](#)

With the Roman's gospel and the Apostolic Tradition's Gospel of Jesus, we are prepared to dive into the context and meaning of the Gospel in the next few posts.

Notes

[1] I use "Apostolic tradition" instead of "New Testament" out of respect for the Hebrew Scriptures and the Jewish people. Also, "new" can connote that what is previous is old or out of date and in the case of the biblical literature, the Hebrew Scriptures are as far from old or out of date in comparison to the Apostolic literature as it can get. It is important to note that the Apostles and Jesus used the Hebrews Scriptures and those scriptures were their scriptures. See the following works if you wish to dig deeper into the Roman context of the gospel: for a less scholarly and readable treatment see McKnight, Scot. *The King Jesus Gospel*; Wright, N.T. *Simply Jesus*; Wright, N.T. *Simply Good News*; and for more scholarly takes on this see Campbell, Douglas. *The Deliverance of God*, 696-714; Wright, N.T. *Jesus and the Victory of God* (vol. 2 in *Christian Origins and the Question of God*); Wright, N.T. *The Resurrection of the Son of God* (vol. 3 in *Christian Origins and the Question of God*),

[2] What I mean by Romanized is that the city would undergo major transformation so much so that when the Caesar would come and visit he would feel like he was coming home to Rome.

[3] I choose to translate the word *pistis*, normally translated as "faith," "faithfulness," or "trust," as fidelity because fidelity connotes the rightful response that a ruling lord expects of his subjects. This word will become important in later posts when we dig into the manner of faith

[4] The gospel accounts are not gospel(s). This is an important point because the gospel is the same message and the four gospel accounts express this message in different ways. The pronouncement of Jesus' Lordship doesn't change, but the way it is expressed to various audiences does change. Alongside this, I want to note my addition of hearing the gospel accounts as important to the context of understanding the gospel writings. In the first century, the papyrus was expensive, not all people were literate, and thus the people would have heard the gospel read out loud to them. Silent personal reading would have been a strange phenomenon for first century people. This is important to understand that the gospel was proclaimed and even the writing would have been proclaimed in gathered assemblies.

[5] McKnight, Scot. [The King Jesus Gospel](#), 47-48.

See also: [Gospel of Paul vs Peter](#)

The gospel of the King

<https://evangelicalfocus.com/archaeological-perspectives/4343/the-gospel-of-the-king>

The 'Gospel' and the Emperor Cult from [Bultmann](#) to [Crossan](#) (2014)

<http://www.westarinstitute.org/wp-content/uploads/2014/09/Forum-32-Dechow-Gospel-and-Emperor-Cult.pdf> [PDF]

The First Christians' Responses to Emperor Worship by [Christoph Heilig](#) (Review)

<https://rbeccs.org/2016/11/30/fcrw/> re Bruce W. Winter. *Divine Honours for the Caesars: The First Christians' Responses*. Grand Rapids: Eerdmans, 2015

The Gospel of Caesar (includes video)

<http://www.faithgateway.com/the-gospel-of-caesar/>

The Roman Cult of Emperor Worship

<https://readingacts.com/2010/04/02/the-roman-cult-of-emperor-worship/>

The Worship of the Roman Emperors

<https://www.jstor.org/stable/3141986>

Excerpt:

Augustus may have understood the political usefulness of the imperial cult. His adoptive father, Julius Caesar, received many divine honors when he successfully won the civil war, and many citizens from Asia Minor built temples to him in order to get his favor. Because of this, Caesar could claim the title "son of a god", which gave him a political advantage over possible enemies. Since Augustus, Roman emperors used the imperial cult as an effective tool to support the public order, as well as to reinforce their authority.

...

Christians were often considered atheists because they did not believe in or honor Greco-Roman deities. They also suffered from several false accusations, including infanticide, cannibalism, and incest. These accusations can be found in the letter that Pliny, the governor of the province of Bithynia, wrote to the Emperor Trajan. The main purpose of his letter is to ask the emperor how to deal with the Christians. His letter also deals with the reasons for accusations by their neighbors. So far from binding themselves by oath to commit any crime, they swore to keep from theft, robbery, adultery, breach of faith, and not to deny any trust money deposited with them when called upon to deliver it. This ceremony over, they used to depart and meet again to take food but of an ordinary, harmless kind. The only reason that Pliny could accuse Christians is that they refused to worship the Emperor; he did not act on the accusations made by their pagan neighbors. Whether the accusation is true or not, it justified the persecution by the enemies of Christianity.

Taking the Emperor's Clothes Seriously: New Testament and the Roman Emperor

<https://www.religion-online.org/article/taking-the-emperors-clothes-seriously-new-testament-and-the-roman-emperor/>

Excerpt:

The character of the imperial cult, at least in the eastern empire, is the subject of considerable debate at present, as can be seen by a cursory examination of the two most significant works on the subject: S. R. F. Price's *Rituals and Power: The Roman Imperial Cult in Asia Minor* and Steven Friesen's *Twice Neokoros: Ephesus, Asia and the Cult of the Flavian Imperial Family*. However, in crude terms we can say that the cult, although varying significantly in its form over time, and from location to location, claimed that the emperors, as rulers and benefactors of the world, were worthy of worship. This is illustrated by a quotation from Nicolaus of Damascus which describes the cult during the reign of Augustus:

Because mankind addresses him thus (Sebastos) in accordance with their estimation of his honour, they revere him with temples and sacrifices over islands and continents, organised by cities and provinces, matching the greatness of his virtue and repaying his benefactions towards them.

Such opinions can also be found in a myriad of other literary sources, such as Horace, Seneca, Suetonius, Paterculus, and Virgil, and formed the substance of numerous official inscriptions from the New Testament period. For example, a famous inscription from Priene reads:

... the providence which divinely ordered our lives created with zeal and munificence the most perfect good for our lives, by producing Augustus and filling him with virtue for the benefaction of humanity, sending us and those after us a saviour who put an end to war and established all things; ... when he appeared he exceeded the hopes of all those who anticipated good news (*euangelion*) not only by surpassing the benefactors born before him, but not even leaving those to come any hope of surpassing him: ... the birthday of the god marked for the world the beginning of the gospel (*euangelion*) of his coming.

Another inscription from Cos reads: '(The) Emperor Caesar, son of god, god Sebastos has by his benefactions to all men outdone even the Olympian gods.'

The Cults of Caesar and Christ

<https://brianzahnd.com/2017/04/cults-caesar-christ/>

Paul's Gospel and Caesar's Empire (N.T. Wright)

<https://ntwrightpage.com/1998/01/01/pauls-gospel-and-caesars-empire/>

Excerpt:

I begin with the word “gospel” itself. I have argued at length elsewhere that the word “gospel” carries two sets of resonances for Paul. 4 On the one hand, the gospel Paul preached was the fulfillment of the message of Isaiah 40 and 52, the message of comfort for Israel and of hope for the whole world, because YHWH, the god of Israel, was returning to Zion to judge and redeem. On the other hand, in the context into which Paul was speaking, “gospel” would mean the celebration of the accession, or birth, of a king or emperor. Though no doubt petty kingdoms might use the word for themselves, in Paul’s world the main “gospel” was the news of, or the celebration of, Caesar.

It is important to stress, as Paul would do himself were he not so muzzled by his interpreters, that when he referred to “the gospel” he was not talking about a scheme of soteriology. Nor was he offering people a new way of being what we would call “religious”. Despite the way Protestantism has used the phrase (making it denote, as it never does in Paul, the doctrine of justification by faith), for Paul “the gospel” is the announcement that the crucified and risen Jesus of Nazareth is Israel’s Messiah and the world’s Lord. It is, in other words, the thoroughly Jewish, and indeed Isaianic, message which challenges the royal and imperial messages in Paul’s world.

It is not difficult to see how this “gospel” functions for Paul. Theologically, it belongs completely with Isaiah’s ringing monotheistic affirmations that YHWH and YHWH alone is the true god, the only creator, the only sovereign of the world, and that the gods of the nations are contemptible idols whose devotees are deceived, at best wasting their time and at worst under the sway of demons. Politically, it cannot but have been heard as a summons to allegiance to “another king”, which is of course precisely what Luke says Paul was accused of saying (Acts 17.7). Practically, this means that Paul, in announcing the gospel, was more like a royal herald than a religious preacher or theological teacher. The appropriate response to the gospel can be stated in terms of “belief”: the announcement included the claim that the true God had raised Jesus from the dead. Or it can be stated in terms of “obedience”: it was a direct summons to abandon other allegiances and give total loyalty to this Jesus. Or, as in Romans 1.5 and elsewhere, these two can be combined, as Paul speaks, without feeling the need to cover his back against misinterpretation, of “the obedience of faith”.

See also: [Gospel of Paul vs Peter](#) (source for the “Gospel Chart”)

[What is the Gospel \(Various Video Presentations\)](#)

[Christ](#)

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Messiah (Christ)

See also: [Jesus: Christ](#)

Messiah is the Hebrew word for “the anointed one”. *Christ* is the equivalent Greek word.

The Jews had a typical/traditional understanding of what the Messiah would do when he appeared. Mark and the other disciples in the Bible eventually came to a different understanding/realization...

“Messiah”: Typical/Traditional understanding vs. Mark’s understanding

<u>TYPICAL UNDERSTANDING</u>	<u>MARK’S UNDERSTANDING</u>
<ul style="list-style-type: none">• The future deliverer of Israel• A man of grandeur and power who will usher in God’s kingdom in a mighty way	<ul style="list-style-type: none">• Jesus is the Messiah who must suffer and die in order to bring salvation for the world (8:31-33)

➞ Presumably, Peter uses the term “Messiah” in the more traditional sense, the way other Jews in the first-century would have; that is why Peter rebukes Jesus (Mark 8:32)

<http://slideplayer.com/slide/5880989/>

Jesus’ Self-Understanding – N.T. Wright (2002)

<http://ntwrightpage.com/2016/04/05/jesus-self-understanding/>

See also: [Jesus: Christ](#)

See: [Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

See the following additional perspectives on what is the Gospel...

Question: "What is the gospel of Jesus Christ?"

<https://www.gotquestions.org/gospel-of-Jesus-Christ.html>

Answer:

The word *gospel* means “good news,” so the gospel of Christ is the good news of His coming to provide forgiveness of sins for all who will believe ([Colossians 1:14](#); [Romans 10:9](#)). Since the first man’s sin, mankind has been under the condemnation of God ([Romans 5:12](#)). Because everyone breaks God’s perfect law by committing sin ([Romans 3:23](#)), everyone is guilty ([Romans 5:18](#)). The punishment for the crime of sin is physical death ([Romans 6:23](#)) and then an eternity spent in a place of punishment ([Revelation 20:15](#); [Matthew 25:46](#)). This eternal separation from God is also called the “second death” ([Revelation 20:14–15](#)).

The bad news that all are guilty of sin and condemned by God is countered by the gospel, the good news of Jesus Christ. God, because of His love for the world, has made a way for man to be forgiven of their sins ([John 3:16](#)). He sent His Son, Jesus Christ, to take the sins of mankind on Himself through death on a cross ([1 Peter 2:24](#)). In placing our sin on Christ, God ensured that all who will believe in the name of Jesus will be forgiven ([Acts 10:43](#)). Jesus’ resurrection guarantees the justification of all who believe ([Romans 4:25](#)).

The Bible specifies the content of the gospel message: “Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time” ([1 Corinthians 15:1–6](#)). In this passage, Paul emphasizes the primacy of the gospel—it is of “first importance.” The gospel message contains two historical facts, both supported by Scripture: Christ’s death and His resurrection. Both those facts are bolstered by other proofs: Christ’s death is proved by His burial, and His resurrection is proved by the eyewitnesses.

The gospel of Jesus Christ is the good news that God provided the way for man to be freed from the penalty of sin ([John 14:6](#); [Romans 6:23](#)). But not all people will be saved from hell; only those who place their faith in Jesus will go to heaven when they die ([Acts 4:12](#)).

The gospel of Jesus Christ is the best news anyone will ever hear, and what a person does with this news will determine where he or she spends eternity. God is calling you to choose life. Call on the name of the Lord and be saved ([Romans 10:13](#)).

What is the Gospel?

<https://bible.org/article/what-gospel>

What Does the Word “Gospel” Mean in the New Testament?

<http://www.ligonier.org/blog/what-does-word-gospel-mean-new-testament/>

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate [“Reference Notes on Heaven”](#) (based in part on the book, *Heaven*, by Randy Alcorn).

What Is the Christian Gospel? (John Piper) (2002)

<https://www.desiringgod.org/articles/what-is-the-christian-gospel>

Excerpt:

...This is why the New Testament often defines the gospel as, simply, Christ. The gospel is the "gospel of Christ" ([Romans 15:19](#); [1 Corinthians 9:12](#); [2 Corinthians 2:12](#); [9:13](#); [10:14](#); [Galatians 1:7](#); [Philippians 1:27](#); etc.). Or, more specifically, the gospel is "the gospel of the glory of Christ" ([2 Corinthians 4:4](#)). And even more wonderfully, perhaps, Paul says that the preaching of the gospel is the preaching of "the unsearchable riches of Christ" ([Ephesians 3:8](#)).

Therefore to believe the gospel is not only to accept the awesome truths that 1) God is holy, 2) we are hopeless sinners, 3) Christ died and rose again for sinners, and 4) this great salvation is enjoyed by faith in Christ-but believing the gospel is also to treasure Jesus Christ as your unsearchable riches. What makes the gospel Gospel is that it brings a person into the everlasting and ever-increasing joy of Jesus Christ...

What Is the Gospel? (Gospel in 6 minutes – John Piper) (2007) (links to video)

<https://www.desiringgod.org/articles/the-gospel-in-6-minutes>

Excerpt:

What is the gospel? I'll put it in a sentence.

The gospel is the news that Jesus Christ, the Righteous One, died for our sins and rose again, eternally triumphant over all his enemies, so that there is now no condemnation for those who believe, but only everlasting joy.

That's the gospel.

You Can't Outgrow the Gospel

You never, never, *never* outgrow your need for the gospel. Don't ever think of the gospel as, "That's the way you get saved, and then you get strong by leaving it and doing something else."

No! We are strengthened by God through the gospel every day, till the day we drop.

You never outgrow the need to preach to yourself the gospel...

Note: Piper mentions his prostate cancer that occurred in 2006 (that was successfully treated by surgery).

The Resurrection Argument That Changed a Generation of Scholars - [Gary](#)

[Habermas](#) at UCSB (2002):

https://www.youtube.com/watch?v=ay_Db4RwZ_M [Video] [Recommended]

(includes discussion of basic Gospel from 1 Cor. 15 of D-D-R-B = Deity, Death, Resurrection, Belief)

See also: [What is the Gospel \(Various Video Presentations\)](#)

[1st Century Concept of the term "Gospel"](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

Gospel of God

(also Gospel of: Jesus Christ / Grace of God / Kingdom of God / etc.)

N.T. Wright: What is the “Gospel of God”? (in Romans)

<http://ntwrightonline.org/what-is-the-gospel-of-god/> [links to video]

What is the Gospel?

<https://bible.org/article/what-gospel>

Excerpt:

Actually, the central ingredient of the gospel message is a two-fold confession: (1) Christ died for our sins and (2) He was raised on the third day. The reality of these two elements can be verified by the Scriptures (cf. [Ps. 16:10](#); [Isa. 53:8-10](#)) and by such awesome historical evidence as the empty tomb and the eye witnesses. Thus, the other two elements mentioned here accomplish two important facts regarding the gospel. The fact that He was buried *verified His death*, and the fact that He appeared to others *verified His resurrection*.

Modifying Terms

While *gospel* is often found alone, it is very often modified by various terms that focus on a particular aspect of the gospel.

It is modified by various descriptive phrases, such as, “the gospel of God” (Mk 1:14, ASV; [Rom 15:16](#)), “the gospel of Jesus Christ,” (Mk 1:1; [1 Cor 9:12](#)), “the gospel of his Son” ([Rom 1:9](#)), “the gospel of the kingdom” ([Mt 4:23](#); [9:35](#); [24:14](#)), “the gospel of the grace of God” ([Acts 20:24](#)), “the gospel of the glory of Christ” ([II Cor 4:4](#), ASV), “the gospel of peace” ([Eph 6:15](#)), “an eternal gospel” ([Rev 14:6](#), RSV). Although distinctive aspects of the message are indicated by the various modifiers, the gospel is essentially one. Paul speaks of “another gospel” which is not an equivalent, for the gospel of God is His revelation, not the result of discovery ([Gal 1:6–11](#)).⁵

In the New Testament, the various modifiers bring out some aspect of the gospel that is being stressed in the context and is a part of the good news of what God offers us in Christ.

(1) The gospel of Jesus Christ ([Mark 1:1](#); [1 Cor. 9:12](#)) and **the gospel of His Son** ([Rom. 1:9](#)). These two descriptions speak of the good news of salvation that comes through the person and work of Jesus Christ who is the very Son of God in human flesh. Again, this is a good news of deliverance from sin’s penalty, power and presence through the two advents of Christ.

(2) The gospel of the grace of God ([Acts 20:24](#)) emphasizes that salvation in all of its aspects is on the basis of grace rather than on some meritorious system of works.

(3) The gospel of the kingdom ([Matt. 4:23](#); [9:35](#); [24:14](#)) is the good news that God will establish His kingdom on earth through the two advents of the Lord Jesus Christ.

(4) The gospel of peace ([Eph. 6:15](#)) describes how this good news of salvation in Christ brings peace in all its many aspects (peace with God, the peace of God, peace with others, and world peace) through the victory accomplished by the Savior.

(5) The eternal or everlasting gospel ([Rev. 14:6](#)) expands our perspective of gospel as we normally think of it. This gospel as proclaimed by the angel has several key elements of gloriously good news that are developed in three commands and two reasons:

- **Command #1: “Fear God.”** This refers to a holy reverence that recognizes the sovereign authority and power of God to deal with man in His holy wrath and thus, to bring an end to the world of sin as we now know it. To fear God is to recognize Him as the true God who can destroy the soul and not just the body as God will do with the beast of Revelation and His anti-God system.
- **Command #2: “Give Him glory.”** This refers to the praise and honor that should accrue to God from mankind due to our recognition and high estimation of God as the sovereign Creator of the universe.
- **Command #3: “And worship Him who made ...”** The word “worship” means to show reverence or respect. This word emphasizes the external display as seen in our obedience, prayer, singing, and formal worship. The word “fear” emphasizes the reverential mental attitude behind the worship. In the Tribulation people will be forced to fear and formally acknowledge the beast and his image. In this message the angel is demanding that mankind reject the beast and formally turn to God to worship Him (cf. [Rev. 14:11](#)).
- **Reason #1:** “The hour of his judgment has come” is a reference to the final judgments of the Tribulation—the bowl judgments—which are about to occur that will put an end to the system of the beast and bring the rule the Lord Jesus, the King of kings. These will conclude with the return of Christ Himself ([Rev. 19](#)) and lead to the removal of all unbelievers from the earth. The emphasis is to not delay because the time is short.
- **Reason #2:** This is seen in the reference to God as the Creator in verse 7b. Here we are called to pay attention to the ageless and universal message of the creation itself. Age after age creation has called mankind to recognize God’s existence and to seek after Him (cf. [Acts 17:26-27](#) with [Psalm 19:1-6](#)). This means people are without excuse and that, when the angel proclaims this gospel, the hour of the Creator’s judgment is about to fall (see [Rom. 1:18f](#)). Though this is the essential and primary element of the angel’s everlasting gospel, perhaps he will say more than this for from age to age a person’s capacity to reverence, glorify and worship God has come only through believing and knowing Christ (cf. [John 14:6](#) with [Acts 4:12](#); [John 4:23-24](#)).

The Gospel of the Grace of God (InTouch / Charles Stanley)

<https://www.intouch.org/read/magazine/daily-devotions/the-gospel-of-the-grace-of-god>

Excerpt:

[Acts 20:16-24](#)

The apostle Paul was consumed by a passion that was even greater than his desire for life or the dread of suffering. He had a ministry to fulfill and a message of salvation to deliver. His words in [Acts 20:24](#) help us understand the foundational concept involved in our salvation. Paul called it “the gospel of the grace of God.”

We’re saved simply because the Lord is gracious. He knew we could never be good enough to bridge the gap between our sin and His holiness. That’s why you will never hear of “the gospel of the Law of God.” That would not be good news at all! Can you imagine singing, “Amazing law, how fearful the sound, that saved a wretch like me”? We could never fulfill the requirements, especially the way Jesus enlarged the meaning of the law in the Sermon on the Mount ([Matthew 5-7](#)). But grace—that’s totally different. It has

nothing to do with our worthiness or good performance but is solely based on God's unmerited favor towards us.

What's most amazing is that the avenue for our salvation is through faith alone. The grace that God extends in saving us is His gift, and there's nothing we can add by our works ([Ephesians 2:8-9](#)). Otherwise, we'd have to clean up our lives in order to be saved, and that would nullify grace.

Lesson 1: Romans: The Gospel of God (Romans 1:1, Introduction)

<https://bible.org/seriespage/lesson-1-romans-gospel-god-romans-11-introduction>

What is the Gospel? Thabiti Anyabwile

<https://www.youtube.com/watch?v=w79hiVcXSDc&t=229s>

Thabiti Anyabwile explains the gospel at the Desiring God 2010 National Conference.

God, Man, Christ, Response

Pastor Thabiti Anyabwile: How BET & Islam showed him to Christ | Wade-O Radio Backstage

<https://www.youtube.com/watch?v=7Y41NbXOu5M>

Who Is Jesus Christ (pbuh)? Hamed VS Anyabwile (10/16)

<https://www.youtube.com/watch?v=vrL4ViJDY8s>

https://www.youtube.com/watch?v=t0JANMUy_yA

The Gospel Writ Large

<https://genesisfile.com/the-gospel-writ-large/>

See also: [1st Century Concept of the term "Gospel"](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

Religion vs Gospel

<http://whatwordscannotexpress.weebly.com/blog/do-you-have-a-long-distance-one-sided-relationship-with-god-does-the-lord-seem-far-away-from-you-or-silent>

RELIGION	GOSPEL
If I obey, I'm accepted	I'm accepted so I obey
If I'm good, God will love me	I'm bad and Jesus loves bad people
All people are good and bad	All people are repentant or not
The focus is on what I do or don't do	The focus is on what Jesus did
It produces pride and despair	It produces humility and confidence
I am motivated by FEAR	I am motivated by LOVE

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

The Gospel that Paul Preached

See and compare:

[The Gospel that Peter Preached](#)

also: [Gospel of Paul vs Peter](#)

Gospel of N.T. Wright / What Paul Preached – An Interview (email exchange) (2017)

<http://uncommonlegacy.com/gospel-ntw-interview/>

Excerpt:

What is the Gospel?

**The message that the crucified and risen Jesus is the world's true Lord, having overcome all other 'powers' through bearing human sin and its consequences. The early church presented this as a story about things that had actually happened, rooted in the story of Israel's scriptures, things that had changed the world (1 Cor 15.3-11)".*

1 Corinthians 15: [1] Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. [3] For I passed on to you as of first importance what I also received – **that Christ died for our sins according to the scriptures, [4] and that he was buried, and that he was raised on the third day according to the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. [7] Then he appeared to James, then to all the apostles.** [8] Last of all, as though to one born at the wrong time, he appeared to me also. [9] For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. [10] But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me. [11] Whether then it was I or they, this is the way we preach and this is the way you believed. [NET Bible]

See corresponding chart in: [Gospel of Paul vs Peter](#)

See: [McKnight's 3-part separation of Gospel text in 1 Cor. 15:1-11.](#)

See chart of Paul's (above) Gospel presentation on [next page...](#)

See also:

[Paul Receives the Gospel Resurrection Creed within 5 Years of Crucifixion](#)

[Paul and the Gospel on Mars Hill \(Areopagus\)](#) (with Chart)

Chart of Paul's Gospel Presentation

(For comparison with Paul, see: [Gospel of Paul vs Peter](#))

Paul (1 Corinthians 15:1-2, 3-11, 20-28)
Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, and by which you are being saved , if you hold firmly to the message I preached to you – unless you believed in vain.
For I passed on to you as of first importance what I also received –
that Christ died for our sins according to the scriptures,
and he was buried, and that he was raised on the third day according to the scriptures
he appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.
Last of all, as though to one born at the wrong time, he appeared to me also. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me.
Whether then it was I or they, this is the way we preach and this is the way you believed.
But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also came through a man. For just as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him. Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death. For he has put everything in subjection under his feet . But when it says “everything” has been put in subjection, it is clear that this does not include the one who put everything in subjection to him. And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything to him, so that God may be all in all.

Return to the beginning:
[The Gospel that Peter Preached](#)

See also and compare:
[The Gospel that Paul Preached](#)

Legend:

	Saved / Believes in Jesus:
	Died/Sins/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

See also: [Gospel of Paul vs Peter](#)

[The Gospel According to Paul](#) (chart of all occurrences by Paul of “Gospel” in the Bible)

[Paul and the Gospel on Mars Hill \(Areopagus\)](#) (with Chart)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

The Resurrection Argument That Changed a Generation of Scholars - [Gary Habermas](#) at UCSB (2002): https://www.youtube.com/watch?v=ay_Db4RwZ_M [Video] [Recommended]

[Gary Habermas](#) explains the earliest source of resurrection facts

<https://winteryknight.com/2009/04/03/gary-habermas-explains-the-earliest-source-of-resurrection-facts/>

Paul Receives the Gospel Resurrection Creed within Five Years of the Crucifixion...

Excerpt:

Timeline of New Testament sources

[\[Minimal Facts Argument\]](#) [\[Also\]](#)

You can only use the data that pass these criteria when you are constructing historical hypotheses in a debate setting. But the passage of [1 Corinthians 15:3-7](#) is special, because it has the markings [of] an ancient creed. As Habermas explains, [Paul received this creed within five years of the crucifixion](#). [Paul verified this creed twice with eyewitnesses, Peter, John and James, in Galatians 1:11-24 and Galatians 2:1-10.](#)

So, let's set the date of Jesus' death as being 30 AD. Then ask the question: what sources are closest to the event? We need to have multiple early sources in order to be able to surface minimal facts that can be used when debating skeptics and atheists. Here's the timeline, using the absolute latest possible dates for the sources:

- 30 A.D.: Jesus is crucified. (+0)
- 31 A.D.: The early creed originates around this time
- [35 A.D.: Paul receives the early creed from Peter, John and James in Jerusalem](#)
- 55 A.D.: 1 Corinthians (+25)
- 70 A.D. Mark (+40)
- 80 A.D. Matthew (+50)
- 85 A.D. Luke (+55)
- 95 A.D. John (+65)

My preferred dates on the gospels are at least 5 years earlier than the skeptical dates. So, your earliest source for minimal facts about the resurrection is [1 Corinthians 15:3-7](#). I [explained before](#) how to leverage the facts in 1 Cor 15, and other minimal facts, into a case for the resurrection

Continued next page...

In addition to the above example of 1 Corinthians 15:3-11, Paul mentions aspects of the Gospel he preached numerous times in his letters (see: [The Gospel According to Paul](#) for list).

Another example is in Romans:

Romans 1:1-5

- [1] From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the gospel of God.
- [2] This gospel he promised beforehand through his prophets in the holy scriptures,
- [3] concerning his Son who was a descendant of David with reference to the flesh,
- [4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.
- [5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

The Gospel as mentioned in this example from Romans was directed to those that had already accepted the Gospel and did not need proof, just a general reminder of what they had believed. In 1 Corinthians, he was summarizing the Gospels that he had shared with them and other non-believers. The example from Acts 10 is a reporting of what Peter actually said to a Gentile who had not heard the Gospel.

Keeping that mind, here is the Romans example in similar form to the table above. Regarding “witnesses”, it may be a ‘stretch’, but since witnesses to confirm his message were not necessary to be mentioned (as they had already accepted), and were not incorporated into this letter, one might go out on a limb and use the witness to the natural law that is provided by our conscious (2:15) and the witness of the Spirit to our spirit (8:16) that Paul discusses later in the epistle.

From Paul, a slave of Christ Jesus, called to be an apostle, set apart for the Gospel of God.
This gospel he promised beforehand through his prophets in the holy scriptures; concerning his Son who was a descendant of David with reference to the flesh, Who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead,
Jesus Christ [the Messiah / Anointed One] our Lord.
Through him we have received grace
And our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.
Witness of the natural law by our conscious; the witness of the Spirit to our spirit.

Here’s another short recap of the Gospel by Paul (again, retold to believers)...

2 Timothy 2:8-10

- [8] Remember Jesus Christ, raised from the dead, a descendant of David; such is my gospel,
- [9] for which I suffer hardship to the point of imprisonment as a criminal, but God's message is not imprisoned!
- [10] So I endure all things for the sake of those chosen by God, that they too may obtain salvation in Christ Jesus and its eternal glory.

See also: [Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

[The Gospel According to Paul](#) (chart of all occurrences by Paul of “Gospel” in the Bible)

Romans 10:9 is a restating of the Gospel Paul shares in 1 Corinthians 15 in a much abbreviated form...

[8] But what does it say? “*The word is near you, in your mouth and in your heart*”⁹ (that is, the word of faith that we preach),

[9] because if you confess with your mouth that Jesus is Lord¹⁰ and believe in your heart that God raised him from the dead, you will be saved.

[10] For with the heart one believes and thus has righteousness¹¹ and with the mouth one confesses and thus has salvation. [NET]

Comment:

The point is that we are saved solely by the work of Christ on the cross and the proof that His work accomplished the payment of sins was His resurrection. Salvation by faith alone is simply believing what God has declared. It is trust in a person – God Himself.

Source: <http://doctrine.org/jesus-vs-paul/>

Paul and the Gospel on Mars Hill (Areopagus) [Athens](#), Greece Acts 17:16-34

Luke's account of Paul's comments on [Athen's](#) Areopagus (Mars Hill) is as much about [apologetics](#) and [evangelism](#) as it is the Gospel.

Here the basic Gospel model highlighted in previous pages needed to be 'augmented'/adjusted as the Greeks in Athens had no frame of reference of the Jewish scriptures from which to understand who Jesus was and what he had accomplished. Here Paul needed to adapt his presentation to the situation.

[\[Skip Mars Hill sections\]](#)

For chart see: [Table Breakdown of the Message by Paul on Mars Hill \(Areopagus\)](#)

Background

The Unknown God (by David Padfield)

<http://padfield.com/2000/unknown.html>

Excerpt:

Luke's estimation of the residents of [Berea](#) was that they "were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so" (Acts 17:11). Then the Jews from Thessalonica came to Berea and stirred up the crowds again and the brethren "who conducted Paul brought him to Athens" (Acts 17:15). The distance between Berea and [Athens](#) was 250 Roman miles -- a journey of three days by sea or twelve days by land.

Idolatry In Athens

Supposing Paul arrived by ship, he would have landed at Piraeus and would have gone north from the harbor and entered Athens by the "Double Gate" on the west side of the city, where four highways converged. Before passing the gate, however, he would have gone through an extensive cemetery, where he would have noticed the graves of many distinguished Athenian citizens, the most famous being [Menander](#), the son of [Diopithes](#).

Passing through the gates, Paul would have seen the Temple of [Demeter](#) with statues of the goddess and her daughter. A little further on he would have passed the statue of Poseidon hurling his trident. Beyond this, he would have seen the statues of Healing Athena, Zeus, Apollo, and Hermes standing near the [Sanctuary of Dionysus](#).

While Paul waited for Silas and Timothy, whom he had instructed to join him as soon as possible ([Acts 17:15](#)), he must have explored the city in the same manner in which tourists do today. He could have visited the [Royal Colonnade \(or Stoa\)](#), the [Metroum \(Metroon\) or Sanctuary of the Mother of the Gods](#) with her image.

In the [agora](#) the Apostle would have passed what sometimes called "the Music Hall at Athens," the odeon, a small roofed theater. In the agora the Athenians had an altar of Mercy, which stood in a grove of laurels and olives. Close to the agora, in the gymnasium of Ptolemy, there was a stone statue of Hermes, and a bronze statue of Ptolemy.

Wherever Paul turned, he must have seen statues, temples, and shrines. There was the Sanctuary of the [Dioscuri](#), the Serapeum in the lower part of this city, the Temple of Olympian Zeus southeast of the

[Acropolis](#), the Pythium on the southern side of the Acropolis, the [Sanctuary of Dionysus](#) at the foot of the Acropolis, and many more.

Entering the Acropolis he would have passed two statues of horsemen facing each other on opposite sides of the road. On his right, on the western edge of the Acropolis, was the [Temple of Victory Athena](#), the so-called Wingless Victory. Paul would have looked towards the sea and seen the Bay of Phaleron, perhaps with grain ships from Alexandria, Egypt.

He would have visited the most famous and beautiful of all Greek temples, the [Parthenon](#), and then the [Erechtheum](#) standing on the northern edge of the Acropolis. Here his eyes must have fallen on the oldest and most venerated statue of Athena, which like that of Diana of Ephesus, was believed to have fallen from heaven (cf. [Acts 19:35](#)). Finally, there was the most conspicuous statue of the [city-goddess](#), a dedication from the spoils of the [Battle of Marathon](#).

An ancient proverb declared that there were more gods in Athens than men, and wherever the Apostle looked, in niches and on pedestals, in temples and on street corners, were gods and demigods. Busts of Hermes were on every corner and statues and altars were in the courtyard of every home.

Among this forest of deities Paul discovered one altar dedicated to the "unknown god." There are many examples of similar inscriptions in the Greco-Roman world. The idea, of course, was that these altars to the "unknown gods" ensured that no deity was omitted from worship.

Paul In Athens

Paul must have been appalled as he looked upon all this idolatry, for "his spirit was provoked within him when he saw that the city was given over to idols" (Acts 17:16). Paul, a devout Jew, had been taught from childhood that, "You shall have no other gods before Me. You shall not make for yourself any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." (Exo. 20:3-4).

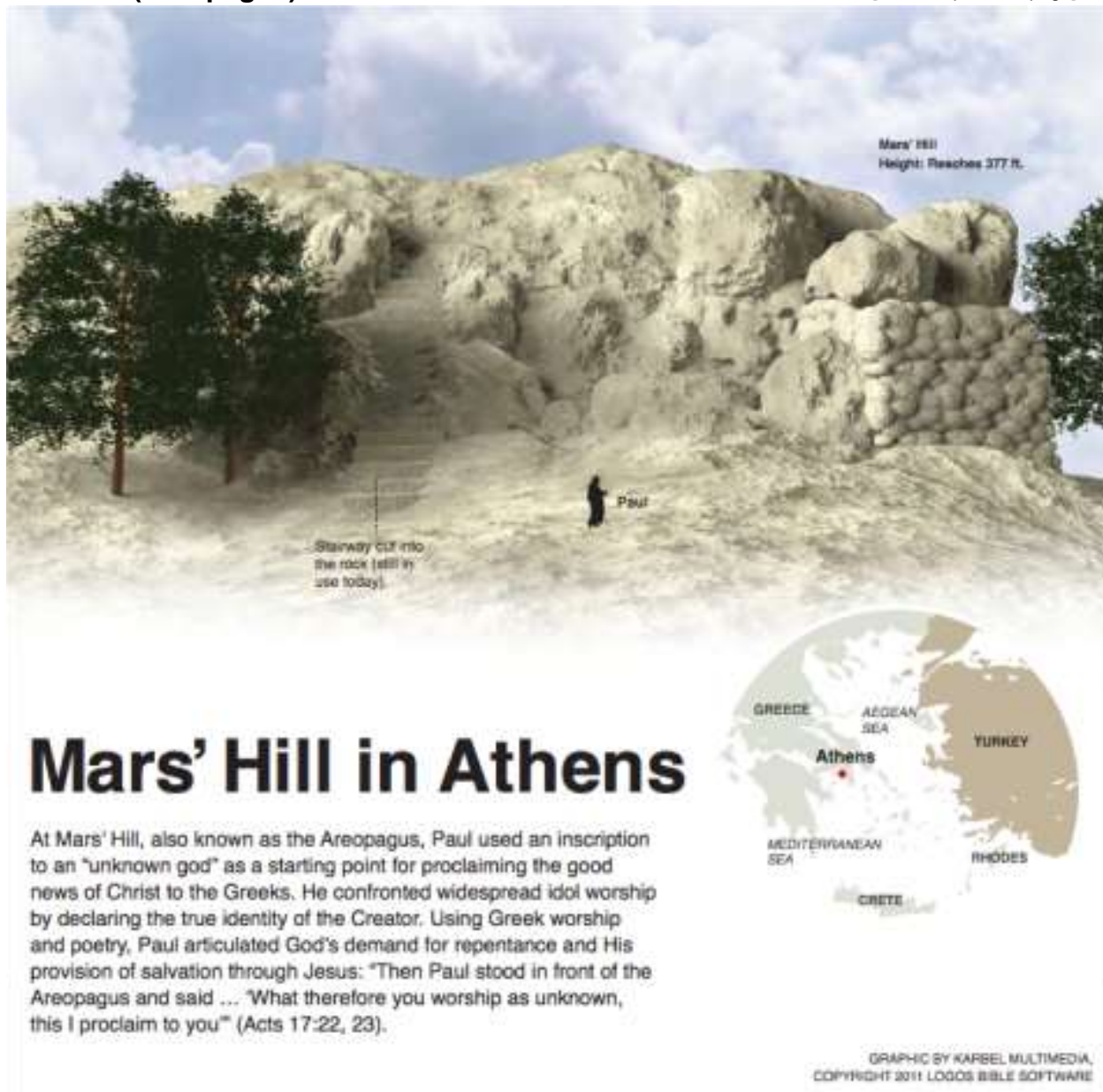
He turned to his task preaching and first went into "the synagogue with the Jews and with the Gentile worshipers," then in the marketplace (Acts 17:17-21).

Certain "Epicurean and Stoic philosophers encountered him" and brought him to the [Areopagus](#) (Mars Hill, KJV), where the supreme court of Athens had often met. The hill is in the middle of the city -- sixteen well worn steps lead to the summit from a plateau between the Areopagus and the Acropolis. The King James Version of the New Testament calls this place Mars Hill, while most other translations call it the Areopagus. Greeks called their god of war "Ares," while he was called "Mars" by the Romans. While on the Areopagus, in the shadow of the Acropolis, Paul preached one of the most memorable sermons recorded in the Bible (Acts 17:22-31).

Mars Hill continued on next page...

Mars Hill (Areopagus)

[see also previous page]



Mars' Hill in Athens

At Mars' Hill, also known as the Areopagus, Paul used an inscription to an "unknown god" as a starting point for proclaiming the good news of Christ to the Greeks. He confronted widespread idol worship by declaring the true identity of the Creator. Using Greek worship and poetry, Paul articulated God's demand for repentance and His provision of salvation through Jesus: "Then Paul stood in front of the Areopagus and said ... 'What therefore you worship as unknown, this I proclaim to you'" (Acts 17:22, 23).

[Source: <http://cafn.us/2014/02/26/biblical-nuggets-mars-hill-in-athens/>]

Philosophy and Superstition (Paul on Mars Hill – the Areopagus)

<http://www.ligonier.org/learn/devotionals/philosophy-and-superstition/>

Excerpt:

"While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols" (v. 16). - Acts 17:16–21

The city of Athens was the seat of Greek philosophy. Socrates, Plato, and Aristotle had lived and taught there. Before them Thales, Anaximander, Parmenides, Heraclitus, and many others had practiced philosophy there. Each was seeking the one ultimate principle of which all things were supposedly composed. Thales believed that ultimately, everything is water, while in a more sophisticated way, Plato and Aristotle claimed that ultimately, everything is "being."

By focusing on this one ultimate aspect of reality, the philosophers were pushing against the worship of particular things like idols. In time, however, idolatry returned even stronger than before. After all, if everything in the world is a piece of the Ultimate, then everything is divine to some degree. Things that have more “being” are more divine, and so for our own good we had better worship them. Eventually, Athens, the city of philosophy, also became the city of idols. Greek philosophy led straight to superstition.

The Bible has very little admiration for Greek philosophy, though unfortunately, many in the history of the Christian church have not shared the Bible's viewpoint. Paul was not impressed by what he saw in Athens. He was distressed. He did not say, “Athens, at last! The home of the wonderful philosophers Plato and Parmenides.” He did not try to meld the Gospel to the thinking of Aristotle. Instead, he confronted the Athenians head-on.

The philosophers in Athens at this time were organized into two groups. The [Epicureans](#) argued that men should seek pleasure, and that the best way to do that is to live moderately. The [Stoics](#) argued that men should seek independence and self-sufficiency, and suppress their desires. Both groups were continually seeking new things, the **Epicureans** because of their quest for new pleasures, and the **Stoics** because of curiosity about nature. Thus, when Paul arrived in their midst with a strange new teaching, they rapidly brought him to the Council of the **Areopagus**, which supervised the religions and foreign gods in Athens. They wanted to hear about this new “manifestation of being.”

[Epicurean...philosophers](#): Epicureanism was a popular school of Greek philosophy, founded by Epicurus (341-270 BC). Epicureans believed that the principal aim of life was to secure happiness. They thought of pleasure not in terms of sensual indulgence, as their critics charged, but in terms of tranquility. Their contemporaries often called them atheists; in their view, there were no gods to fear, and death simply marked the end of human existence. They sought their security in organized communities where they could live in contentment apart from society.

[Stoic philosophers](#): Stoicism was founded by Zeno of Citium (335-263 BC) and became the most influential philosophy in the Greco-Roman world. It viewed the universe as permeated by Reason (sometimes referred to as God or Providence). Stoicism saw divine Reason as expressed in human reason and held that as humans made progress, they could advance from ignorance (the source of vice) to true knowledge (the source of virtue). They developed extensive lists of virtues and vices and produced detailed household codes to guide family behavior. Paul's teaching resembles that of the Stoics in his use of household codes and lists of virtues and vices (Ga 5:19-23; Ep 5:22-33; Col 3:18-4:1; 1Ti 3:1-13; 5:1-6:1). However, the message of Good News focusing on the life, death, and **resurrection** of Jesus Christ was **strange** and **foreign** to these Greek philosophers. • The air of superiority with which they addressed Paul as **this babbler** indicates the arrogance of some of these men.

[Source: NLT Study Bible Notes]

See: [more notes related to Acts 17:18](#)

See: [Greek Philosophy](#) and [The Use of Greek Philosophy by Paul in the Bible](#)

Which are found in my other separate reference resources:

Reference Notes on Paul and Romans (and Galatians plus Ephesians)

Christian Scholarship: Biblical – Theological – Philosophical

Mars Hill continued on next page...

Acts 17:15-34

[15] Those who accompanied Paul escorted him as far as Athens, ⁵⁷ and after receiving an order for Silas and Timothy to come to him as soon as possible, they left. ⁵⁸

[16] While Paul was waiting for them in Athens, ⁵⁹ his spirit was greatly upset ⁶⁰ because he saw ⁶¹ the city was full of idols. [17] So he was addressing ⁶² the Jews and the God-fearing Gentiles ⁶³ in the synagogue, ⁶⁴ and in the marketplace every day ⁶⁵ those who happened to be there. [18] Also some of the Epicurean ⁶⁶ and Stoic ⁶⁷ philosophers were conversing ⁶⁸ with him, and some were asking, ⁶⁹ “What does this foolish babbler ⁷⁰ want to say?” Others said, “He seems to be a proclaimer of foreign gods.” ⁷¹ (They said this because he was proclaiming the good news about Jesus and the resurrection.) ⁷² [19] So they took Paul and ⁷³ brought him to the Areopagus, ⁷⁴ saying, “May we know what this new teaching is that you are proclaiming? [20] For you are bringing some surprising things ⁷⁵ to our ears, so we want to know what they ⁷⁶ mean.” [21] (All the Athenians and the foreigners who lived there used to spend their time ⁷⁷ in nothing else than telling ⁷⁸ or listening to something new.) ⁷⁹

[22] So Paul stood ⁸⁰ before the Areopagus and said, “Men of Athens, I see that you are very religious ⁸¹ in all respects. ⁸² [23] For as I went around and observed closely your objects of worship, ⁸³ I even found an altar with this inscription: ⁸⁴ ‘To an unknown god.’ Therefore what you worship without knowing it, ⁸⁵ this I proclaim to you. [24] The God who made the world and everything in it, ⁸⁶ who is ⁸⁷ Lord of heaven and earth, does not live in temples made by human hands, ⁸⁸ [25] nor is he served by human hands, as if he needed anything, ⁸⁹ because he himself gives life and breath and everything to everyone. ⁹⁰ [26] From one man ⁹¹ he made every nation of the human race ⁹² to inhabit the entire earth, ⁹³ determining their set times ⁹⁴ and the fixed limits of the places where they would live, ⁹⁵ [27] so that they would search for God and perhaps grope around ⁹⁶ for him and find him, ⁹⁷ though he is ⁹⁸ not far from each one of us. [28] For in him we live and move about ⁹⁹ and exist, as even some of your own poets have said, ‘For we too are his offspring.’ ¹⁰⁰ [29] So since we are God's offspring, we should not think the deity ¹⁰¹ is like gold or silver or stone, an image ¹⁰² made by human ¹⁰³ skill ¹⁰⁴ and imagination. ¹⁰⁵ [30] Therefore, although God has overlooked ¹⁰⁶ such times of ignorance, ¹⁰⁷ he now commands all people ¹⁰⁸ everywhere to repent, ¹⁰⁹ [31] because he has set ¹¹⁰ a day on which he is going to judge the world ¹¹¹ in righteousness, by a man whom he designated, ¹¹² having provided proof to everyone by raising ¹¹³ him from the dead.”

[32] Now when they heard about ¹¹⁴ the resurrection from the dead, some began to scoff, ¹¹⁵ but others said, “We will hear you again about this.” [33] So Paul left the Areopagus. ¹¹⁶ [34] But some people ¹¹⁷ joined him ¹¹⁸ and believed. Among them ¹¹⁹ were Dionysius, who was a member of the Areopagus, ¹²⁰ a woman ¹²¹ named Damaris, and others with them.

[NET Bible]

Here (next page) is a table ‘breakdown’ of the message by Paul that Luke recorded.

Table 'breakdown' of the message by Paul that Luke recorded

Acts 17: 22-31

[22] ...“Men of Athens, I see that you are very religious in all respects. [23] For as I went around and observed closely your objects of worship, I even found an altar with this inscription: ‘To an unknown god.’ Therefore, what you worship without knowing it, this I proclaim to you. [24] The God who made the world and everything in it, who is Lord of heaven and earth, does not live in temples made by human hands, [25] nor is he served by human hands, as if he needed anything, because he himself gives life and breath and everything to everyone.
[26] From one man he made every nation of the human race to inhabit the entire earth, determining their set times and the fixed limits of the places where they would live, [27] so that they would search for God and perhaps grope around for him and find him, though he is not far from each one of us.
[28] For in him we live and move about and exist, as even some of your own poets have said, ‘For we too are his offspring.’ [29] So since we are God’s offspring, we should not think the deity is like gold or silver or stone, an image made by human skill and imagination.
Therefore, although God has overlooked such times of ignorance, he now commands all people everywhere to repent,
[31] because he has set a day on which he is going to judge the world in righteousness, by a man whom he designated,
having provided proof to everyone by raising him from the dead.”

Notes:

Paul cited three elementary facts about God tailored for them: (1) He is the creator of everything and everyone, (2) He does not dwell in temples, and (3) He is not served by human hands.

The quotation “For we too are his offspring” is from Aratus (ca. 310-245 B.C.), *Phaenomena* 5.

Paul asserted a general relationship and accountability to God for all humanity. (It also showed he had some knowledge/understanding of their philosophy.)

Repent – God is now asking all mankind to turn to him. No nation or race was excluded.

(Implies belief/trust)

[ref: [Article](#)]

Repentance means changing your mind, turning away from our sins -- turning toward God.
We do this as Christians and as unbelievers.

That is what repentance means -- a change of mind toward God. You are responsible to change your mind and lay hold of that which God has provided in Jesus Christ [“Messiah” or “anointed one”]. Paul gives us here three great facts which underscore the importance of repentance:

First, there is an inescapable day coming. God has fixed a day when he will judge the world. Everyone knows this. You know it, don't you? You know there is a day coming when your life is going to be laid open before everyone, and all the value of it, or the lack of value, will be evident. There is coming a day when every life will be evaluated. **Second**, there is an unchallengeable Judge. The One who will do the evaluating will not be a god, remote upon Mount Olympus, but he will be a Man, someone who has lived right here with us, who knows what human life is like, who has felt everything we feel. He will be the One who passes judgment on that day. **Third**, God has made this evident to all by an irrefutable fact: He raised that Man from the dead. [i.e., Jesus – the Son of God, the Messiah (Christ)!]

Go to the beginning of: [Paul and the Gospel on Mars Hill \(Areopagus\)](#)

Paul, the New Socrates in Athens: Paul as Philosopher (Part III)

<https://credohouse.org/blog/paul-the-new-socrates-in-athens-paul-as-philosopher-part-iii>

Part 1 – Details

1. The charge is an argument from silence: We could ask why Luke would devote so much space to Paul's speech when the message ran contrary to the preaching of the cross—and could undermine Luke's own theological strategy in the book of Acts.

2. The claim reads into Acts a specific situation in Corinth: In 1 Corinthians, Paul was addressing the congregation's arrogance and one-upmanship—a complete departure from dependence on the sufficiency of Christ's cross-work and the Spirit's power. They had emphasized their giftedness in knowledge and wisdom and rhetoric. They glorified speaking in tongues, elevating this over other spiritual gifts; they considered themselves as having “arrived”: “you have become kings without us,” Paul told them (1 Cor. 4:8). They elevated social status so highly that they were willing to tolerate—even boast about—gross immorality in one of its prominent members (ch. 5).^[3] And the new covenant blessings through the Spirit overshadowed any sense that a future bodily resurrection was still needed (15:12). The Corinthians' skewed theological perspective emphasized the “already” but ignored the “not yet”—a view known as “over-realized eschatology.”^[4]

Yes, the Corinthians believed they had *all* blessings in Christ—and nothing was left for the new heaven and new earth! The point is this: we should treat *Paul's* writing about the Corinthian situation on its own terms and not read Paul's correspondence back into Luke's theological strategy in Acts.

We could add that in 1 Corinthians itself, Paul is still quoting pagans! He cites Menander when he writes, “Bad company corrupts good character” (15:33). *Paul uses the same strategy of quoting pagans in Corinth—just as he did in Athens!* For good measure, we could also throw in Paul's citing the Cretan thinker Epimenides in Titus 1:12.

3. A review of Paul's ministry in Acts shows this charge to be inaccurate; *Paul uses the same general approach before and after Athens:* *Before Athens*, Paul would “reason” with people in an attempt to “persuade” them (cp. 28:23). He does so in *Thessalonica* (17:2) and during his visit to *Athens* (17:19). Also, Paul *continues* to do so *after Athens*—in *Corinth* (18:4) and *Ephesus* (18:19; 19:8,9).

Continued on next page...

4. When we compare Paul’s message at Lystra (Acts 14) with the one at Athens, the theological themes—rooted in the Old Testament—are the same. Paul’s apologetic at Lystra includes the witness of God in creation—among other themes echoed in Athens.

PAUL AT LYSTRA: ACTS 14:15-17	PAUL AT ATHENS: ACTS 17:24-28
1. GOD AS CREATOR: “... <i>preach the gospel to you that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them</i> ” [5] (15).	“ <i>The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands</i> ” (24). [6]
2. GOD AS LIFE-GIVER TO (NON-DIVINE) HUMANS: “ <i>We are also men of the same nature as you</i> ” (15).	“ <i>He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation. He Himself gives to all people life and breath . . .</i> ” (25-6). [7]
3. THE WITNESS OF GOD IN CREATION: “ <i>and yet He did not leave Himself without witness, in that He did good and gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness</i> ” (17).	“ <i>He Himself gives to all people life and breath and all things; that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us</i> ” (26-7).
4. PREVIOUS IGNORANCE: “ <i>In the generations gone by He permitted all the nations to go their own ways</i> ” (16).	“ <i>Therefore having overlooked the times of ignorance . . .</i> ” (30)
5. CALL TO REPENTANCE: “ <i>. . . turn from these vain things to a living God</i> ” (15).	“ <i>. . . declaring to men that all people everywhere should repent</i> ” (30)

Paul used the same basic approach in both places. In fact, at Athens he even had opportunity to mention Jesus and his resurrection—which is more than he was able to do at Lystra![\[8\]](#)

5. The “failure” charge misses the point of Paul’s own goal to contextualize the gospel: In 1 Corinthians itself, Paul declared himself a slave of all so that he might win some—a Jew to the Jew and a Greek to the Greeks (9:19-27). Paul adapted to his audiences. When Paul wrote to the Corinthians, the Athenian strategy would not have been far from his mind.

6. Paul’s approach in Athens resulted in a far more positive response than Paul has in other places in his travels: Paul and Barnabas at Lystra were worshiped as Zeus and Hermes—and then Paul was stoned when he and Barnabas resisted (ch. 14)! Paul’s speech to Jewish people would result in a riot in Jerusalem in chapter 21!

7. Luke refers to the gospel as “the word of God” throughout Acts, and this is the message of Jesus (in Luke) and his messengers (in Acts): The “word of God” (cp. the sower and the seed in Lk. 8:8; cp. Jesus’ message as the “word of God” [5:2]) multiplies and bears much fruit throughout the book of Acts (5:31; 6:7; 12:24; 13:7, 15, 44, 46, 48, 49; 19:20). This is the general theme of Acts, and Paul’s speech at Athens is no exception. In fact, in 17:18, we’re told that Paul is *preaching the good news* about “Jesus and his resurrection.” Contrary to detractors, Paul’s preaching in Athens is quite orthodox.[\[9\]](#)

8. Paul, who usually sought out any available synagogues on his journeys (where he reasoned, dialogued, and persuaded) needed to take a different strategy with pagans at Mars Hill—though he still carried out this task in dependence upon the Spirit. Notice that Paul quoted pagan thinkers, but he still ended with Christ and the resurrection, calling for repentance—the very theme that the other sermons in Acts called for.

In my experience, I regularly find Christians resistant to Christian philosophy (after all, doesn't Colossians 2 tell us to "beware of philosophy"?!), and they view [apologetics](#) as a "work" that diminishes the "grace of God." People need to hear "the gospel"—end of story. However, unless God's Spirit works, "giving the gospel" or engaging in apologetics will amount to nothing. And why can't God use objective, checkable evidences and arguments to reveal to people the intellectual integrity of the Christian faith? As we read the Scriptures, we see that proclaiming the gospel and evidences often go hand-in-hand. In the book of Acts we see the apostles engaging in a defense of the Christian faith on a regular basis, appealing to evidences and events that were not done in a corner.

And what about 1 Corinthians, which so strongly emphasizes the centrality of the cross and the Spirit's power? In chapter 15, Paul gives his strongest apologetic for the resurrection, appealing to its historicity and objectivity—complete with lists of eyewitnesses, including Paul's own testimony!

Paul's Mars Hill address truly reflects the very heart of Paul's cross-centered theological and missiological strategy. As N.T. Wright observes: "Much Pauline scholarship in the last generations has ignored this [Areopagus] speech . . . But when we begin . . . with the Jewish doctrine of monotheism and its Christian redefinition, the speech makes a great deal of sense as a summary of exactly the kind of thing Paul might well have said."

Part 2

In 1 Corinthians 9, Paul affirms the goal of becoming "all things to all people" when communicating the gospel. Providentially, Paul's own cultural background enabled him to speak with credibility *in Athens*—one of the Roman Empire's cultural centers (Alexandria and Tarsus being the other key cultural hubs at this time). According to Ben Witherington, "Paul was in the upper 1-2 percent of well-educated people of his day."^[1] For one thing, Paul had studied under the noted rabbi, Gamaliel I (Ac. 22:3). Also, being from Tarsus—"a citizen of no insignificant city" (Acts 21:39)—Paul could speak to the cultural élites of his day.

Why was Tarsus so significant philosophically, politically, and culturally?

- It was the native city of various famous philosophers, including Zeno (the founder of Stoicism), Antipater, Athenagoras, and Nestor.
- The Stoic poet Aratus (whom Paul cites [Acts 17:28]) was from Soli in Cilicia, near Tarsus.
- The noted orator Cicero governed Tarsus in the mid-50s BC.
- Mark Antony met Cleopatra here in 41 BC.
- Josephus said that the Jewish community here was quite prominent. He called it "the noblest city" the Cilicians had (Antiquities 1.6.1). It had prominent Jewish community. Jerome Murphy-O'Connor has observed: "As a centre of learning [stagnant Athens] had been surpassed even by Tarsus."^[2]

Because of his background, Paul was a Tarsian, a well-educated Jew, and a Roman citizen—a noteworthy convergence of influences vital to Paul's ministry to the Gentiles. Being an extremely well-lettered and –credentialed man (2 Cor. 11:21-22; Phil. 3:4-6), God strategically used him as an instrument in cultural centers such as Athens, Corinth, and Ephesus. This is in contrast to, say, Peter, James, and John, who would work primarily amongst the circumcised/Jews (Gal. 2:9). Again, as Witherington points out,

No doubt [Paul's background] provided him with a broader view of Jews and Greeks, women and men, slaves and free persons (cf. 1 Cor. 9:18ff.) than would be the case if he had been raised in a cultural backwater somewhere in the rural parts of the Holy Land, as some of the early Jewish Christians apparently were.^[3]

When Paul encountered Stoics and Epicureans at Athens, he was by no means out of his element. In fact, he has greater theological sympathy with the Stoics than the Epicureans. On the one hand, the Epicureans were atomistic materialists (all reality is comprised of atoms). Whereas Paul believed that we came from Adam, the Epicureans maintained that humans come from atoms. We come to know through our sense perceptions (and we formulate “concepts” based on those perceptions). Also, the Epicureans were concerned with a life of pleasure and an avoidance of pain. Theologically, they believed that the gods exist, but they are utterly uninvolved in the world (a perspective somewhat resembling the deistic viewpoint). There is no such thing as an active, engaged divine providence. According to the Epicureans, religion is detrimental in that (a) it creates an unhealthy fear of post-mortem uncertainties and (b) a preoccupation with the prying, interfering gods, which terrorizes humans and destroys their happiness. In terms of eschatology, there is no final judgment; death is the last word.

By contrast, the Stoics were materialistic pantheists (e.g., Marcus Aurelius, Seneca, Epictetus).^[4] The divine pervaded everything and (in the form of fate) governed all. God was considered the Soul of the universe and the universe as the body of God. Unlike Epicurean pursuit of pleasure, the Stoics pursued self-preservation through contemplative, practical, and rational reason. There was for them a kind of divine providence, but no real judgment. At death, the individual soul was reabsorbed into the ever-living Fire.

In what ways did Paul try to connect with the Stoics? Paul was truly a discerning Christian thinker. He embraced the view that all truth is God’s truth, which meant sorting out the intellectual and spiritual wheat from the chaff. For example, like Seneca the Stoic, Plutarch viewed humanity in its diversity and urged it to think of itself as one community, “even as a herd that feeds together and shares the pasturage of a common field.”^[5] Likewise, Paul tells the Athenians, “*He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation. He Himself gives to all people life and breath . . .*” (25-6). Paul here affirms both the unity and diversity of humanity. He refers to the “harmonious patchwork of diversity” of human cultures that cover the face of the earth (Gen. 1:28; 9:1, 7; 10:5, 20, 31-2) under God’s governance.^[6]

On the other hand, though Paul quotes Aratus, the Stoic Cilician poet, he does not quote him fully. Notice how he cites the second part without quoting the first: “It is with Zeus that every one of us in every way has to do, *for we are also his offspring.*”^[7] Also, unlike the Stoics’ belief in an *impersonal fate*, Paul’s affirms the biblical message of a *personal providence*. Furthermore, Paul outdoes the Stoics of his day by sending them back to their original sources and earliest beliefs. Zeno, the founder of Stoicism, rejected the building of temples to the gods. Later Plutarch would mock the Stoics for doing the opposite of what their founder said: “The Stoics, while applauding this [anti-temple building] as correct, attend the mysteries in the temples, go up to the Acropolis, do reverence to statues, and place wreaths upon shrines, though these are works of builders and mechanics.”^[8] The Stoic Dio Chrysostom at the end of the first century would even defend the use of images.^[9] Again, Paul is calling his Stoic hearers back to their philosophical roots—roots that are much closer to biblical revelation.

Finally, Paul’s belief in the resurrection is quite a different view from that of his audience, and Paul isn’t going to compromise on this fundamental point either. For Greeks, especially Epicureans, the idea of a bodily resurrection was impossible. Aeschylus said that at the inauguration of the Areopagus court, Apollo stated, “Once a man is slain, there is no resurrection.”^[10] By contrast, Paul is not unwilling to say something that is philosophically out of vogue or disagreeable because of his commitment to the cross of Christ.

Paul’s ministry at Athens reminds us that some worldviews may more closely resemble the biblical worldview than others. For example, Islam’s view of God has greater similarities to the Jewish-Christian faith than Buddhism or animism. Such similarities often make for easier bridge-building in certain respects. It appears that the mocking of Paul’s being a “babbler” probably comes from the Epicureans (with whom Paul has the strongest disagreement); it is likely the *Stoics* who are open to hearing more of what he has to say.^[11]

Paul does this in a Jewish context as well. For example, Paul says that he was on trial because he affirmed his “hope of the resurrection of the dead” (23:6-7). In doing so, *he sides with the Pharisees* against the Sadducees before the Jewish Sanhedrin.

As witnesses for Christ, we should be prepared to utilize philosophical and cultural tools to build bridges while offering good reasons for our faith—just as the apostle Paul did.

[1] Ben Witherington III, *Paul's Narrative Thought World* (Louisville, KY: Westminster John Knox, 1994), 216.

[2] Jerome Murphy-O'Connor, *Paul: A Critical Life* (Oxford: Oxford University Press, 1996), 108.

[3] *Ibid.*, 216.

[4] There were three phases in the development of Stoicism: the Early Stoa (300-200 BC), Middle Stoa (150-1 BC), and the Later Stoa (AD 1-180).

[5] Plutarch, *Moralia* 329B.

[6] William Larkin, *Acts* (Downers Grove, IL: InterVarsity, 1995), 257-8.

[7] Aratus, *Phaenomena* 5; cp. Cleanthes (c. 331-233 BC), *Hymn to Zeus* 4.

[8] Plutarch, *Moralia* 1034B.

[9] Oration 12.

[10] Aeschylus, *Eumenides* 648.

[11] G. Walter Hansen, “The Preaching and Defence of Paul,” in *Witness to the Gospel: The Theology of Acts*, eds. I.H. Marshall and David Peterson (Grand Rapids: Eerdmans, 1998), 313.

***** **END: Paul at Gospel at Mars Hill** *****

Go to the beginning of: [Paul and the Gospel on Mars Hill \(Areopagus\)](#)

Return to the beginning:
[The Gospel that Paul Preached](#)

More regarding the Gospel that Paul Preached on the following pages...

Paul's charge from Jesus: "...*this man is my chosen instrument to carry my name before* Gentiles and kings and the people of Israel." (Acts 9:15)

For more see: [The Gospel According to Paul](#) (following)

The Gospel According to Paul [Recommended]

<https://www.gci.org/gospel/paul>

Excerpt:

Let us see how Paul describes the gospel. We'll proceed book by book, just skimming the surface, looking primarily at verses [source: Net Bible] that use the Greek word for *gospel* or for *preaching*...

Romans	1: 1-5	[Ro 1:1] From Paul, ¹ a slave ² of Christ Jesus, ³ called to be an apostle, ⁴ set apart for the gospel of God. ⁵ [2] This gospel ⁶ he promised beforehand through his prophets in the holy scriptures, [3] concerning his Son who was a descendant ⁷ of David with reference to the flesh, ⁸ [4] who was appointed the Son-of-God-in-power ⁹ according to the Holy Spirit ¹⁰ by the resurrection ¹¹ from the dead, Jesus Christ our Lord. [5] Through him ¹² we have received grace and our apostleship ¹³ to bring about the obedience ¹⁴ of faith ¹⁵ among all the Gentiles on behalf of his name.
	1:15-17	[15] Thus I am eager ³² also to preach the gospel to you who are in Rome. ³³ [16] For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek. ³⁴ [17] For the righteousness of God is revealed in the gospel ³⁶ from faith to faith, just as it is written, " The righteous by faith will live . "
	2:16	[16] on the day when God will judge ³³ the secrets of human hearts, ³⁴ according to my gospel ³⁵ through Christ Jesus.
	10:11-17	[11] For the scripture says, " Everyone who believes in him will not be put to shame . " ¹³ [12] For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. [13] For everyone who calls on the name of the Lord will be saved . ¹⁴ [14] How are they to call on one they have not believed in? And how are they to believe in one they have not heard of? And how are they to hear without someone preaching to them ¹⁵ ? [15] And how are they to preach unless they are sent? As it is written, " How timely ¹⁶ is the arrival ¹⁷ of those who proclaim the good news . " ¹⁸ [16] But not all have obeyed the good news, for Isaiah says, " Lord, who has believed our report ? " ¹⁹ [17] Consequently faith comes from what is heard, and what is heard comes through the preached word ²⁰ of Christ. ²¹
	15:15-16	[15] But I have written more boldly to you on some points so as to remind you, because of the grace given to me by God [16] to be a minister of Christ Jesus to the Gentiles. I serve ¹³ the gospel of God ¹⁴ like a priest, so that the Gentiles may become an acceptable offering, ¹⁵ sanctified by the Holy Spirit.
	15:20-21	Christ. [20] And in this way I desire to preach where Christ has not been named, so as not to build on another person's foundation, [21] but as it is written: " Those who were not told about him will see, and those who have not heard will understand . " ¹⁸
	16:25	[25] ²⁰ Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that had been kept secret for long ages,
1 Corinthians	1:14-25	[14] I thank God ¹⁹ that I did not baptize any of you except Crispus and Gaius, [15] so that no one can say that you were baptized in my name! [16] (I also baptized the household of Stephanus. Otherwise, I do not remember whether I baptized anyone else.) [17] For Christ did not send me to baptize, but to preach the gospel – and not with clever speech, so that the cross of Christ would not become useless. ²⁰ [18] For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. [19] For it is written, " I will destroy the wisdom of the wise, and I

		will thwart the cleverness of the intelligent .” ²¹ [20] Where is the wise man? Where is the expert in the Mosaic law? ²² Where is the debater of this age? Has God not made the wisdom of the world foolish? [21] For since in the wisdom of God the world by its wisdom did not know God, God was pleased to save those who believe by the foolishness of preaching. [22] For Jews demand miraculous signs and Greeks ask for wisdom, [23] but we preach about a crucified Christ, ²³ a stumbling block to Jews and foolishness to Gentiles. [24] But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. [25] For the foolishness of God is wiser than human wisdom, ²⁴ and the weakness of God is stronger than human strength. ²⁵
	2:1-5	[2:1] When I came ¹ to you, brothers and sisters, ² I did not come with superior eloquence or wisdom as I proclaimed the testimony ³ of God. [2] For I decided to be concerned about nothing ⁴ among you except Jesus Christ, and him crucified. [3] And I was with you in weakness and in fear and with much trembling. [4] My conversation and my preaching were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power, [5] so that your faith would not be based on human wisdom but on the power of God.
	15:1-7	[15:1] Now I want to make clear for you, ¹ brothers and sisters, ² the gospel that I preached to you, that you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. [3] For I passed on to you as of first importance ³ what I also received – that Christ died for our sins according to the scriptures, [4] and that he was buried, and that he was raised ⁴ on the third day according to the scriptures, [5] and that he appeared to Cephas, then to the twelve. [6] Then he appeared to more than five hundred of the brothers and sisters ⁵ at one time, most of whom are still alive, ⁶ though some have fallen asleep. ⁷ [7] Then he appeared to James, then to all the apostles.
	15:12-15	[12] Now if Christ is being preached as raised from the dead, ⁹ how can some of you say there is no resurrection of the dead? [13] But if there is no resurrection of the dead, then not even Christ has been raised. [14] And if Christ has not been raised, then our preaching is futile and your faith is empty. [15] Also, we are found to be false witnesses about God, because we have testified against God that he raised Christ from the dead, when in reality he did not raise him, if indeed the dead are not raised.
2 Corinthians	1:19-22	[19] For the Son of God, Jesus Christ, the one who was proclaimed among you by us – by me and Silvanus ³⁸ and Timothy – was not “Yes” and “No,” but it has always been “Yes” in him. [20] For every one of God's promises are “Yes” in him; therefore also through him the “Amen” is spoken, to the glory we give to God. [21] But it is God who establishes ³⁹ us together with you in Christ and who anointed us, ⁴⁰ [22] who also sealed us and gave us the Spirit in our hearts as a down payment. ⁴¹
	4:2-4	[2] But we have rejected ³ shameful hidden deeds, ⁴ not behaving ⁵ with deceptiveness ⁶ or distorting the word of God, but by open proclamation of the truth we commend ourselves to everyone's conscience before God. [3] But even if our gospel is veiled, it is veiled only to those who are perishing, [4] among whom the god of this age has blinded the minds of those who do not believe ⁷ so they would not see the light of the glorious gospel ⁸ of Christ, ⁹ who is the image of God.
	11:4	[4] For if someone comes and proclaims ⁸ another Jesus different from the one we proclaimed, ⁹ or if you receive a different spirit than

		the one you received, ¹⁰ or a different gospel than the one you accepted, ¹¹ you put up with it well enough! ¹²
Galatians	1:6-11 (added by LY)	[6] I am astonished that you are so quickly deserting the one ⁴ who called you by the grace of Christ ⁵ and are following ⁶ a different ⁷ gospel – [7] not that there really is another gospel, ⁸ but ⁹ there are some who are disturbing you and wanting ¹⁰ to distort the gospel of Christ. [8] But even if we (or an angel from heaven) should preach ¹¹ a gospel contrary to the one we preached to you, ¹² let him be condemned to hell! ¹³ [9] As we have said before, and now I say again, if any one is preaching to you a gospel contrary to what you received, let him be condemned to hell! ¹⁴ [10] Am I now trying to gain the approval of people, ¹⁵ or of God? Or am I trying to please people? ¹⁶ If I were still trying to please ¹⁷ people, ¹⁸ I would not be a slave ¹⁹ of Christ! [11] Now ²⁰ I want you to know, brothers and sisters, ²¹ that the gospel I preached is not of human origin. ²² [12] For I did not receive it or learn it from any human source; ²³ instead I received it ²⁴ by a revelation of Jesus Christ. ²⁵
	1:15-16	[15] But when the one ³¹ who set me apart from birth ³² and called me by his grace was pleased [16] to reveal his Son in ³³ me so that I could preach him ³⁴ among the Gentiles, I did not go to ask advice from ³⁵ any human being, ³⁶
	2:1-10 (added by LY)	[2:1] Then after fourteen years I went up to Jerusalem ¹ again with Barnabas, taking Titus along too. [2] I went there ² because of ³ a revelation and presented ⁴ to them the gospel that I preach among the Gentiles. But I did so ⁵ only in a private meeting with the influential people, ⁶ to make sure that I was not running – or had not run ⁷ – in vain. [3] Yet ⁸ not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. [4] Now this matter arose ⁹ because of the false brothers with false pretenses ¹⁰ who slipped in unnoticed to spy on ¹¹ our freedom that we have in Christ Jesus, to make us slaves. ¹² [5] But ¹³ we did not surrender to them ¹⁴ even for a moment, ¹⁵ in order that the truth of the gospel would remain with you. ¹⁶ [6] But from those who were influential ¹⁷ (whatever they were makes no difference to me; God shows no favoritism between people ¹⁸) – those influential leaders ¹⁹ added ²⁰ nothing to my message. ²¹ [7] On the contrary, when they saw ²² that I was entrusted with the gospel to the uncircumcised ²³ just as Peter was to the circumcised ²⁴ [8] (for he who empowered ²⁵ Peter for his apostleship ²⁶ to the circumcised ²⁷ also empowered me for my apostleship to the Gentiles) ²⁸ [9] and when James, Cephas, ²⁹ and John, who had a reputation as ³⁰ pillars, ³¹ recognized ³² the grace that had been given to me, they gave to Barnabas and me ³³ the right hand of fellowship, agreeing ³⁴ that we would go to the Gentiles and they to the circumcised. ³⁵ [10] They requested ³⁶ only that we remember the poor, the very thing I also was eager to do.
Ephesians	3:7-12	[7] I became a servant of this gospel ¹⁶ according to the gift of God's grace that was given to me by ¹⁷ the exercise of his power. ¹⁸ [8] To me – less than the least of all the saints ¹⁹ – this grace was given, ²⁰ to proclaim to the Gentiles the unfathomable riches of Christ [9] and to enlighten ²¹ everyone about God's secret plan ²² – a secret that has been hidden for ages ²³ in God ²⁴ who has created all things. [10] The purpose of this enlightenment is that ²⁵ through the church the multifaceted wisdom ²⁶ of God should now be disclosed to the rulers and the authorities in the heavenly realms. [11] This was according to ²⁷ the eternal purpose that he accomplished in Christ Jesus our Lord, [12] in whom we have boldness and confident access ²⁸ to God ²⁹ because of ³⁰ Christ's ³¹ faithfulness. ³²
Philippians	1:12-18	[12] I want you to know, brothers and sisters, ¹⁷ that my situation has actually turned out to advance the gospel: ¹⁸ [13] The ¹⁹ whole

		<p>imperial guard ²⁰ and everyone else knows ²¹ that I am in prison ²² for the sake of Christ, [14] and most of the brothers and sisters, ²³ having confidence in the Lord ²⁴ because of my imprisonment, now more than ever ²⁵ dare to speak the word ²⁶ fearlessly. [15] Some, to be sure, are preaching Christ from envy and rivalry, but others from goodwill. [16] The latter do so from love because they know that I am placed here for the defense of the gospel. [17] The former proclaim Christ from selfish ambition, not sincerely, because they think they can cause trouble for me in my imprisonment. ²⁷ [18] What is the result? Only that in every way, whether in pretense or in truth, Christ is being proclaimed, and in this I rejoice.</p>
Colossians	1:12-20	<p>[12] giving thanks to the Father who has qualified you to share ²³ in the saints' ²⁴ inheritance in the light. [13] He delivered us from the power of darkness and transferred us to the kingdom of the Son he loves, ²⁵ [14] in whom we have redemption, ²⁶ the forgiveness of sins.</p> <p>[15] ²⁷ He is the image of the invisible God, the firstborn ²⁸ over all creation, ²⁹</p> <p>[16] for all things in heaven and on earth were created by him – all things, whether visible or invisible, whether thrones or dominions, ³⁰ whether principalities or powers – all things were created through him and for him.</p> <p>[17] He himself is before all things and all things are held together ³¹ in him.</p> <p>[18] He is the head of the body, the church, as well as the beginning, the firstborn ³² from among the dead, so that he himself may become first in all things. ³³</p> <p>[19] For God ³⁴ was pleased to have all his ³⁵ fullness dwell ³⁶ in the Son ³⁷</p> <p>[20] and through him to reconcile all things to himself by making peace through the blood of his cross – through him, ³⁸ whether things on earth or things in heaven.</p>
	1:21-29	<p>[21] And you were at one time strangers and enemies in your ³⁹ minds ⁴⁰ as expressed through ⁴¹ your evil deeds, [22] but now he has reconciled you ⁴² by his physical body through death to present you holy, without blemish, and blameless before him – [23] if indeed you remain in the faith, established and firm, ⁴³ without shifting ⁴⁴ from the hope of the gospel that you heard. This gospel has also been preached in all creation under heaven, and I, Paul, have become its servant. [24] Now I rejoice in my sufferings for you, and I fill up in my physical body – for the sake of his body, the church – what is lacking in the sufferings of Christ. [25] I became a servant of the church according to the stewardship ⁴⁵ from God – given to me for you – in order to complete ⁴⁶ the word of God, [26] that is, the mystery that has been kept hidden from ages and generations, but has now been revealed to his saints. [27] God wanted to make known to them the glorious ⁴⁷ riches of this mystery among the Gentiles, which is Christ in you, the hope of glory. [28] We proclaim him by instructing ⁴⁸ and teaching ⁴⁹ all people ⁵⁰ with all wisdom so that we may present every person mature ⁵¹ in Christ. [29] Toward this goal ⁵² I also labor, struggling according to his power that powerfully ⁵³ works in me.</p>
1 Timothy	3:14-16	<p>[14] I hope to come to you soon, but I am writing these instructions ¹⁹ to you [15] in case I am delayed, to let you know how people ought to conduct themselves ²⁰ in the household of God, because it is ²¹ the church of the living God, the support and bulwark of the truth. [16] And we all agree, ²² our religion contains amazing revelation: ²³ He ²⁴ was revealed in the flesh, vindicated by the Spirit, ²⁵</p>

		seen by angels, proclaimed among Gentiles, believed on in the world, taken up in glory.
2 Timothy	1:6-14	[6] Because of this I remind you to rekindle God's gift that you possess ⁹ through the laying on of my hands. [7] For God did not give us a Spirit ¹⁰ of fear but of power and love and self-control. [8] So do not be ashamed of the testimony about our Lord ¹¹ or of me, a prisoner for his sake, but by ¹² God's power accept your share of suffering ¹³ for the gospel. [9] He is the one who saved us ¹⁴ and called us with a holy calling, not based on ¹⁵ our works but on his own purpose and grace, granted to us in Christ Jesus before time began, ¹⁶ [10] but now made visible through the appearing of our Savior Christ Jesus. He ¹⁷ has broken the power of death and brought life and immortality to light through the gospel! [11] For this gospel ¹⁸ I was appointed a preacher and apostle and teacher. ¹⁹ [12] Because of this, in fact, I suffer as I do. ²⁰ But I am not ashamed, because I know the one in whom my faith is set ²¹ and I am convinced that he is able to protect what has been entrusted to me ²² until that day. ²³ [13] Hold to the standard ²⁴ of sound words that you heard from me and do so with the faith and love that are in Christ Jesus. ²⁵ [14] Protect that good thing ²⁶ entrusted to you, through the Holy Spirit who lives within us.
	2:8 (added by LY)	[8] Remember Jesus Christ, raised from the dead, a descendant of David; ¹¹ such is my gospel, ¹² [9] for which I suffer hardship to the point of imprisonment ¹³ as a criminal, but God's message ¹⁴ is not imprisoned! ¹⁵ [10] So I endure all things for the sake of those chosen by God, ¹⁶ that they too may obtain salvation in Christ Jesus and its eternal glory.

Comment: A more thorough study would lead to the same conclusion: The gospel that Paul preached was about Jesus Christ, specifically his death and resurrection, and the good news that we can be saved through what he has done. Whether we look at the sermons of Paul, or in his letters, we see a consistent focus on Jesus Christ.

The disciples originally did not understand everything Jesus taught, especially about his death and resurrection. Although he told them, they did not accept or understand this part of the message. His crucifixion was a tremendous shock to them. His resurrection was also a tremendous surprise.

Since Jesus was not able to teach his disciples about the fact of his death and resurrection, he could not teach them about the significance of these events, either. But after Jesus rose, and after the Holy Spirit came, the disciples understood. They saw that Jesus' death and resurrection were necessary for people to have the salvation that Jesus had taught about. His death and resurrection were the key to the kingdom of God.

Jesus preached about salvation, repentance and faith. He taught that he was the key to eternal life, and he taught about his own death and resurrection. In all these things Paul preached the same thing as Jesus did.

After his resurrection, Jesus reminded his disciples what he had taught them about himself: "This is what I told you while I was still with you: 'Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'... This is what is written: The Christ will suffer and rise from the dead on the third day" ([Luke 24:44, 46](#)).

Jesus commissioned the apostles to preach this message about salvation through him: "Repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things" (verses 47-48).

George Ladd summarizes by saying that the message of Paul

is essentially the same as that of Jesus: that in the person and mission of Jesus, God has visited human beings to bring them the messianic salvation. But there is one great difference. Paul stands on the other side of the cross and resurrection and is able to see...that what was being accomplished in Jesus' life was incomplete apart from the cross and empty tomb. While the blessings of the Kingdom of God were present in Jesus' words and deeds, the greatest blessing of God's Kingdom was the conquest of death and the gift of life; and this was accomplished only by Jesus' death and resurrection. (G.E. Ladd, *Theology of the New Testament*, 1993, page 453)

The apostles also saw that, to bring this good news to the world, they did not have to use the word *kingdom*. That word was only one of several legitimate pictures of the good news of what God is doing. The apostles were free to use other descriptions of the salvation that Jesus makes possible through his death and resurrection.

Paul occasionally used the term "kingdom of God," but it was not his most common term for describing the gospel. He was not preaching about a future geographic territory. He was talking about an eternal kingdom that we may enter in this age ([Colossians 1:13](#)). He was talking about a King who is already ruling—a Lord who is alive and may be accepted as Lord even in this age. We do not have to wait for Jesus to return before we experience blessings in the gospel.

If we assume that God's kingdom is like human kingdoms, with a geographical base, as many first century Jews did, then we will find it difficult to understand some of Jesus' parables about the kingdom. The kingdom Jesus described doesn't fit well into a message about a territory-based kingdom, and neither does the preaching of the early church and of the apostle Paul.

If we assume that the kingdom is exclusively future, we will also find it hard to understand some of the things Jesus and Paul said. But when we understand the kingdom of God to be God's rule, not dependent on territory, then we can see how the kingdom can exist in this age as well as in the future. People who accept Jesus as Lord accept his rule over their lives, and they thereby enter his kingdom. They come willingly under his rule now, and they await the gift of immortality at the resurrection. This is what Jesus talked about—and Paul is talking about the same thing, but with more details.

In terms of God's kingdom and salvation, the most significant event of all time happened between Jesus and Paul. That event was the death and resurrection of Jesus Christ. That event brought the old covenant to an end. It marked a dramatic change in the way God deals with his people.

That event marked a dramatic shift in the understanding of the apostles and of the message God inspired them to preach. That event was the key to the kingdom, the key to salvation, and it has become key to the message we preach: salvation has been made possible through the death and resurrection of Jesus Christ.

This article was written by [Michael Morrison](#) in 1998 and updated in 2014. Copyright Grace Communion International. All rights reserved. If you'd like to learn more about the Bible, check out Grace Communion Seminary. It's accredited, affordable, and all online. www.gcs.edu ([link is external](#)).

Paul Preaches the Good News — Good News for Bad People

<https://www.gci.org/gospel/badpeople3>

See also: [Gospel of Paul vs Peter](#) (with Chart)

Return to the beginning:
[The Gospel that Paul Preached](#)

[Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

The Gospel that Peter Preached

See and compare:

[The Gospel that Paul Preached](#)

also: [Gospel of Paul vs Peter](#)

Peter Preaches The Simple Gospel

http://www.jesusisprecious.org/articles/simple_gospel.htm

Excerpt:

...This leads me to the heart of this article that I'm writing. In a vision God appeared to Cornelius and told him to go see the Apostle Peter, so that Peter could witness the Gospel to him. Here is the Biblical account of the matter . . .

Acts 10:30-45, "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 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. 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: Him God raised up the third day**, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. **To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." [KJV] [See also: [NET version](#)]

What I want you to notice, and this is my sermon, is the simple plan of salvation that the Apostle Peter gave to Cornelius. Remember, God sent Cornelius to go find Peter, so that he could learn how to be saved and go to Heaven.



Continued...

Carefully notice that:

- Peter didn't tell Cornelius to follow Jesus.
- Peter didn't tell Cornelius to surrender all to God.
- Peter didn't tell Cornelius to get water baptized. (He did have him [baptized afterwards.](#))
- Peter didn't tell Cornelius to make Jesus his Lord.
- Peter didn't tell Cornelius to join a church.
- Peter didn't tell Cornelius to get religion.
- Peter didn't tell Cornelius to publicly confess Christ as his Savior.
- Peter didn't tell Cornelius to invite Jesus into his heart.
- Peter didn't tell Cornelius to start a relationship with Jesus.
- Peter didn't tell Cornelius to change his life.
- Peter didn't tell Cornelius to turn away from his sins.
- Peter didn't tell Cornelius to forsake the world.

In fact, Peter **DIDN'T TELL CORNELIUS TO DO ANYTHING!!!** Peter simply told the story of Jesus of Nazareth, Who went about doing good and healing the sick, but the unbelieving Jews had Him crucified on a cross for our sins. Jesus bled and **DIED** on the cross. He was **BURIED**. And then Christ miraculously **RESURRECTED** bodily from the dead three days later. This is "the Gospel" [i.e., Good News] according to the Holy Scriptures [as preached by Paul]:

1st Corinthians 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; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, 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." [emphasis added]

See also:
[The Gospel that Paul Preached](#)

In Acts 10:30-45 Peter said that anyone who believes on the name of Jesus, Who died on the cross for our sins and raised up the third day, shall receive a pardon for their sins. That was the simple Gospel message, which Cornelius simply and quietly **BELIEVED** and was immediately saved. Amen!!! Whew, that's good stuff! Peter never told Cornelius to do anything to be saved, he simply preached the Gospel of Christ's **death** on the cross for our sins, His **burial**, and bodily **resurrection** the third day. The very moment that Cornelius believed, he was forever born-again and saved. The hardest part about salvation for people to understand is that you get it by **DOING NOTHING!!!** You simply **REST COMPLETELY** in the finished work of Jesus Christ, and then God does the saving... **ALL OF IT!!!**

Every false religion in the world teaches a whole bunch of things that a person must **DO** to get to Heaven. But as we just saw for ourselves in the wonderful Scriptures in Acts 10:30-45, Peter simply preached the truth of the Gospel, and Cornelius **BELIEVED** and was instantly and forever born-again and saved. Salvation is not doing your best, it is having Christ's best put to your account through receiving Him by faith. God will not save anyone who is trying to be saved, He will only save those who are trusting to be saved. Religion is man trying to reach God through human effort, but Christianity is God trying to reach man by the sacrifice of His only begotten Son on the cross.

Peter (Acts 10:34-38, 39--45)
God does not show favoritism in dealing with people, but in every nation the person who fears him and does what is right is welcomed before him. You know the message he sent to the people of Israel, proclaiming the good news of peace through
Jesus Christ (he is Lord of all)—
you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: with respect to Jesus from Nazareth, that God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him.
We are witnesses of all the things he did both in Judea and in Jerusalem.
They killed him by hanging him on a tree [cross]
but God raised him up on the third day
and caused him to be seen, not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead.
He commanded us to preach to the people and to warn them that
he is the one appointed by God as judge of the living and the dead.
About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name

Legend:

	Saved / Believes in Jesus:
	Died/Sins/Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Return to the beginning:
[The Gospel that Peter Preached](#)

See also and compare:
[The Gospel that Paul Preached](#)

See also: [Gospel of Paul vs Peter](#) (Following)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

NET Version of Acts 10:30-45...

[30] Cornelius ⁷⁹ replied, ⁸⁰ “Four days ago at this very hour, at three o'clock in the afternoon, ⁸¹ I was praying in my house, and suddenly ⁸² a man in shining clothing stood before me [31] and said, ‘Cornelius, your prayer has been heard and your acts of charity ⁸³ have been remembered before God. ⁸⁴

[32] Therefore send to Joppa and summon Simon, who is called Peter. This man is staying as a guest in the house of Simon the tanner, ⁸⁵ by the sea.’ [33] Therefore I sent for you at once, and you were kind enough to come. ⁸⁶ So now we are all here in the presence of God ⁸⁷ to listen ⁸⁸ to everything the Lord has commanded you to say to us.” ⁸⁹

[34] Then Peter started speaking: ⁹⁰ “I now truly understand that God does not show favoritism in dealing with people, ⁹¹ [35] but in every nation ⁹² the person who fears him ⁹³ and does what is right ⁹⁴ is welcomed before him. [36] You know ⁹⁵ the message ⁹⁶ he sent to the people ⁹⁷ of Israel, proclaiming the good news of peace ⁹⁸ through ⁹⁹ Jesus Christ ¹⁰⁰ (he is Lord ¹⁰¹ of all) – [37] you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: ¹⁰² [38] with respect to Jesus from Nazareth, ¹⁰³ that ¹⁰⁴ God anointed him with the Holy Spirit and with power. He ¹⁰⁵ went around doing good and healing all who were oppressed by the devil, ¹⁰⁶ because God was with him. ¹⁰⁷ [39] We ¹⁰⁸ are witnesses of all the things he did both in Judea ¹⁰⁹ and in Jerusalem. ¹¹⁰ They ¹¹¹ killed him by hanging him on a tree, ¹¹² [40] but ¹¹³ God raised him up on the third day and caused him to be seen, ¹¹⁴ [41] not by all the people, but by us, the witnesses God had already chosen, ¹¹⁵ who ate and drank ¹¹⁶ with him after he rose from the dead. [42] He ¹¹⁷ commanded us to preach to the people and to warn ¹¹⁸ them ¹¹⁹ that he is the one ¹²⁰ appointed ¹²¹ by God as judge ¹²² of the living and the dead. [43] About him all the prophets testify, ¹²³ that everyone who believes in him receives forgiveness of sins ¹²⁴ through his name.”

[44] While Peter was still speaking these words, the Holy Spirit fell on ¹²⁵ all those who heard the message. ¹²⁶ [See [following verses 45-48, below](#)]

Some verse notes:

Return to the beginning:
[The Gospel that Peter Preached](#)

⁸⁹ **tn** The words “to say to us” are not in the Greek text, but are implied. Cornelius knows Peter is God's representative, bringing God's message.

⁹⁰ **tn** *Grk* “Opening his mouth Peter said” (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοίξας (*anoixas*) has been translated as a finite verb due to requirements of contemporary English style.

⁹¹ **tn** *Grk* “God is not one who is a respecter of persons,” that is, “God is not one to show partiality” (cf. BDAG 887 s.v. προσωπολήπτης). L&N 88.239 translates this verse “I realize that God does not show favoritism (in dealing with people).” The underlying Hebrew idiom includes the personal element (“respecter of persons”) so the phrase “in dealing with people” is included in the present translation. It fits very well with the following context and serves to emphasize the relational component of God's lack of partiality. The latter is a major theme in the NT: Ro 2:11; Ep 2:11-22; Col 3:25; Jas 2:1; 1Pe 1:17. This was the lesson of Peter's vision. (see [previous verses of chapter, below](#))

¹⁰¹ **sn** *He is Lord of all*. Though a parenthetical remark, this is the theological key to the speech. Jesus *is Lord of all*, so the gospel can go to all. The rest of the speech proclaims Jesus' authority.

¹⁰³ **sn** The somewhat awkward naming of Jesus as *from Nazareth* here is actually emphatic. He is the key subject of these key events.

¹⁰⁶ **sn** *All who were oppressed by the devil*. Note how healing is tied to the cosmic battle present in creation. Christ's power overcomes the devil and his forces, which seek to destroy humanity.

¹¹² **tn** Or “by crucifying him” (“hang on a tree” is by the time of the 1st century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Dt 21:23. The Jewish leadership has badly “misjudged” Jesus.

¹¹³ **tn** The conjunction “but” is not in the Greek text, but the contrast is clearly implied in the context. This is technically *asyndeton*, or lack of a connective, in Greek.

¹²⁰ **tn** *Grk* “that this one is the one,” but this is awkward in English and has been simplified to “that he is the one.”

¹²¹ **tn** Or “designated.” BDAG 723 s.v. ὁρίζω 2.b has “*the one appointed by God as judge*” for this phrase.

¹²² **sn** Jesus has divine authority *as judge* over the living and the dead: Ac 17:26-31; Ro 14:9; 1Th 5:9-10; 1Ti 4:1; 1Pe 4:5.

¹²³ **tn** Or “All the prophets testify about him.” Although modern English translations tend to place “about him” after “testify” (so NIV, NRSV) the phrase “about him” has been left at the beginning of v. 43 for emphatic reasons.

¹²⁴ **sn** *Forgiveness of sins*. See Lk 24:47; also Ac 14:23; 19:4; 9:42; 11:17; 16:31. The gospel is present in the prophetic promise, Ro 1:1-7. The message is in continuity with the ancient hope.

Following verses 45-48:

[45] The ¹²⁷ circumcised believers ¹²⁸ who had accompanied Peter were greatly astonished ¹²⁹ that ¹³⁰ the gift of the Holy Spirit ¹³¹ had been poured out ¹³² even on the Gentiles, [46] for they heard them speaking in tongues and praising ¹³³ God. Then Peter said, [47] “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did, ¹³⁴ can he?” ¹³⁵ [48] So he gave orders to have them baptized ¹³⁶ in the name of Jesus Christ. ¹³⁷ Then they asked him to stay for several days. [\[back\]](#)

Preceding verses 10:1-29:

[10:1] Now there was a man in Caesarea ¹ named Cornelius, a centurion ² of what was known as the Italian Cohort. ³ [2] He ⁴ was a devout, God-fearing man, ⁵ as was all his household; he did many acts of charity for the people ⁶ and prayed to God regularly. [3] About three o'clock one afternoon ⁷ he saw clearly in a vision an angel of God ⁸ who came in ⁹ and said to him, “Cornelius.” [4] Staring at him and becoming greatly afraid, Cornelius ¹⁰ replied, ¹¹ “What is it, Lord?” The angel ¹² said to him, “Your prayers and your acts of charity ¹³ have gone up as a memorial ¹⁴ before God. [5] Now ¹⁵ send men to Joppa ¹⁶ and summon a man named Simon, ¹⁷ who is called Peter. [6] This man is staying as a guest with a man named Simon, a tanner, ¹⁸ whose house is by the sea.” [7] When the angel who had spoken to him departed, Cornelius ¹⁹ called two of his personal servants ²⁰ and a devout soldier from among those who served him, ²¹ [8] and when he had explained everything to them, he sent them to Joppa.

[9] About noon ²² the next day, while they were on their way and approaching ²³ the city, Peter went up on the roof ²⁴ to pray. [10] He became hungry and wanted to eat, but while they were preparing the meal, a trance came over him. ²⁵ [11] He ²⁶ saw heaven ²⁷ opened ²⁸ and an object something like a large sheet ²⁹ descending, ³⁰ being let down to earth ³¹ by its four corners. [12] In it ³² were all kinds of four-footed animals and reptiles ³³ of the earth and wild birds. ³⁴ [13] Then ³⁵ a voice said ³⁶ to him, “Get up, Peter; slaughter ³⁷ and eat!” [14] But Peter said, “Certainly not, Lord, for I have never eaten anything defiled and ritually unclean!” ³⁸ [15] The voice ³⁹ spoke to him again, a second time, “What God has made clean, you must not consider ⁴⁰ ritually unclean!” ⁴¹ [16] This happened three times, and immediately the object was taken up into heaven. ⁴²

[17] Now while Peter was puzzling over ⁴³ what the vision he had seen could signify, the men sent by Cornelius had learned where Simon's house was ⁴⁴ and approached ⁴⁵ the gate. [18] They ⁴⁶ called out to ask if Simon, known as Peter, ⁴⁷ was staying there as a guest. [19] While Peter was still thinking seriously about ⁴⁸ the vision, the Spirit said to him, “Look! Three men are looking for you. [20] But get up, ⁴⁹ go

down, and accompany them without hesitation, ⁵⁰ because I have sent them.” [21] So Peter went down ⁵¹ to the men and said, “Here I am, ⁵² the person you’re looking for. Why have you come?” [22] They said, “Cornelius the centurion, ⁵³ a righteous ⁵⁴ and God-fearing man, well spoken of by the whole Jewish nation, ⁵⁵ was directed by a holy angel to summon you to his house and to hear a message ⁵⁶ from you.” [23] So Peter ⁵⁷ invited them in and entertained them as guests.

On the next day he got up and set out ⁵⁸ with them, and some of the brothers from Joppa ⁵⁹ accompanied him. [24] The following day ⁶⁰ he entered Caesarea. ⁶¹ Now Cornelius was waiting anxiously ⁶² for them and had called together his relatives and close friends. [25] So when ⁶³ Peter came in, Cornelius met ⁶⁴ him, fell ⁶⁵ at his feet, and worshiped ⁶⁶ him. [26] But Peter helped him up, ⁶⁷ saying, “Stand up. I too am a mere mortal.” ⁶⁸ [27] Peter ⁶⁹ continued talking with him as he went in, and he found many people gathered together. ⁷⁰ [28] He said to them, “You know that ⁷¹ it is unlawful ⁷² for a Jew ⁷³ to associate with or visit a Gentile, ⁷⁴ yet God has shown me that I should call no person ⁷⁵ defiled or ritually unclean. ⁷⁶ [29] Therefore when you sent for me, ⁷⁷ I came without any objection. Now may I ask why ⁷⁸ you sent for me?”

Return to the beginning:

[The Gospel that Peter Preached](#)

See also and compare:

[The Gospel that Paul Preached](#)

See also: **[Gospel of Paul vs Peter](#)** (Following)

Return to the beginning: **[Gospel of Jesus the Messiah \(Christ\)](#)**

See more regarding the Gospels of Paul and Peter...

Gospel of Paul vs Peter

[verses from NET Bible]

[See also: [Gospel Paul Preached](#) and [Peter Preached](#)]

In the following chart we are comparing what Paul considered to be the Gospel with the Gospel Peter preached.. (See the additional charts of what Paul also preached in the "[Gospel Paul Preached](#)" section.)

Paul (1 Corinthians 15:1-2, 3-11, 20-28)	Peter (Acts 10:34-38, 39--45)
Now I want to make clear for you, brothers and sisters, the gospel that I preached to you, that you received and on which you stand, and by which you are being saved , if you hold firmly to the message I preached to you – unless you believed in vain.	
For I passed on to you as of first importance what I also received –	
	God does not show favoritism in dealing with people, but in every nation the person who fears him and does what is right is welcomed before him. You know the message he sent to the people of Israel, proclaiming the good news of peace through
	Jesus Christ (he is Lord of all)—
	you know what happened throughout Judea, beginning from Galilee after the baptism that John announced: with respect to Jesus from Nazareth, that God anointed him with the Holy Spirit and with power. He went around doing good and healing all who were oppressed by the devil, because God was with him.
	We are witnesses of all the things he did both in Judea and in Jerusalem.
that Christ died for our sins according to the scriptures,	They killed him by hanging him on a tree [cross]
and he was buried, and that he was raised on the third day according to the scriptures	but God raised him up on the third day
he appeared to Cephas [Peter], then to the twelve. Then he appeared to more than five hundred of the brothers and sisters at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.	and caused him to be seen, not by all the people, but by us, the witnesses God had already chosen, who ate and drank with him after he rose from the dead.
Last of all, as though to one born at the wrong time, he appeared to me also. For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me.	
Whether then it was I or they, this is the way we preach and this is the way you believed.	
	He commanded us to preach to the people and to warn them that
	he is the one appointed by God as judge of the living and the dead.

	About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name												
But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For since death came through a man, the resurrection of the dead also came through a man. For just as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him. Then comes the end, when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be eliminated is death. For he has put everything in subjection under his feet . But when it says “everything” has been put in subjection, it is clear that this does not include the one who put everything in subjection to him. And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything to him, so that God may be all in all.	<p><u>Legend:</u></p> <table border="1"> <tr><td></td><td>Saved / Believes in Jesus:</td></tr> <tr><td></td><td>Died/Sins/Scriptures</td></tr> <tr><td></td><td>Buried/Resurrection</td></tr> <tr><td></td><td>Witnesses</td></tr> <tr><td></td><td>Why Preach</td></tr> <tr><td></td><td>Appointed by God / Lord</td></tr> </table> <p><u>Notes:</u></p> <p>Order does not matter. No gospel presentation is complete without emphasizing the <u>resurrection</u> of Jesus and that Jesus was <u>appointed ruler (Lord) and judge over all</u>.</p> <p>Exact wording is not required as long as the essence of the gospel is clear and complete.</p>		Saved / Believes in Jesus:		Died/ Sins /Scriptures		Buried/Resurrection		Witnesses		Why Preach		Appointed by God / Lord
	Saved / Believes in Jesus:												
	Died/ Sins /Scriptures												
	Buried/Resurrection												
	Witnesses												
	Why Preach												
	Appointed by God / Lord												

Note: Keep in mind that Paul was writing (above) to people already saved by his preaching of the Gospel and reflecting back on what he originally shared with them, while Peter was talking to those not yet saved – until he completes his presentation – whereupon accepting Peter’s “Good News” about Jesus they are saved.

Summary of above (and related) charts:

Everyone is saved who believes in Jesus Christ: that He...

	Died on a cross / for the Forgiveness of our Sins	[as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3 rd day (<u>Resurrection</u>)	[as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.	
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that	
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead	

["Christ" = from *Christos*, the Greek word for the Hebrew "Messiah" = "Anointed One of God"; i.e., Jesus the Messiah]

See also: [Gospel of Jesus vs Paul](#)

Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible

<p>Return to: The Gospel that Paul Preached</p>	<p>Additional (following) Charts: Romans 1:1-5 Acts 17:22-31 (Mars Hill)</p>
<p>Return to: The Gospel that Peter Preached</p>	

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

See more regarding the Gospels of Paul and Peter (and more charting)...

Did Peter and Paul Preach Different Gospels? [PDF]

<https://www.bereanbiblesociety.org/wp-content/uploads/2012/10/DID-PETER-AND-PAUL-PREACH-DIFFERENT-GOSPELS.pdf>

Did Peter and Paul Preach the Same Gospel? (?? Not sure about this ???)

<https://ambassadorsfortherisenchristministries.org/2009/03/02/did-peter-and-paul-preach-the-same-gospel/>

<https://endofdaysprophecy.wordpress.com/2016/09/19/is-there-only-one-gospel-in-the-bible-did-peter-and-paul-preach-the-same-gospel/>

<https://forwhatsaiththescriptures.org/2014/01/25/peter-and-paul-same-gospel/>

(Raises some good points, but seems a little arrogant or at the least dogmatic at points to me.)

What is the Gospel?

<http://www.faithfacts.org/bible-101/what-is-the-gospel>

(Appears to have a Preterist perspective)

Did Peter and Paul Preach Different Gospels? [PDF]

<https://www.bereanbiblesociety.org/wp-content/uploads/2012/10/DID-PETER-AND-PAUL-PREACH-DIFFERENT-GOSPELS.pdf>

Return to beginning of: [Gospel of Paul vs Peter](#)

See also: [Resurrection of Jesus the Messiah \(Christ\)](#)

Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible

Peter vs. Paul: Did Paul Change the Gospel Message?

<http://theheraldofgrace.blogspot.com/2012/06/peter-vs-paul-did-paul-change-gospel.html>

Excerpt:

III. The Gospel presentation of Peter Vs. the Gospel presentation of Paul

This now brings us to the issue of what was the original Gospel message and what was the Gospel message that the Apostle Paul preached. Is there any difference? If so why, and was it necessary? Does it prove the argument that Paul changed the Gospel message? In order to determine the answers to these questions we need to see the elements of the preaching of Peter in comparison with that of the Preaching of Paul. The way we must investigate this issue is comparing the Gospel elements in Peter's Preaching to the Gospel elements in Paul's preaching.

Peter's elements of the Gospel are as follows:

- 1) That Jesus is Lord [God] and Messiah [Christ] -Acts 2:36
- 2) That Jesus is God's appointed servant which was slain- Acts 3:22+23
- 3) That Jesus is God's resurrected Son- Acts 3:26
- 4) That Jesus is God's chosen Savior [Christ, Messiah]of Mankind- Acts 4:12

These listed above were the elements that made up Peter's Gospel message. So what is Paul's elements of the Gospel?

Paul's elements of the Gospel are as follows:

- 1) That Jesus is the Christ [Messiah], the Son of God- Acts 9:20, 13:33
- 2) That Jesus is the promised Messiah [Christ]- Acts 13:33
- 3) That Jesus is the slain Messiah [Christ]-Acts 13:27-29
- 4) That Jesus is the resurrected Messiah [Christ]- Acts 13:30+31

These listed above were the elements that made up Paul's Gospel message. We must note here that the Apostle Paul spent some time being discipled by the believers in Damascus before he began to make his Gospel presentation after he converted to faith in Jesus as the Messiah. The question is, is the same Gospel as the one Peter preached? When we closely compare the Gospel presentations of Peter and Paul, we find the following points between the respective elements of their Gospel messages to be similar.

1) The Divinity of Jesus

a) Peter states that Jesus' status is elevated to that of "Lord" in Acts 2:36. The Greek word that is translated to this English word "Lord", I have discovered that it also means "Supreme over all" and "God". Peter therefore testifies therefore that God elevated Jesus to divine status equal to His own divine status.

b) Paul states that Jesus' status is elevated to that of being "the Son of God" by reason of Jesus' relationship to God the Creator. God is the Father of Jesus, naturally born to Him and thereby Jesus is the only begotten Son of God. God the creator made Jesus divine, through the process of natural child birth He made him God and man -Acts 9:20, 13:33

2) The Messiah ship of Jesus

a) Peter states that Jesus was Christ. Christ is the English translation of the Greek word which is also a translation of the Hebrew word that is again translated into the English word Messiah. In other words, Christ and Messiah are terms that refer to the same thing. They are exchangeable in English. It is notable that Peter only uses the word "Christ" when speaking in reference to Jesus when he needs to communicate to an audience that knows Greek and or Hebrew.- Acts 2:36, 4:12

b) Paul also states that Jesus was Christ [Messiah] that was prophesied about by the Holy Prophets in his Gospel message.-Acts 13:23

3) The Death of Jesus, the Messiah [Christ]

a) Peter states that Jesus, the chosen Messiah [Christ] was slain -Acts 3:22+23

b) Paul also states that Jesus, the Messiah was slain-Acts 13:27-29

4) The Resurrection of Jesus the Messiah [Christ], God's Son

a) Peter states that Jesus, God's son and appointed Messiah was resurrected from the dead by God the Creator.- Acts 3:32

b) Paul also states that Jesus was raised up from the dead by God the Creator- Acts 13:30+31

As we can see, Peter and Paul used the same four elements in their Gospel presentations: 1)The Divinity of Jesus, 2)The Messiah ship of Jesus, 3) The death of Jesus, the Messiah and 4) The Resurrection of Jesus, the Messiah. Seeing that they used the same elements in their Gospel presentations, this proves again that the Apostle Paul did not change the Gospel Message in any elementary way. However, there is a noticeable difference between their Gospel presentations. The difference is seen in the perspectives they each preached from as well as the audience they preached to.

IV. The Differences Between the Gospel Presentations

When Peter preached the Gospel, he preached it from the perspective of being an eye witness. When Paul preached the Gospel, he preached it from the perspective of being a second hand witness. The difference between that being a first-hand witness and a second-hand witness is the quality and the credibility of sources. Peter quality of sources were the other Apostles who walked with Jesus, heard Jesus teach, seen Jesus suffer and seen Jesus be crucified. He and the Apostles also seen Jesus alive after his passion and fellowshiped with Jesus for 40 days (Acts 1, John 21). So Peter's sources for his Gospel presentation are of the highest quality and authenticity. Now this is important to understand, the second hand witness presentation of Paul rests upon the quality and authenticity of his sources. If there is a degree of a lesser quality of credibility, then Paul's Gospel presentation is of lesser credibility than that of Peters. So what are the Apostle Paul's sources for his Gospel presentations? They are the same Apostles of Christ and the disciples who heard Jesus speak, seen Jesus suffer and die on the cross and seen him be raised from the dead. Paul's Gospel presentation was not questioned by the Apostles of Christ when He and Barnabas made their missionary report to them. (Acts 15) After Peter presented the argument to not burden the Gentile believers in Christ with the keeping of the Law of Moses, which no one Jew of them could keep. The salvation of God was presented to the Jews not on the basis of keeping the Law of Moses' administration, but rather it was offered to them on the basis of faith on the death and resurrection of Jesus, the Messiah [Christ]. It appeared to them that God made the same offer to the Gentiles who would choose to believe in Jesus, the Christ and to make them observe the law that no one could keep except for Jesus was not just or fair or right. This was also the offer of salvation in Paul's presentation of the Gospel to the Gentiles and Jews outside of Israel. So we see here that the quality and credibility of Paul's presentation of the Gospel is equal of that of Peter's for they both testified from the same sources. Even though Paul is preaching from the perspective of a second hand witness, his Gospel presentation is equal to Peter's Gospel presentation.

Another difference between the Gospel presentations of Peter and Paul is that Peter's presentations were geared toward the Jewish audience until he was directed to make a presentation to the Gentiles in Ceasarea. Paul's Gospel presentations took on the added elements of preaching against idolatry and Paganism, elements that Peter never had the opportunity to develop in his early Gospel presentation. Peter's missionary work did not start until Paul met his end. Peter's work was more about the encouragement of the believers that Paul and Barnabas were used of God to reach with the Gospel presentation. This however does not indicate a change in the Gospel message by Paul, for Peter did not come behind Paul to change what he had preached to them for them to believe for their salvation. Peter rather came behind Paul to confirm what he taught in those fledgling churches. When Peter preached his Gospel message, he emphasized the knowledge of the ministry of God through Christ to the Jews and accused the Jews of slaying Christ. Paul used the knowledge of his audience conscience of righteousness, their spiritual awareness and revelation of the mystery of the Gospel when preaching his Gospel to the Jews and Gentiles outside of Israel.

V. The Verdict

So the question is, was this enough of a change to make Paul guilty of changing the Gospel message? The answer is no. Why? Because when Peter had to make a Gospel presentation to the Gentiles in Ceasarea under the direction of God, he adjusted his message and did not accuse the Gentiles of slaying Jesus. He left that accusation squarely up his Jewish brethren that did not believe in Christ. He rather told

the Gentiles what the Jews did to Jesus, the Messiah. They heard, and believed and thereby received Christ. Paul preached and those who heard him also believed the Gospel of Jesus, the Christ, the Son of God. Since then the Gospel message has been presented in various ways but always remaining true to the fundamental elements of the Gospel of Jesus the Christ which always contains the four elements first proclaimed by Apostles Peter and Paul. To them and the rest of the Apostles the Church of Christ owes its growth and founding beliefs that has lasted for over 2000 years without change.

Two Gospels – The Apostle Peter’s and The Apostle Paul’s (by Steve Santini)

<http://www.musterion8.com/two.html>

In the development of the first century church there were two gospels. The first gospel was that of the apostle Peter and the eleven other apostles. The second gospel was that of the apostle Paul and others who were, in time, raised up to teach this gospel with Paul. It seems to this author that the simplest and most effective manner in which to communicate this subject is to list corresponding differences in these two gospels with a concluding commentary.

Peter’s gospel was a reiteration of all Jesus said and did while in the world. It is supported by the Holy Spirit through its gift to the souls of those who believe.

Paul’s gospel was a revelation through the Spirit of Christ from the ascended Lord seated at the right hand of the Father.

Peter’s gospel is a continuation from the beginning when man was made a living soul.

Paul’s gospel has its beginnings before the foundations of the world in the generation of the mystery of the Spirit of Christ. (This Spirit of Christ was known as the Spirit of Truth in John’s gospel.)

Peter’s gospel comes from his acquired faith.

Paul’s gospel comes from his gifted inherent faith.

Peter’s gospel is from the Holy Spirit comforter.

Paul’s gospel is from the subsequent Spirit of Truth comforter.

Peter’s gospel is the foundation for the household of God.

Paul’s gospel is the edifice of the household of God.

Peter’s gospel holds the keys to the kingdom of God.

Paul’s gospel reveals the kingdom of God.

Peter’s gospel is one of entrance.

Paul’s gospel is one of establishment.

Peter’s gospel begins in spiritual power.

Paul’s gospel ends in spiritual understanding.

Peter's gospel ministers to the children coming into the family of God.

Paul's gospel brings the family of God unto maturity.

Paul was a saint

Peter became one faithful in Christ Jesus

Peter's gospel raised Paul up unto the revelation from Jesus Christ. Peter's foundational gospel was preached by Paul when he first went into a new area to establish a church. Before Peter completely relinquished his misdirected loyalty to Jewish supremacy in the church, he resisted Paul's revelation where there was no difference between Jew and Gentile. Paul's gospel was never preached by Peter. In his last epistle written near the end of his life, Peter acknowledged the validity of Paul's gospel by stating Paul had written the same things yet in a different manner.

In Paul's ministration these two gospels came together as the one contiguous gospel for the growth of the household of God.

Commentary: In the epistle to the Ephesians, Paul makes evident the sources of these two gospels. In Ephesians 2:20 he writes to the faithful in Christ Jesus:

And (ye) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Then in Ephesians 3:4,5 he writes:

Whereby when you read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets.

Paul used words very purposefully. Notice this difference between verses 2:20 and 3:5. The foundation came from apostles and prophets while the mystery was revealed to "holy" apostles and prophets. There is a difference between "apostles and prophets" and "holy apostles and prophets." Understanding this difference leads to the revelation of the great mystery given to the apostle Paul.

Return to beginning of: [Gospel of Paul vs Peter](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

The Gospel of Circumcision and the Gospel of the Uncircumcision

<http://rightwordtruth.com/the-gospel-of-the-circumcision-and-the-gospel-of-the-uncircumcision/>

Excerpt:

Peter preached the gospel of the circumcision and Paul the gospel of the uncircumcision. The emphasis of Peter's message was that Israel should repent and be baptized so that they would realize the fulfillment of the national blessings promised them upon the return of Christ.

Paul, on the other hand, while anxious to see Israel accept their Messiah, had as his primary concern the salvation of individuals. Paul's first concern was not the national blessings but the individual blessings that come with salvation.

Paul's charge from Jesus: "...*this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel.*" (Acts 9:15)

See also: [What is the Gospel? \(Boyd\)](#)

[Gospel of Paul vs Peter](#)

[Gospel of Jesus vs Paul](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

Differences Between Peter's and Paul's Ministry

<http://www.ephesians611.com/differences-between-peter-and-pauls-ministry/>

The difference starts in Galatians 2:7

" 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;"

Paul was the apostle to the gentiles and Peter was the apostle to the Jews. Paul had a special revelation from Jesus that Peter did not have which was "The Mystery Revealed". This is the major difference between these two men.

Reference: Romans 16:26 and Ephesians 3:9

Now, it's possible to take this too far such as some people do where they only go by what Paul has written in his epistles because we are gentiles in God's "mystery program", and they ignore the rest of the Bible. Paul address this in 2 Tim 3:16:

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The Bible is an integrated package and although the Mystery was revealed to Paul, we have to take in the entire volume of the scripture to see how everything fits together.

In the early days of the Church which begins in Acts 2, the Christian's were primarily made up of Jews. Peter was emerging as the spokesperson for the church, then known as "The Way". Peter's message was geared towards a Jewish audience and uses much more Jewish references. Because of this, you will see a difference in approach between Peter and Paul. You will see Paul preaching against idolatry and paganism where these were things Peter didn't have to develop in his message. Peter references the "Kingdom", referring to the millennial Kingdom and Paul doesn't use this approach to the gentiles.

It's interesting to note that since Paul is the person hand-picked by Jesus to take the message of the Gospel to gentiles and Peter the one to take the Christ's message to the Jews, it doesn't follow logically that the Catholic Church refers to Peter as the first Pope. There are many more arguments to be made regarding Christ being the Rock the church is built on, but Peter being called to preach to the Jews also refutes the Catholic position.

Differences between Peter and Paul's Message (???? Not sure; needs more vetting)

<http://graceambassadors.com/midacts/list-petervspaul>

Excerpt:

Peter and Paul never taught the same gospel. When Peter taught the kingdom gospel at Pentecost, Saul was rejecting the Messiah. When Paul preached the gospel of the grace of God, Peter's gospel of the kingdom to Israel was limited to the circumcision.

Below are the six major issues of distinction between what Peter taught and what Paul taught. The main similarity between the two messages exists in the person of the Lord Jesus Christ (Eph 1:10).

See next page...

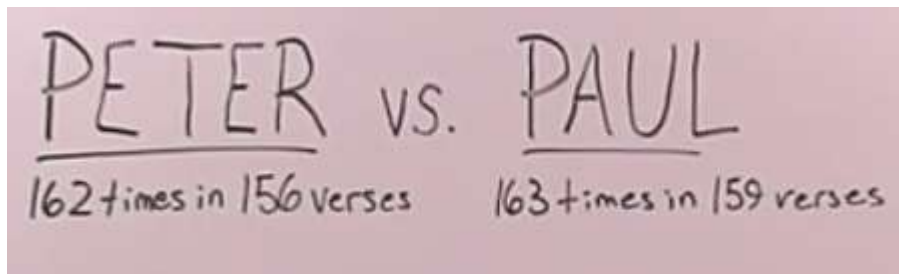
Peter* taught:	Paul taught:
1. Israel and Prophecy	
Israel is still standing and prophecy is being fulfilled. (Acts 2:16-17; 3:21,24-26)	Israel is fallen and the prophecies are postponed. (Rom 3:10,19;11:11,25; 16:25)
2. Apostolic responsibility	
Salvation is of the Jews led by the twelve apostles. (John 4:22; Mat 19:28; 1 Pet 1:10; Rev 21:14)	Salvation sent to Gentiles through Paul, the Apostle of the Gentiles. (Rom 11:13; Col 1:25; 2 Tim 1:11; 1 Cor 3:10)
3. Justification	
Salvation and the law; justification by faith in Jesus as the Messiah accompanied by necessary works. (Jam 2:24; 1 John 2:5; Mat 19:27; Heb 10:26)	Salvation apart from the law; justification by grace through faith in the cross work of Jesus Christ. (Rom 4:5; Eph 2:8-9; Tit 3:5; 1 Cor 15:1-4)
4. The Church**	
Separation between the Jew and Gentile; Israel is God's chosen people. Gentiles blessed through Israel. (Mat 10:5; Luke 24:49; Acts 11:19)	No longer Jew nor Gentile but all are part of a new creature in Christ called his Body. (Gal 3:28; Col 3:11; Eph 2:15; 1 Cor 12:13)
5. God's representation	
God's holy nation, the little flock of Israel, is His earthly representation from among the world. (Isa 61:6; Rev 7:1-8; 1 Pet 2:5,9)	Gentile Ambassadors are His representation to a world in total rebellion. (2 Cor 5:20; 1 Cor 12:20; 2 Tim 2:2)
6. Destiny***	
Promised to receive an earthly inheritance in the kingdom. (1 Pet 1:4; Mat 6:10; Heb 13:14; Rev 21:2)	Promise of an heavenly position in God's universal dominion. (Phil 3:20; Eph 2:6; 1 Thess 4:17)

* Peter is used as representative of the twelve apostles during their kingdom and Pentecostal ministry.

** There are three churches mentioned by name in the Bible; listed are two.

*** In the dispensation of the fullness of times both of these things will be brought together in Christ (Eph 1:10).

How many times Peter vs Paul mentioned in the Bible:



See also: [Gospel of Paul vs Peter](#)

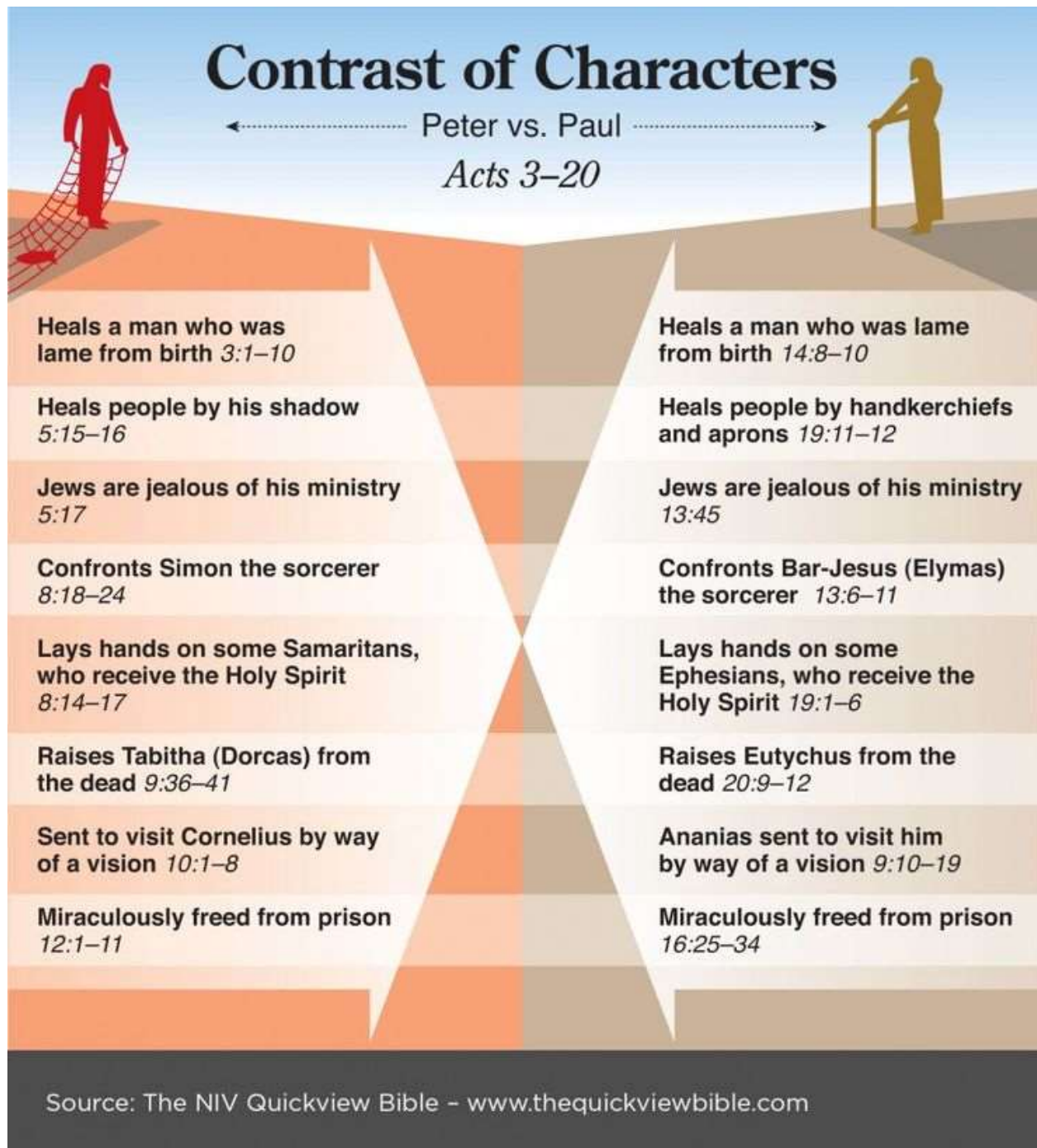
[Gospel of Jesus vs Paul](#)

See also: [Resurrection of Jesus the Messiah \(Christ\)](#)

[Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

Contrast of Characters: Peter vs Paul (Acts 3-20)



What is the Gospel for the Unsaved?

[Note: Has a dispensational perspective]

http://www.thytestimonies.com/bible_studies/what_is_the_gospel.htm

Excerpts:

The following study attempts to answer the following basic questions:

1. What is the actual content of the gospel messages recorded by the Holy Spirit in the Acts?
2. Do gospel messages preached today follow the content of the gospel messages preached by Christ's evangelists in the book of Acts? If not, should they?
3. Paul defines the gospel for believers in 1 Corinthians 15:1-3. Is this message to believers the same message we should be preaching to an unsaved public?
4. Is there is any essential difference in the content of the gospel messages preached by various individuals throughout the Acts?
5. What differences, if any, mark the gospel of the circumcision versus the gospel of the uncircumcision?

To attempt to answer the above questions we will review the passages of scripture which record the theme of "Gospel Messages" God's evangelists preached to *unsaved* audiences. We encourage readers to refer to the passages indicated. We are fully aware, however, that Doctor Luke does not always give every detail of the content of some gospel messages, so we must rely on particular passages where such details are given. The list of gospel messages we will consider is:

Peter ♦ Acts 2

Peter ♦ Acts 3

Peter ♦ Acts 4

Peter & the apostles ♦ Acts 5

Stephen ♦ Acts 7

Philip ♦ Acts 8:5-7

Philip ♦ Acts 8:35-38

Saul ♦ Acts 9:20-22

Peter ♦ Acts 10:34-38

Paul at Salamis to Jews ♦ Acts 13:5

Paul at Paphas to Gentile Sergius Paulus ♦ Acts 13:6-12

Paul at Antioch to Jews ♦ Acts 13:14-51

Paul at Iconium ♦ Acts 14:1-6

Paul & Barnabas at Lycaonia to Gentiles ♦ Acts 14:15-17

Peter (rehash) to believers at Jerusalem ekklesia ♦ Acts 15:8-15

Paul to Lydia (a Jewess) ♦ Acts 16:14

Paul & Silas at Philippi to Gentiles ♦ Acts 16:27-34

Paul at Thessalonica to Jews ♦ Acts 17:1-3

Paul at Berea to Jews ♦ Acts 17:12

Paul at Athens to Gentiles ♦ Acts 17:15-32

Paul at Corinth to Jews - Acts 18:5-6

Paul at Ephesus to Jews ♦ Acts 18:19

Apollos at Achaia to Jews ♦ Acts 18:28

Paul at Ephesus (again) to Jews ♦ Acts 19:8-10 ??

Paul at Miletus (rehash) to Ephesian elders ♦ [Acts 20:20-23](#)

Paul to the Jewish multitude at Jerusalem 23:6

Paul before Felix, with the accusing Jews present ♦ Acts 24

Paul before Felix and his Jewish wife Drusilla ♦ Acts 24

Paul before Festus ♦ Acts 25

Paul at Melita ♦ Acts 28

Paul's crucial address to the chiefs of the Jews at Rome ♦ Acts 28

Summary of Gospel Message Contents

We now condense what we have gleaned from the actual messages preached by God's various evangelists in the history recorded in the book of Acts. We are aware that there must have been additional facts presented in the actual addresses that were not recorded by Luke. Nevertheless, we believe what is given is instructive to Christians who are burdened for the lost and desire to see the eternal destinies of unbelievers changed from the wages of sin (death), to the gift of God, (eternal life in Christ Jesus the Lord). (Rom. 6:23)

In the following compilation we have endeavored to cite only one reference per gospel fact presented in any one gospel address. Thus, 5 times Peter announces the Lord's resurrection, 3 times he requires repentance, etc.

Peter's Gospel Messages (36 citations of gospel facts)

- He is sent by God. He is the Christ, Messiah, Lord, Savior, Stone, etc.
 - 2:22, 2:36; 3:18; 4:11; 4:12; 5:31; 5:42; 9:34; 10:36, 38
- He was crucified, slain
 - 2:36; 3:13
- He was resurrected
 - 2:24; 3:15; 4:10; 5:30; 10:40
- He ascended, exalted, glorified
 - 2:33; 5:31
- He blames the Jews for the crucifixion
 - 2:23, 36; 3:13; 4:10; 5:30; 10:39;
- Must repent for remission of sins
 - 2:38; 3:19; 5:31
- Must be baptized for remission of sins
 - 2:38
- Baptized after belief (reason for baptism not stated)
 - 10:48
- Must believe or call upon the Lord, saved by grace, remission of sins
 - 2:21; 10:43; (15:11)
- Mention of Divine judgment

- 3:23; 10:42
- Signs and wonders accompany the message
 - 2:3; 3:7; 9:34;

Stephen's Defense (3 citations)

- The Lord Jesus was sent, appointed, approved by God
 - 7:37
- He ascended, exalted, glorified
 - 7:55
- He blames the Jews for the crucifixion
 - 7:52

Phillip's Gospel Messages (5 citations)

- The Lord Jesus was sent by God, the Christ, Messiah, Lord, Savior, Stone, etc.
 - (8:5, 32-33)
- Were baptized following belief (reason for baptism not stated)
 - 8:12; 8:38
- Signs and wonders accompany the message
 - 8:6

Apollos' Message (1 citation)

- Jesus was the Christ (18:28)

Paul's Gospel Messages (43 citations)

- The One God, God has been good to you, etc.
 - 14:17; 17:23
- He is the Christ, Messiah, Savior, Stone, Son or God
 - 9:20; 9:22; 13:23; 17:3; 18:5
- He was crucified, suffered
 - 17:3; 26:23
- He was buried
 - 13:29
- He was resurrected
 - 13:30; 17:3; 17:18; 17:31; (23:6); (24:21); 25:19; 26:8
- He blames the Jews for the crucifixion
 - 13:28
- Remission of sins through Him
 - 13:38; 26:18
- Must repent, turn from wicked ways
 - 14:15; 17:30; 20:21; 26:20
- Preaching the kingdom of God
 - 19:8; (20:25); 28:23; 28:31
- Must be baptized to receive [the] Holy Spirit or wash away sins
 - 19:1-7; 22:16

- Baptism following belief (no reason given)
 - 16:33
- Must believe or call upon the Lord to be saved
 - 13:39; 16:31; 20:21
- Threat of Divine judgment
 - 13:46; 17:31; 18:6; 24:25; 28:25-28
- Signs and wonders accompany the gospel
 - 13:11; 16:25; 28:8
- Good works
 - 24:25; 26:20

Combining all the gospel messages and defenses in the Acts there are approximately 74 reference to particular topics in these gospel messages. These are as follows:

Number of mentions	Topic
19	The Lord Jesus was the Christ, Messiah, Lord, Savior, Stone, etc., sent by and approved by God
4	He was crucified, slain
11	He was resurrected
2	He ascended, exalted, glorified
8	Jews blamed for the crucifixion
7	Must repent for remission of sins
2	Must be baptized to wash away or remit sins
4	Baptized after belief (no reason given)
3	Must believe or call upon the Lord, saved by grace,
7	Mention of Divine judgment
7	Signs and wonders accompany the message
0	God loves you
0	Christ died for 'your' sins

During the Acts era water baptism appears to have taken place immediately after a person understood and believed in the Name of the Lord Jesus Christ, not after a prolonged period of observation and instruction. It seems to have signified a permanent step taken away from a former manner of life. It ceremonially cleansed a person from past associations as an *integral* part of repentance. The baptized individual seemed to be getting rid of an outward defilement due to his past associations or manner of life. This ceremony is not presented in scripture as a joyous expression of new life, or a 'testimony' of belief, but as a sinful past life that the individual willingly was separating himself from.

But the subject of water baptism is a very lengthy topic in itself. Was it baptismal regeneration? A ceremony to cleanse from outward defilement? A requirement for fellowship in the local *ekklesia* (church)? An adaptation of Jewish water washings, (known today as 'Mikveh')? Was it believers' baptism? Household baptism? Is there a difference in the way scripture differentiates water baptism for the Jew versus the Gentile? Was it a kingdom ordinance for those awaiting the millennium? What is its place, if any, for those blessed in the heavenlies in Christ? The reader can appreciate why we must defer any examination of water baptism to another time.

Note the similarity between the 'gospels' preached by both Peter and Paul

Peter preaching to Gentiles	Paul preaching to Jews
◆To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.◆ (Acts 10:43)	◆Through this man remission of sins is preached... In him every one that believes is justified.◆ (Acts 13:38-39).

(See also: [The Gospel of Paul vs Peter](#))

Both Peter and Paul state that Christ is the Divinely appointed Person who can forgive sins, and that those who believe will receive remission of sins. This is very different from saying Christ has actually borne the sins of every child of Adam. He bore the sins of 'many,' not everyone (see Mat. 20:28; 26:28; Mk. 10:45; 14:24; Acts 13:48; Heb. 9:28). This blessed truth is only for the elect, those God specifically chose to receive eternal salvation.

◆And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were *ordained to eternal life* believed.◆ (Acts 13:46-48)

Once someone acknowledges his sins and his lost condition and believes in the Lord Jesus as Savior and Lord, *then* the new believer begins to grow in grace and in the knowledge of Him, and begins to learn the basis for his salvation.

◆But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.◆ (2 Pet. 3:18)

To believers both Paul and Peter could say:

◆Christ died for *our* sins....◆ (1 Cor. 15:3)

◆God commends *his* love to us, in that, while we were still sinners, Christ has died for us.◆ (Rom. 5:8)

◆knowing that you have been redeemed, not by corruptible things, as silver or gold, from your vain conversation handed down from your fathers, but by precious blood, as of a lamb without blemish and without spot, the blood of Christ◆ (1 Pet. 1:18-19)

◆for Christ indeed has once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in flesh, but made alive in the Spirit◆ (1 Pet. 3:18)

◆Christ, then, having suffered for us in the flesh, do you also arm yourselves with the same mind; for he that has suffered in the flesh has done with sin◆ (1 Pet. 4:1)

Conclusions

It appears from a reading of the partial transcripts of 'gospel' messages spoken by God's evangelists in the book of Acts:

1. Both Peter and Paul recognized that Christ, the Messiah, the Son of God, is the Savior of sinners.
2. There is a difference between the gospel preached to unbelievers and the basis of the gospel announced to believers. The fact that Christ died for 'our' sins is a wonderful truth for believers, but *neither* Paul nor Peter preached that feature of truth to unbelievers. But *both* taught it to believers. (1 Cor. 15:3, etc. & 1 Pet. 1:2; 18-19)
3. Peter blamed the Jew for their part in the Lord's crucifixion. Paul also accused his fellow Jews with causing Christ to be slain.
4. Both Peter and Paul knew their audiences. Paul chided the Gentiles at Athens for their idolatry and pointed them to the true God. Peter could not accuse the Jew of idolatry, and Paul could not

accuse the Gentiles at Athens for engineering the crucifixion. What we might see as a lack of "gospel details" in Paul's message to the Athenians and others simply reinforces the fact that both Peter and Paul were sensitive to the spiritual awareness level of their audiences at the time their sermons were delivered. (Evangelists today also need to take account of the level of spiritual understanding of their audience and tailor the message to suite the situation). There is, therefore, no dispensational issue in this, even though to some it may still remain a primary dispensational issue.

Conspicuously absent from all of the gospel messages by Peter, Phillip, Stephen, Apollos, and Paul is any mention that "God loves you," or that "Christ died for your sins." Again, we freely acknowledge the obvious fact that there were a number of details in the gospel messages in the Acts that were not recorded by Luke, but we believe the evangelists in the Acts purposely avoided preaching either of these statements to their "mixed" audiences.

There are at least two possible reasons why none of the evangelists in the Acts mention the substitutionary work of the Lord Jesus to nonbelievers in their audiences. The first reason is doctrinal, and the second has to do with what the Holy Spirit wanted His evangelists to get across to the unsaved.

Reason #1: It is bad doctrine

At the beginning of this paper we quoted a statement that is typically believed by many evangelicals.

Because the Lord Jesus Christ has borne the sins of all, people no longer go to Hell because of their sins, but because they reject Christ, who died for their sins. . . . This is the reason your [deceased] little one is now in Heaven. Christ died for it, even as He died for you and me; and it had never become of age either to accept or reject the sacrifice which Christ made on the Cross for it. Therefore it was covered by that precious shed blood, which Christ, in His love and grace, poured out for all of us. (J. B. Marchbanks, *Your Little One Is In Heaven*, Loizeaux Brothers, 1951).

As to whether "people no longer go to Hell because of their sins," hear the word of the Lord:

"Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins. . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (John 8:21, 24)

". . . for whatsoever is not of faith is sin." (Rom. 14:23)

So, can you "die in your sins" if those sins were borne by the Savior? Also, if we say that "rejecting Christ", not "sins", is what prevents a person from becoming saved, we would need to consider why rejecting Christ would not be considered a "sin"? Our Savior clearly indicated that not believing of Him is truly a sin.

"But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you.

"And having come, he will bring demonstration to the world, of sin, and of righteousness, and of judgment:

"of sin, because they do not believe on me;

"of righteousness, because I go away to my Father, and ye behold me no longer;

"of judgment, because the ruler of this world is judged." (John 16:7-11)

If, as some contend, "the Lord Jesus Christ has borne the sins of all" (i.e., "all" without exception) then He must have also borne every person's sin of unbelief, leaving no reason why anyone would "perish." Or, did the Lord on the tree only take *some* of our sins, leaving us to pay the penalty for the remaining sin of unbelief that Christ did not die for?

Think about it. Was our blessed Lord Jesus Christ the one-on-one substitute for 'most' of our sins, **but not for our sin of unbelief**? Or did He pay the judicial penalty for 'all' of 'our' (believer's) sins? The Bible is crystal clear that there is nothing lacking in either the completeness of the atonement for believers, or as to the total efficacy of His death for us.

The late John Nelson Darby (1800 - 1882) warned about making the truth of Christ's substitution a false and non-efficacious unreality. Following are some of his thoughts on this important subject.

Substitution is one taking really the place of another. . . . Were then everybody's sins transferred to Christ? If so, all are saved, or His having borne the wrath due to them is ineffectual and reversible. (J. N. Darby, *Dr. Bonar on Christ's Work*, Collected Writings, Vol. 23, p.237, Believers Bookshelf)

Substitution is for people whom the substitute represents; it is one man or person substituted for another, and taking actually the consequences of the conduct or position of him whom he represents. . . . The propitiation refers to the holy righteous nature and glory of God; substitution, to those whose place Christ has taken. He was substituted for them and took the consequence in sovereign grace; and they are saved. He cannot charge as a judge the sins which He has Himself borne and expiated on those for whom He Himself has already borne them. (Op. cite. p. 241-242)

But some might say Christ bore the sins of all mankind without exception, but the effectiveness of the atonement is conditional upon whether particular individuals believe on Him. It is only '**available**' to them if they believe. Note Darby's reply to this theory:

If it be said, yes; but the substitution is not efficacious unless it be accepted; then there was no real transference of guilt [to Christ]. If [sin] is transferred and gone and if He has suffered, it is irreversible. The truth is, it is a denial of real substitution, and substitution is confounded with propitiation. The whole teaching is confusion and darkness.◆ (Op. cite p. 242)

To clarify the confusion between "propitiation" and "substitution" he wrote:

There is a double aspect of His sacrifice, Godward, and bearing our sins. He is the propitiation for the whole world. All has been done that is needed. His blood is available for the vilest whoever he may be. Hence the gospel to the world says, "Whosoever will, let him come." In this aspect we may say Christ died for all, gave Himself a ransom for all, an adequate and available sacrifice for sin, for whoever would come---tasted death for every man. But when I come to bearing sins the language is uniformly different. He bore our sins, He bore the sins of many. 'All' is carefully abstained from. . . . It will never be found in Scripture that Christ bore the sins of all. Had He done so they never could be mentioned again, nor men judged according to their works. That Christ died for all is, as we have seen, clearly said. Hence I go to the world with His death as their ground and only ground of approach, with the love shewn in it. When a man believes, I can say, Now I have more to tell you, Christ has borne every one of your sins, they never can be mentioned again. (J. N. Darby, *Propitiation and Substitution*, Collected Writings, p. 318-319, Believer's Bookshelf)

I say now to the sinner, Christ has died, and the blood is on the mercy-seat, and you will be received if you come. If he accepts the invitation, I can tell him more. Not only has the Lord Jesus put away sin, but He has borne all your sins, and confessed them as if they were His own; and they are all gone. It is never said Christ died for the sins of the world. (J. N. Darby, *How Are We Saved?*, Collected Writings, p. 198-199, Believers Bookshelf)

◆And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures if these things were so.◆ (Acts 17:11)

Reason #2, It is the wrong emphasis at the wrong time

Valuable lessons can be learned from God's evangelists, Peter, Stephen, Philip and Paul. The 'gospel' they preached to the *unsaved*, adjusted for some dispensational changes, is 'the gospel' for the *nonbeliever*. The nonbeliever must realize the sobering fact that he or she is a sinner, and that the wages of sin is death. He must repent of his sins and fully commit to the only Person God has commissioned to save him from his sins.

In dealing with an enquirer, a counselor may ask him if he 'believes' that Christ died for him, and that He rose again from the dead. On receiving an affirmative answer, the counselor may then 'assure' the one with whom he is dealing that, seeing he 'believes' these facts, he is now saved! But if there has been no actual turning to God from sin on the part of the person concerned, and no personal **commitment** to the living Lord Jesus Christ, . . . [the person] is given a false 'assurance' of having been saved! (Albert E. Horton, ***Some Evangelical Misapprehensions***, Christian Missions in Many Lands, p. 1)

The gospel for the unsaved **does not** include precious features of truth that a new believer later acquires as a newborn baby in the truth. Instead, **it introduces the sinner to a glorious Person**. It points the individual directly and emphatically to the God-approved, crucified, risen, and gloriously ascended Savior, the Son of God, **the Person of the Lord Jesus Christ**.

The object of saving faith is the Person of the living Lord Jesus Himself. Saving faith is toward Him personally, not merely about Him intellectually. **He** is the Way, the Truth, and the Life, and it is to **Him** that we are called to yield allegiance. To bring our hearers to that decision should be the aim of all gospel preaching and personal work. The Lord Jesus is not simply incidental to our salvation; He **is** our salvation. The person who has Him has everything in **Him**. The converse is also true; he who does not have Him has nothing at all! (Op cite, p. 7)

While the works of the Lord (sacrifice for sin, etc.) are the vital legal basis for **our** salvation, an unbeliever might memorize and say yes to the details of the atonement, without that person actually having personally come to the Living Lord Himself. This is the second reason why God's evangelists directed those convicted of their sinful condition to that Living and Glorious Person, the Savior of sinners, never to the legal basis for remission of sins. May we never preach a truer gospel than was preached by God's evangelists.

✦He that believes on the Son has eternal life; but he that obeys not the Son shall not see life, but the wrath of God abides on him.✦ (John 3:36)

✦I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture..✦ (John 10:7)

✦Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through me.✦ (John 14:6)

✦To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.✦ (Acts 10:43)

✦Be it known unto you, therefore, brethren, that through this man remission of sins is preached to you.✦ (Acts 13:38)

Jesus Raised Up (Resurrected) from the Dead

(Sections of the Bible where the Resurrection of Jesus is Mentioned.)

[using the WEB Version]

Matthew	17:9-13 (Matthew)	[9] As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead." [10] His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?" [11] Jesus answered them, "Elijah indeed comes first, and will restore all things, [12] but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." [13] Then the disciples understood that he spoke to them of John the Baptizer.
	27:50-54 (Matthew)	[50] Jesus cried again with a loud voice, and yielded up his spirit. [51] Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. [52] The tombs were opened, and many bodies of the saints who had fallen asleep were raised; [53] and coming out of the tombs after his resurrection , they entered into the holy city and appeared to many. [54] Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."
	28:6-8 (Matthew)	[6] "He is not here; for He is risen , as He said. Come, see the place where the Lord lay. [7] "And go quickly and tell His disciples that He is risen from the dead , and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you." [8] So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.
Mark	9:7-9 (Mark)	[7] A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him." [8] Suddenly looking around, they saw no one with them any more, except Jesus only. [9] As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead . [10] They kept this saying to themselves, questioning what the "rising from the dead" meant.
	16:5-8, 14, 19-20 (Mark)	[5] And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed. [6] But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him. [7] "But go, tell His disciples—and Peter—that He is going before you into Galilee; there you will see Him, as He said to you." [8] So they went out quickly * and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid. ... [14] Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen [19] So then, after the Lord had spoken to them, He was received up into heaven , and sat down at the right hand of God. [20] And they went out and preached everywhere, the Lord working with <i>them</i> and confirming the word through the accompanying signs. Amen.
Luke	24:3-7 (Luke)	[4] It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. [5] Becoming terrified, they bowed their faces down to the earth. They said to them, "Why

		do you seek the living among the dead? [6] He isn't here, but is risen . Remember what he told you when he was still in Galilee, [7] saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again? "
	24:33-35; 44-53 (Luke)	us?" [33] They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, [34] saying, " The Lord is risen indeed , and has appeared to Simon!" [35] They related the things that happened along the way, and how he was recognized by them in the breaking of the bread. ... [44] He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled." [45] Then he opened their minds, that they might understand the Scriptures. [46] He said to them, " Thus it is written, and thus it was necessary for the 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 to all the nations, beginning at Jerusalem. [48] You are witnesses of these things. [49] Behold, I send forth the promise of my Father on you. But wait in the city of Jerusalem until you are clothed with power from on high." [50] He led them out as far as Bethany, and he lifted up his hands, and blessed them. [51] It happened, while he blessed them, that he withdrew from them, and was carried up into heaven . [52] They worshiped him, and returned to Jerusalem with great joy, [53] and were continually in the temple, praising and blessing God. Amen.
John	2:19-22; 20:11-31 (John)	[19] Jesus answered them, " Destroy this temple, and in three days I will raise it up. " [20] The Jews therefore said, "Forty-six years was this temple in building, and will you raise it up in three days?" [21] But he spoke of the temple of his body. [22] When therefore he was raised from the dead , his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.
Acts	1:15-22 (Peter)	[15] In these days, Peter stood up in the midst of the disciples (and there was a multitude of persons gathered together, about one hundred twenty), and said, [16] "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus. [17] For he was numbered with us, and received his portion in this ministry. [18] Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out. [19] It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.' [20] For it is written in the book of Psalms, <i>'Let his habitation be made desolate. Let no one dwell therein;' and, 'Let another take his office.'</i> [21] "Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us, [22] beginning from the baptism of John, to the day that He was received up from us, of these one must become a witness with us of His resurrection. "
	2:22-39 (Peter)	[22] "Men of Israel, hear these words! Jesus of Nazareth, a man approved by God to you by mighty works and wonders and signs which God did by him in the midst of you, even as you yourselves know, [23] him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; [24] whom God raised up , having freed him

		<p>from the agony of death, because it was not possible that he should be held by it. [25] For David says concerning him,</p> <p><i>'I saw the Lord always before my face, For he is on my right hand, that I should not be moved. [26] Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; [27] because you will not leave my soul in *Hades, neither will you allow your Holy One to see decay. [28] You made known to me the ways of life. You will make me full of gladness with your presence.'</i></p> <p>[29] "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30] Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his throne, [31] he foreseeing this spoke about the resurrection of the Christ, that neither was his soul left in Hades, nor did his flesh see decay. [32] This Jesus God raised up, to which we all are witnesses. [33] Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this, which you now see and hear. [34] For David didn't ascend into the heavens, but he says himself,</p> <p><i>'The Lord said to my Lord, "Sit by my right hand, [35] until I make your enemies a footstool for your feet."</i></p> <p>[36] "Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified." [37] Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"</p> <p>[38] Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. [39] For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself."</p>
	4:1-4 (Apostles)	<p>[4:1] As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, [2] being upset because they taught the people and proclaimed in Jesus the resurrection from the dead. [3] They laid hands on them, and put them in custody until the next day, for it was now evening. [4] But many of those who heard the word believed, and the number of the men came to be about five thousand.</p>
	4:10-12 (Peter)	<p>[10] be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, in him does this man stand here before you whole.</p> <p><i>[11] He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.'</i></p> <p>[12] There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"</p>
	5:29-32 (Peter and the Apostles)	<p>[29] But Peter and the apostles answered, "We must obey God rather than men. [30] The God of our fathers raised up Jesus, whom you killed, hanging him on a tree. [31] God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and</p>

		remission of sins. [32] We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."
	10:34-48 (Peter)	...[40] God raised him up the third day , and gave him to be revealed,... (see Gospel of Paul vs Peter chart for details)
	13:16-41 (Paul)	<p>[16] Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen. [17] The God of this people chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. [18] For a period of about forty years he put up with them in the wilderness. [19] When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred fifty years. [20] After these things he gave them judges until Samuel the prophet. [21] Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. [22] When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' [23] From this man's seed, God has brought salvation to Israel according to his promise, [24] before his coming, when John had first preached the baptism of repentance to Israel. [25] As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.' [26] Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you. [27] For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. [28] Though they found no cause for death, they still asked Pilate to have him killed. [29] When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb. [30] But God raised him from the dead, [31] and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. [32] We bring you good news of the promise made to the fathers, [33] that God has fulfilled the same to us, their children, in that he raised up Jesus. As it is also written in the second psalm,</p> <p><i>'You are my Son. Today I have become your father.'</i></p> <p>[34] "Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of David.' [35] Therefore he says also in another psalm, 'You will not allow your Holy One to see decay.' [36] For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay. [37] But he whom God raised up saw no decay. [38] Be it known to you therefore, brothers, that through this man is proclaimed to you remission of sins, [39] and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses. [40] Beware therefore, lest that come on you which is spoken in the prophets:</p> <p><i>[41] 'Behold, you scoffers, and wonder, and perish; for I work a work in your days, a work which you will in no way believe, if one declares it to you.'"</i></p>
	17:1-3 (Paul)	<p>[17:1] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. [2] Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, [3] explaining and</p>

		demonstrating that the Christ had to suffer and rise again from the dead , and saying, "This Jesus, whom I proclaim to you, is the Christ."
	17:16-31 (Paul)	<p>...[31] because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."...</p> <p>(see Paul and the Gospel on Mars Hill (Areopagus) for more details)</p>
	24:10-22 (Paul)	<p>[10] When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, [11] seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem. [12] In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. [13] Nor can they prove to you the things of which they now accuse me. [14] But this I confess to you, that after the Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets; [15] having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. [16] Herein I also practice always having a conscience void of offense toward God and men. [17] Now after some years, I came to bring gifts for the needy to my nation, and offerings; [18] amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. [19] They ought to have been here before you, and to make accusation, if they had anything against me. [20] Or else let these men themselves say what injustice they found in me when I stood before the council, [21] unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!'"</p> <p>[22] But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case."</p>
	26:1-30 (Paul)	<p>[26:1] Agrippa said to Paul, "You may speak for yourself."</p> <p>Then Paul stretched out his hand, and made his defense. [2] "I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Jews, [3] especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.</p> <p>[4] "Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; [5] having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. [6] Now I stand here to be judged for the hope of the promise made by God to our fathers, [7] which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! [8] Why is it judged incredible with you, if God does raise the dead?</p> <p>[9] "I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth. [10] This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. [11] Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly</p>

		<p>enraged against them, I persecuted them even to foreign cities. [12] "Whereupon as I traveled to Damascus with the authority and commission from the chief priests, [13] at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. [14] When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'</p> <p>[15] "I said, 'Who are you, Lord?'</p> <p>"He said, 'I am Jesus, whom you are persecuting. [16] But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you; [17] delivering you from the people, and from the Gentiles, to whom I send you, [18] to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.'</p> <p>[19] "Therefore, King Agrippa, I was not disobedient to the heavenly vision, [20] but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. [21] For this reason the Jews seized me in the temple, and tried to kill me. [22] Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, [23] how the Christ must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles."</p> <p>[24] As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!"</p> <p>[25] But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. [26] For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. [27] King Agrippa, do you believe the prophets? I know that you believe."</p> <p>[28] Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?"</p> <p>[29] Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds."</p> <p>[30] The king rose up with the governor, and Bernice, and those who sat with them. [31] When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds." [32] Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."</p>
Romans	1:1-5 (Paul)	<p>[Ro 1:1] Paul, a servant of Jesus Christ, called to be an apostle, set apart for the Good News of God, [2] which he promised before through his prophets in the holy Scriptures, [3] concerning his Son,</p>

		<p>who was born of the seed of David according to the flesh, [4] who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, [5] through whom we received grace and apostleship, for obedience of faith among all the nations, for his name's sake; ...(see Gospel – Romans 1:1-5 chart for details)</p>
	4:13-25 (Paul)	<p>[13] For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith. [14] For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. [15] For the law works wrath, for where there is no law, neither is there disobedience. [16] For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. [17] As it is written, "I have made you a father of many nations." This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. [18] Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." [19] Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. [20] Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, [21] and being fully assured that what he had promised, he was able also to perform. [22] Therefore it also was "reckoned to him for righteousness." [23] Now it was not written that it was accounted to him for his sake alone, [24] but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, [25] who was delivered up for our trespasses, and was raised for our justification.</p>
	6:4-11 (Paul)	<p>[4] Therefore we have been buried with him through baptism into death, in order that just as Christ was raised from the dead through the glory of the Father, so we too may live a new life. [5] For if we have become united with him in the likeness of his death, we will certainly also be united in the likeness of his resurrection. [6] We know that our old man was crucified with him so that the body of sin would no longer dominate us, so that we would no longer be enslaved to sin. [7] (For someone who has died has been freed from sin.) [8] Now if we died with Christ, we believe that we will also live with him. [9] We know that since Christ has been raised from the dead, he is never going to die again; death no longer has mastery over him. [10] For the death he died, he died to sin once for all, but the life he lives, he lives to God. [11] So you too consider yourselves ⁸ dead to sin, but ⁹ alive to God in Christ Jesus.</p>
	7:4 (Paul)	<p>[4] Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.</p>
	8:11 (Paul)	<p>[11] But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.</p>
	8:34 (Paul)	<p>[34] Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.</p>

	9:15 (Paul)	[17] For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth."
1 Corinthians	6:14 (Paul)	[14] Now God indeed raised the Lord and he will raise us by his power.
	15:1-11 (Paul)	...[4] that he was buried, that he was raised on the third day according to the Scriptures, ...(see Gospel of Paul vs Peter chart for details)
	15:12-52 (Paul)	<p>[12] Now if Christ is preached, that he has been raised from the dead, how do some among you say that there is no resurrection of the dead? [13] But if there is no resurrection of the dead, neither has Christ been raised. [14] If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. [15] Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised. [16] For if the dead aren't raised, neither has Christ been raised. [17] If Christ has not been raised, your faith is vain; you are still in your sins. [18] Then they also who are fallen asleep in Christ have perished. [19] If we have only hoped in Christ in this life, we are of all men most pitiable.</p> <p>[20] But now Christ has been raised from the dead. He became the first fruits of those who are asleep. [21] For since death came by man, the resurrection of the dead also came by man. [22] For as in Adam all die, so also in Christ all will be made alive. [23] But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. [24] Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. [25] For he must reign until he has put all his enemies under his feet. [26] The last enemy that will be abolished is death. [27] For, "He put all things in subjection under his feet." But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. [28] When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. [29] Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? [30] Why do we also stand in jeopardy every hour? [31] I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. [32] If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die." [33] Don't be deceived! "Evil companionships corrupt good morals." [34] Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame. [35] But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" [36] You foolish one, that which you yourself sow is not made alive unless it dies. [37] That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. [38] But God gives it a body even as it pleased him, and to each seed a body of its own. [39] All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. [40] There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. [41] There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. [42] So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. [43] It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. [44] It is sown a natural</p>

		<p>body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.</p> <p>[45] So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. [46] However that which is spiritual isn't first, but that which is natural, then that which is spiritual. [47] The first man is of the earth, made of dust. The <u>second man is the Lord from heaven</u>. [48] As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. [49] As we have borne the image of those made of dust, let's also bear the image of the heavenly. [50] Now I say this, *brothers, that flesh and blood can't inherit the Kingdom of God; ne</p> <p>[56] The sting of death is sin, and the power of sin is the law. [57] But thanks be to God, who gives us the victory through our Lord Jesus Christ. [58] Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.</p>
2 Corinthians	4:14-18 (Paul)	<p>[14] knowing that he who raised the Lord Jesus will raise us also with Jesus, and will present us with you. [15] For all things are for your sakes, that the grace, being multiplied through the many, may cause the thanksgiving to abound to the glory of God. [16] Therefore we don't faint, but though our outward man is decaying, yet our inward man is renewed day by day. [17] For our light affliction, which is for the moment, works for us more and more exceedingly an eternal weight of glory; [18] while we don't look at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.</p>
	5:14-15 (Paul)	<p>[14] For the love of Christ constrains us; because we judge thus, that one died for all, therefore all died. [15] He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again.</p>
Galatians	1:1-5 (Paul)	<p>Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead), [2] and all the *brothers who are with me, to the assemblies of Galatia: [3] Grace to you and peace from God the Father, and our Lord Jesus Christ, [4] who gave himself for our sins, that he might deliver us out of this present evil age, according to the will of our God and Father-- [5] to whom be the glory forever and ever. Amen.</p>
Ephesians	1:14-23 (Paul)	<p>[15] For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, [16] don't cease to give thanks for you, making mention of you in my prayers, [17] that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; [18] having the eyes of your *hearts enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, [19] and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might [20] which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, [21] far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. [22] He put all things in subjection under his feet, and gave him to be head over all things for the assembly, [23] which is his body, the fullness of him who fills all in all.</p>
	2:4-10 (Paul)	<p>[4] But God, being rich in mercy, for his great love with which he loved us, [5] even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), [6] and raised us up with him, and made us to sit with him in the heavenly</p>

		places in Christ Jesus, [7] that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; [8] for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, [9] not of works, that no one would boast. [10] For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.
Philippians	3:7-12 (Paul)	[7] However, what things were gain to me, these have I counted loss for Christ. [8] Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, that I may gain Christ [9] and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; [10] that I may know him, and the power of his resurrection , and the fellowship of his sufferings, becoming conformed to his death; [11] if by any means I may attain to the resurrection from the dead. [12] Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold of by Christ Jesus.
Colossians	2:8-15 (Paul)	thanksgiving. [8] Be careful that you don't let anyone rob you through his philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ. [9] For in him all the fullness of the Godhead dwells bodily, [10] and in him you are made full, who is the head of all principality and power; [11] in whom you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, in the circumcision of Christ; [12] having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead. [13] You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, [14] wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross; [15] having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.
	3:1-4 (Paul)	[1] If then you were raised together with Christ , seek the things that are above, where Christ is, seated on the right hand of God. [2] Set your mind on the things that are above, not on the things that are on the earth. [3] For you died, and your life is hidden with Christ in God. [4] When Christ, our life, is revealed, then you will also be revealed with him in glory.
1 Thessalonians	1:9-10 (Paul)	[9] For they themselves report concerning us what kind of a reception we had from you; and how you turned to God from idols, to serve a living and true God, [10] and to wait for his Son from heaven, whom he raised from the dead --Jesus, who delivers us from the wrath to come.
2 Timothy	2:8-10 (Paul)	[8] Remember Jesus Christ, risen from the dead , of the seed of David, <u>according to my Good News</u> , [9] in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. [10] Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. (see also Gospel – 2 Timothy 2:8-10)
1 Peter	1:1-5 (Paul)	[1Pe 1:1] Peter, an apostle of Jesus Christ, to the chosen ones who are living as foreigners in the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, [2] according to the foreknowledge of God the Father, in sanctification of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood: Grace to you and peace be multiplied. [3] Blessed be the God and Father of our Lord Jesus

		Christ, who according to his great mercy became our father again to a living hope through the resurrection of Jesus Christ from the dead , [4] to an incorruptible and undefiled inheritance that doesn't fade away, reserved in Heaven for you, [5] who by the power of God are guarded through faith for a salvation ready to be revealed in the last time.
	1:21 (Peter)	[17] If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear: [18] knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, [19] but with precious blood, as of a faultless and pure lamb, the blood of Christ; [20] who was foreknown indeed before the foundation of the world, but was revealed at the end of times for your sake, [21] who through him are believers in God, who raised him from the dead , and gave him glory; so that your faith and hope might be in God.
	3:21-22 (Peter)	[21] This is a symbol of baptism, which now saves you--not the putting away of the filth of the flesh, but the answer of a good conscience toward God, through the resurrection of Jesus Christ , [22] who is at the right hand of God, having gone into heaven, angels and authorities and powers being made subject to him.

Return to the beginning: [Gospel of Paul vs Peter](#)

See also: [Gospel of Jesus the Messiah \(Christ\)](#)

[Resurrection of Jesus the Messiah \(Christ\)](#)

The Simple Gospel According to the Bible

<http://www.jesusisprecious.org/fundamentals/gospel.htm>

Excerpt:

What exactly is the Gospel? The word "Gospel" means "Good News" or "Glad Tidings." There is no need to guess what the "Gospel" is because the Bible plainly tells us. The "Gospel" is the *Good News* of Christ's DEATH on the cross for our sins, His BURIAL and bodily RESURRECTION three days later:

*1st Corinthians 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; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, 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.**"*

We are saved by BELIEVING "the Gospel," which is the power of God unto salvation. **Romans 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."** John 6:28-29, "Then said they unto him, **What shall we do, that we might work the works of God?** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent.**" It is that simple to be saved. If you admit that you are a needy sinner in God's sight, and you receive Christ's sacrifice on the cross as payment for your sins, believing that He was buried and bodily resurrected three days later, YOU ARE IMMEDIATELY, SECURELY AND FOREVER SAVED!!!

What About Repentance and Salvation?

In the Gospel of John, the words “believe” and “believed” are mentioned 85 times, but the word “repent” is not mentioned even once. Clearly, the person who BELIEVES has also repented. This is not difficult to understand, when you learn the truth that the Greek meaning of “repent” in the Bible to be saved is [metanoia](#), which is simply “a change of mind.” Repentance is a change of mind unto the Gospel itself.

We learn in the Bible that God gave His law to humanity, to show us our sinnership. **Romans 3:19, “Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”** The law of God shows us that we are guilty sinners in God's sight (see also Galatians 3:24-26). We are woeful sinners, deserving of death and punishment in the Lake of Fire (i.e., Hell). This is the BAD NEWS! No one ever got saved who didn't admit to being a sinner in God's eyes. **1st John 1:7, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.”** To be saved, you MUST realize that you are a guilty sinner for breaking God's commandments. We are all horrible sinners! We've all lied! We've all coveted! We've all sinned! **Romans 3:23, “For all have sinned, and come short of the glory of God.”** This is the BAD NEWS!!!

Repentance is simply the admission that I am as guilty a sinner as God has declared me to be in His Word. Let me make it very simple—YOU ARE A GUILTY SINNER IN GOD'S SIGHT, and unless you accept Christ's sacrifice on the cross as full-payment for your sins, you will spend eternity burning in the fires of Hell.

What Repentance is Not!

Repentance is NOT turning away from sinful behavior, not reformation, not a desire to clean up one's life of sin, not forsaking the world, not turning over a new leaf, not a willingness to turn away from sin, not a change of heart toward sinful bad habits, not a change of life, et cetera. As we have already learned from examining the Greek word, *metanoia*, repentance is simply a change of mind. [Acts 20:21](#), speaks of “**repentance toward God.**” Repentance is *toward God* by faith in the Gospel, evidenced by the hundreds of New Testament Scriptures that simply tell us to BELIEVE to be saved. For example: **1st Corinthians 1:21, “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching TO SAVE THEM THAT BELIEVE.”**

Also, please notice that the entire purpose for which the Epistle of 1st John was written, is so that “**ye may know that ye have eternal life**” (1st John 5:13). Yet, carefully notice that the apostle John doesn't mention the word “repent” even once in all of 1st John. THAT SPEAKS VOLUMES!!! If turning away from sinful behavior was required to be saved, then no doubt John would have made a big deal of it in his Epistle.

See also: [Gospel of Paul vs Peter](#)

[Gospel of Jesus vs Paul](#)

[Resurrection of Jesus the Messiah \(Christ\)](#)

[Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

Gospel of Jesus vs Paul

Christianity Today: Scot McKnight: Jesus vs Paul (2010) [Recommended]
<http://www.christianitytoday.com/ct/2010/december/9.25.html> (Subscription required for full article)

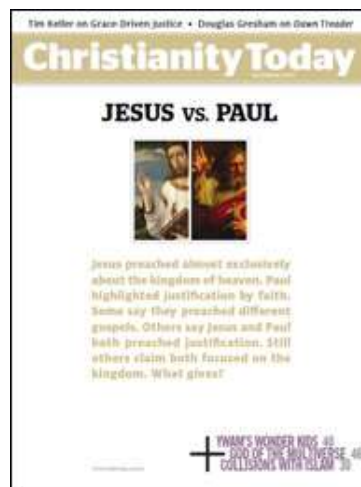
Many biblical scholars have noted that Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa. What gives?

Above CT article referenced by the following articles...

Overview

<http://www.christianitytoday.com/biblestudies/j/jesus-vs-paul.html>

Evangelical New Testament scholars (and their students) seem to be divided into two main camps: those who emphasize Jesus and the kingdom, and those who focus on Paul and justification by faith. While this seems to be a knotty problem, unprecedented in church history, such theological turf wars are all too common. As Paul disapprovingly told the Corinthians, "One of you says, 'I follow Paul'; another, 'I follow Apollos'; another, 'I follow Cephas'; still another, 'I follow Christ.' Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul— (1 Cor. 1:12–13). For Paul, it's all about Jesus.



So how do we bring Jesus and Paul together, while doing justice to both? How do we hold to the doctrine of the full inspiration of Scripture, allowing Paul and Jesus to speak for themselves rather than fitting them into our preconceived theological categories? Which gets priority? Which comes first—kingdom or justification? New Testament scholar Scot McKnight says the answer is not either/or, but both/and.

Corresponding study resource [Note: includes copy of above CT Article]...

CT Bible Study: Jesus vs Paul [Recommended]
<http://stanguthrie.com/wp-content/uploads/2010/03/CT242-JesusvsPaul.pdf> [PDF]

Jesus vs. Paul: An Interview with Scot McKnight about the Gospel (2010) [Recommended]
<https://www.thegospelcoalition.org/blogs/trevin-wax/jesus-vs-paul-an-interview-with-scot-mcknight-about-the-gospel/>

Alt. links...

Jesus vs. Paul: Scot McKnight on Justification, Kingdom, and the Gospel (2011)
<https://www.christianity.com/blogs/trevin-wax/jesus-vs-paul-scot-mcknight-on-justification-kingdom-and-the-gospel-11646019.html>

Jesus vs. Paul: An Interview with Scot McKnight about the Gospel
<https://www.biblestudytools.com/pastor-resources/archives/jesus-vs-paul-an-interview-with-scot-mcknight-about-the-gospel-11642696.html>

Excerpt:

Trevin Wax: *Scot, in your article, you write: "It is not exaggerating to say that evangelicalism is facing a crisis about the relationship of Jesus to Paul, and that many today are choosing sides." Why do you think evangelicals feel the need to choose sides in this discussion?*

Scot McKnight: You ask a genuinely interesting question and I wish I could give an answer to the “why?” question.

Instead, I see an issue here of hermeneutical inevitability. We are driven by the way we think to synthesize (or systematize) or to harmonize or to compartmentalize. These sorts of actions are inherent to how our brains work, especially for people who read the Bible as believers and who believe it is God’s Word and genuinely makes utter sense.

What I find is that many evangelicals came to faith through a Pauline-anchored set of categories. In many ways it was about the gospel of the Romans Road, and if that understanding of the gospel is repeated often enough (and just listen and you will hear it all the time) it becomes reflexive. This is the context of most evangelicals, and that context is fundamentally hermeneutical.

An analogy: the Judaizing opponents of Paul in Galatians knew how to read the Bible through a Moses lens, and Paul was teaching them to read the Bible (or Israel’s Story) through an Abraham lens. The Judaizing opponents couldn’t make sense of what Paul was saying, and that led them to say “Why then did God even give the Law?”

I see the same thing going on today. Evangelicals have grown up with a gospel, and that gospel has become their hermeneutic, and that hermeneutic is essentially derived from a specific way of reading Paul, and by that I mean a soteriological reading of Romans 1-8. It is the way we (or most of us) think.

The minute a kingdom hermeneutic comes up, one either abandons the Pauline hermeneutic or one synthesizes or — and I think this is most common — one colonizes Jesus’ kingdom hermeneutic by a justification hermeneutic. That is, we make Jesus talk Paul. Or, we colonize Paul with Jesus’ kingdom hermeneutic and make Paul talk Jesus.

Evangelicals are worried that if we colonize Paul with Jesus’ kingdom hermeneutic we will lose a Pauline soteriology. There are plenty of cases where that very thing happened. But I think many are doing the very same thing by colonizing Jesus with Paul.

What I suggest in my article is that both of these approaches fail to find the essential continuity between Jesus and Paul. Kingdom doesn’t lead to justification and justification doesn’t lead to kingdom. The unity is found through christology, not through kingdom or justification.

Trevin Wax: *What are the problems we face when we try to fit justification into Jesus’ vision of the kingdom or Jesus’ kingdom theology into Paul’s theology of justification?*

Scot McKnight: This could be a book or a brief answer, I choose the latter.

Fundamentally, these are two different (and mostly) parallel language games: the gospel of the kingdom is a way of saying the good news is that God’s promises for Israel are now coming to pass in Jesus himself; the gospel of justification (which isn’t a biblical expression) is a way of saying that the good news is that in Jesus Christ we have been declared (and made) right with God, right with ourselves, right with others and right with the world. It is forensic declaration.

Thus, the two are talking about two different things. Asking if what Jesus meant by kingdom is the same as what Paul meant by justification is like asking if a putter is a driver.

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Trevin Wax: *I thought your linking John Piper to Joachim Jeremias was interesting, particularly in the way that both scholars seek (albeit in different ways) to show how justification is present in Jesus' teaching. When you say that Paul and Jesus taught different things, you are speaking of emphasis – not that they had different (i.e. contradictory) visions at the fundamental level, right?*

Scot McKnight: You are right. It's emphasis – not different things. As the previous question showed, they are parallel lines but complementary lines.

Trevin Wax: *Your solution to this dilemma is to take 1 Corinthians 15 as primarily a statement about Jesus – who he is and what he has done. By emphasizing the centrality of Christ's person and work, you bring Paul and Jesus together. Both Paul and Jesus were all about Jesus, particularly his fulfillment of the Old Testament story. Once you've made the shift, how do kingdom and justification relate to the gospel?*

Scot McKnight: 1 Cor 15 is the gospel. Flat out simple. Paul defines it there; or he states it there. Every time Paul says "gospel" he means what he says in 1 Cor 15. That gospel is the narration of the Story of Jesus as Messiah (and Lord over all) as that Story that completes or fulfills the Story of Israel, and brings that Story to its goal. That Story is about Jesus and Jesus, who is Savior, saves through what he did — his life, his death, his burial, and his resurrection.

Now, we're back to this kingdom and justification thing again. The first way to state in the gospel in the NT, of course, is kingdom. That's how Jesus said it. He was saying the Story has now come to its completion/realization in him. When Paul talks about justification he is talking about the effects, and I prefer to say only way of speaking of those effects (others include reconciliation, redemption, etc). He's talking about the forensic-shaped effects of the Saving-ness of the Story of Jesus. To gospel is to declare this Story as the saving/justifying Story.

A problem we need to work on more is the problem: we (evangelicals) tend to think the only problem is the personal sin, personal guilt problem. Fair enough. But frankly if "Jesus is the Messiah" or "Jesus is the Lord" is the solution, then we need to reframe or expand the problem because the problem for the Story of Israel is that it is yearning for completion in God's sending of the Messiah. Messiah, then, is a Solution to a slightly different (way of expressing the) problem.

Trevin Wax: *Would it be right to say that a church without any kingdom vision or a church that denies justification by faith has – in some sense – a deficient gospel? If we say so, does it mean that there's a problem with the Christology that is then leading out to a failure to grasp kingdom or justification?*

Scot McKnight: If there is a deficiency, I want to begin with where Paul and Peter and Jesus do: with the Story of Jesus fulfilling the Story of Israel. If we don't start with Jesus (christology) we will be deficient, and I find both kingdom and justification to be tempted far too often to make christology deficient. How odd, and how tragic, but so true: we get so focused on kingdom we end up thinking only of justice, and then we think so much in terms of justification we get lost in transaction, and in both cases we aren't focusing on telling the Story of Jesus.

McKnight: Jesus v. Paul

<http://www.jrdkirk.com/2010/12/05/mcknight-jesus-v-paul/>

This month's Christianity Today cover story comes from the finger tips of [Scot McKnight: Jesus vs. Paul](#).

This subject is near and dear to my own heart, and Scot and I approach resolving the issue in a similar way: we have to define gospel in such a way that it's bigger than just what we read in any given verse or book of the New Testament. Beyond "kingdom of God" or "justification by faith," McKnight puts it like this:

the gospel is the saving story of Jesus that completes Israel's story. "To gospel" is to tell a story about Jesus as the Messiah, as the Lord, as the Son of God, as the Savior.

When attempting to summarize the gospel for *Jesus Have I Loved, But Paul?* I went this route:

the God of Israel acted decisively in the person of Jesus to restore God's rule and reconcile the whole world to Himself.

Scot's article pushes us to reconceive of the category of "gospel" beyond the stereotypical options of "Kingdom of God" (for Jesus people) or "justification by faith" (for Paul people), drawing both within the larger story of the saving work of the God of Israel.

If I have one small bone to pick with the article, though, it is that it was too nice to the "justification by faith as gospel" people. What the "kingdom of God" camp has that the "justification" camp does not is a biblical indication that their summary of the gospel is, in fact, the gospel!

Jesus comes proclaiming the good news and saying, "Repent, for the Kingdom of God has drawn near." The advent of God's dominion is the good news.

Justification is a way that Paul corrects those who get the gospel wrong. The gospel is tied to justification when Paul wants to argue that Gentiles are the result of the good news promised to Abraham about all nations being blessed in him. But justification as good news? Not so much.



Models Of The Kingdom: Eight Views (Scot McKnight)

<http://www.patheos.com/blogs/jesuscreed/2017/12/06/models-kingdom-eight-views/>

When I wrote *Kingdom Conspiracy*, which I'm glad Baker turned into paperback, I found a couple academic books that sketched theories of the kingdom but I was totally unaware of a wonderful book by Howard Snyder called *Models of the Kingdom*.

I wish I had; he would have made my work easier though I am convinced we need to exploit the Constantinian temptation more and the Kuyperian-Niebuhr approaches as well.

What irritated me most when a friend pointed me to this book was that I have always enjoyed Snyder's books and knew that he would be as concerned as I am with kingdom-church relations.

Here are the eight models of Snyder:

1. The kingdom as future hope: the *future* kingdom.
2. The kingdom as inner spiritual experience: the *interior* kingdom.
3. The kingdom as mystical communion: the *heavenly* kingdom.

4. The kingdom as institutional church: the *ecclesiastical* kingdom.
5. The kingdom as countersystem: the *subversive* kingdom.
6. The kingdom as political state: the *theocratic* kingdom.
7. The kingdom as Christianized culture: the *transforming* kingdom.
8. The kingdom as earthly utopia: the *utopian* kingdom.

Snyder argues there are six tension points that need attention in any biblically-shaped kingdom theory:

1. Present versus future. Jesus said "The kingdom of God is near" (Mark 1:15), but also that we should pray for God's kingdom to come (Matt. 6:10).
2. Individual versus social. Jesus said the kingdom is like hidden treasure an individual person might find (Matt. 13:44), but he also said, "Do not be afraid, little flock, for your Father has been pleased to give you the kingdom" (Luke 12:32). He talked about being born again in order to see the kingdom (John 3:3) but also described it as a feast to be shared (Luke 13:29).
3. Spirit versus matter. Paul said, "Flesh and blood cannot inherit the kingdom of God" (I Cor. 15:50), and Jesus said, "My kingdom is not of this world" (John 18:36). But Jesus associated himself with the healing and liberation of the Jubilee (Luke 4:18-21) and Revelation speaks of a kingdom in which God's people "will reign on the earth" (Rev. 5:10).
4. Gradual versus climactic. Jesus said the kingdom is like grain that grows gradually in a field (Mark 4:26-28). But he also said its coming would be like the midnight cry of the arriving bridegroom (Matt. 25:1-6).
5. Divine action versus human action. The kingdom of God is like a returning king who settles accounts (Luke 19:11-27). It is God who rules and reigns (Ps. 99:1-2). Yet, the kingdom is also something we must seek (Matt. 6:33), and Christians can be "fellow workers for the kingdom of God" (Col. 4:11).
6. The Church's relation to the kingdom; the tension between seeing the church and the kingdom as essentially the same or as clearly different. Jesus said to the Apostle Peter, "I will give you the keys of the kingdom of heaven" (Matt. 16:19). But he also spoke of the kingdom as future and said that not all those who worshiped him, but only those who did God's will, would enter the kingdom (Matt. 7:21).

One of the conclusions I have come to is that with Gustav Dalman, in Germany in the 19th Century, a major shift occurred in kingdom theology. Kingdom moved away from socio-political realities toward a more inward, immanent theory of kingdom. In addition, a serious study of kingdom in the Old Testament and Josephus and the Dead Sea Scrolls leads to a commonsensical but too often ignored undeniable dimension of the term kingdom: *a kingdom is a people governed by a king*. Namely, kingdom referred to a socio-political reality and had territory inherent to it.

N. T. Wright on the Kingdom of God

http://jollyblogger.typepad.com/jollyblogger/2006/07/n_t_wright_on_t.html

More next page...

Jesus' Gospel vs Paul's Gospel (2013) [Recommended]

<http://jonjourney.blogspot.com/2013/05/jesus-gospel-vs-pauls-gospel.html>

Excerpt:

- 1) Did Jesus preach a gospel (good news) message?
- 2) Did His disciples proclaim a gospel message?
- 3) When the gospel writers instruct us to proclaim the gospel, using how the term was used by that author, what was the good news message they were referencing?

Jesus went all through Galilee, teaching in their Synagogues, proclaiming (preaching) the gospel (good news) of the kingdom (reign, rule, authority, realm, dominion), and curing every kind of disease and every kind of sickness among the people; Mat 4:23

Jesus went around all the towns and the villages, teaching in their Synagogues, proclaiming (preaching) the gospel (good news) of the kingdom (reign, rule, authority, dominion, realm), and curing every kind of disease and every kind of sickness. Matthew 9:35

Jesus went to Galilee, proclaiming (preaching) the gospel (good news) of God —“The time has come, and the kingdom (rule, reign, authority) of God is at hand; repent (change your way of thinking), and believe the good news.” Mar 1:14-15

Jesus, however, said to them: “I must take the good news (gospel) of the kingdom (reign, rule, authority, dominion) of God to the other town also, for that was why I was sent.” Luke 4:43

Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming (preaching) the good news (gospel) of the kingdom (rule, reign, authority, dominion) of God. Luke 8:1

Jesus sends out His 12 disciples: On your way proclaim (preach) that the kingdom (reign, rule, authority) of heaven (or God) is at hand. Matt 10:7

Shortly afterwards, Jesus went on a journey through the towns and villages, proclaiming the gospel (good news) of the kingdom (reign, rule, authority) of God. Luke 8:1

Then they (the 12 disciples) set out and went from village to village, proclaiming the gospel (good news) and curing people everywhere. Luke 9:6

Then he said to them: “Go into all the world, and proclaim the gospel (good news) to all creation. Mark 16:15

"And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come." Matthew 24:14

So we may ask the questions?

Did Jesus preach Paul's gospel?

or

Did Paul preach Jesus' gospel?

[Read the articles listed immediately above re: Jesus vs Paul]

It may be an important topic to get your head around. After all, most Christians agree we should be proclaiming the gospel. So how we define the gospel should matter. Who gets to define it? Which scripture passages are used to summarize this essential question?

I agree with the idea in this article. When Jesus proclaimed the good news of the kingdom or reign of God, he was announcing that He was the Christ, the anointed King. He was the Messiah that the Jews were waiting for. He was inviting all people to enter under the reign and authority of His kingdom. He was their savior and Lord.

When Paul defines the gospel he preached in 1 Corinthians 15 he uses very similar language.

"Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. " (NIV)

Of first importance: that Christ (the anointed King) died for our sins...

Do you see the kingdom connection? The term Christ means the anointed one.

Jesus and Paul both preached that Jesus was king, Lord, Christ, Messiah.

Jesus and Paul both preached that Jesus died for our sins.

Jesus and Paul both preached victory that comes from our risen Lord.

Jesus and Paul both preach about requiring faith in Jesus.

I do see a different emphasis, but I don't see a different gospel message.

Scot McKnight writes:

"... when some evangelicals recently rediscovered Jesus' kingdom vision, they were frequently warned that they were on the verge of falling for a social gospel. "

This describes my experience over and over again. I admit I have been surprised and confused by this.

I'm sorry if my journey to understand and apply the teachings of Jesus has given you concern. As a follower of Jesus my desire is to become more like Jesus. I am enjoying studying the life and teachings of Jesus. It seems clear that Jesus had a favorite topic as he preached from town to town, and His disciples caught on as well. I believe the words of Jesus have meaning and power for people today as well, without taking away from the messages of Paul and other writers of Scripture.

Is it safe to say "*Jesus Christ is the gospel*"?

Did Jesus and Paul teach the same thing?

<https://carm.org/questions/other-questions/did-jesus-and-paul-teach-same-thing>

Excerpt:

Some critics of Christianity try to set Paul against Jesus. They will often claim that what Paul taught is not what Jesus said and that present-day Christianity is derived not from Jesus, but from Paul's teaching. This is an erroneous claim that does not fit the facts. It is easy to take various scriptures out of context and try and set one person against another -- as many critics of Christianity have done. Nevertheless, we can confidently expect that Jesus and Paul taught the same thing. Granted, Paul focused more on theological issues than Jesus did, but nothing Paul said is contrary to Christ.

Luke wrote both the Gospel of Luke and the book of Acts. In Acts 9 Luke records the events surrounding Paul's conversion. We see that Jesus himself called Paul and sent him to be an apostle. If Paul and Jesus are not in agreement, then why would Jesus call Paul to be his apostle? Jesus is God in flesh and would, therefore, know all things. Jesus would certainly have known what Paul would teach which, it seems, is one of the reasons Jesus called him.

In addition, we can quickly see by examining what Jesus said we find parallels in what Paul said. Following is a brief alphabetical list comparing the words of Christ with the words of Paul. We can clearly see that they were indeed in agreement and that the critics who would set Paul against Christ don't know what they're talking about.

1. Alive in Christ
 1. Jesus
 1. "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes," ([John 5:21](#)).
 2. Paul
 1. "For as in Adam all die, so also in Christ all shall be made alive," ([1 Cor. 15:22](#)).
2. Anxiety
 1. Jesus
 1. "For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing?" ([Matt. 6:25](#)).
 2. Paul
 1. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God," ([Phil. 4:6](#)).
3. Atonement
 1. Jesus
 1. "I am the good shepherd; the good shepherd lays down His life for the sheep," ([John 10:11](#))
 2. Paul
 1. "and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma," ([Eph. 5:2](#)).
4. Deity of Jesus
 1. Jesus
 1. "Truly, truly, I say to you, before Abraham was born, I am," ([John 8:58](#)). Compare with [Exodus 3:14](#), "And God said to Moses, 'I AM WHO I AM'; and He said, 'Thus you shall say to the sons of Israel, 'I AM has sent me to you.'"
 2. Paul
 1. "For in Him all the fullness of Deity dwells in bodily form," ([Col. 2:9](#)). See also, [Phil. 2:5-8](#).
5. Forgiveness
 1. Jesus
 1. "For if you forgive men for their transgressions, your heavenly Father will also forgive you," ([Matt. 6:14](#)).
 2. Paul
 1. "And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you," ([Eph. 4:32](#)).

6. Jesus is the only way
 1. Jesus
 1. "Jesus said to him, "I am the Way, and the Truth, and the Life; no one comes to the Father, but through Me," ([John 14:6](#)).
 2. Paul
 1. "For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus," ([1 Tim. 2:5](#)).
7. Justification by faith
 1. Jesus
 1. "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life," ([John 5:24](#)). See also [John 3:16-18](#); [Luke 18:9-13](#).
 2. Paul
 1. "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ," ([Rom. 5:1](#)).
8. Law, the
 1. Jesus
 1. "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill," ([Matt. 5:17](#)).
 2. Paul
 1. "Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law," ([Rom. 3:31](#)).
 2. "What I am saying is this: the Law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise," ([Gal. 3:17](#)).
9. Law, living the
 1. Jesus
 1. "You shall not commit murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; ¹⁹ Honor your father and mother; and You shall love your neighbor as yourself," ([Matt. 19:18-19](#)).
 2. Paul
 1. "Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. ⁹ For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." ¹⁰ Love does no wrong to a neighbor; love therefore is the fulfillment of *the* law," ([Rom. 13:8-10](#)).
10. Predestination
 1. Jesus
 1. "Not all men *can* accept this statement, but *only* those to whom it has been given," ([Matt. 19:11](#)).
 2. "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out," ([John 6:37](#)).
 3. "No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day," ([John 6:44](#)).
 4. "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father," ([John 6:65](#)).
 2. Paul
 1. "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will... ¹¹ also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will," ([Eph. 1:5,11](#)).
11. Resurrection
 1. Jesus
 1. "The Son of Man is going to be delivered into the hands of men; ²³ and they will kill Him, and He will be raised on the third day," ([Matt. 17:22-23](#)).
 2. Paul
 1. "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures," ([1 Cor. 15:3-4](#)).

12. Rewards and Punishment

1. Jesus

1. "For the Son of Man is going to come in the glory of His Father with His angels; and will then recompense every man according to his deeds," ([Matt. 16:27](#)).

2. Paul

1. "who will render to every man according to his deeds," ([Rom. 2:6](#)).

13. Sinfulness of man

1. Jesus

1. "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. 20 "These are the things which defile the man; but to eat with unwashed hands does not defile the man," ([Matt. 15:19-20](#)).

2. Paul

1. "There is none who understands, There is none who seeks for God; 12 All have turned aside, together they have become useless; There is none who does good, There is not even one,"• ([Rom. 3:11-12](#)).

14. Tradition

1. Jesus

1. "And why do you yourselves transgress the commandment of God for the sake of your tradition?" ([Matt. 15:3](#)).

2. Paul

1. "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ," ([Col. 2:8](#)).

15. Works Righteousness denied

1. Jesus

1. "Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?'
²³ "And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness," ([Matt. 7:22-23](#)).

2. Paul

1. "Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith," ([Gal. 3:11](#)).

As you can see, this brief list demonstrates that Jesus and Paul both taught the same thing.

See also: [Gospel of Paul vs Peter](#)

[Gospel of Jesus vs Paul](#)

More continued on next page...

Jesus vs Paul?

<https://www.whitehorseinn.org/2010/12/jesus-vs-paul/>

Excerpt:

Pitting Jesus against Paul used to be a hobby of liberal Protestants. As this story has it, Jesus proclaimed a kingdom of wide-scale world-transformation, while Paul proclaimed a gospel of personal salvation. The liberal Catholic writer [Alfred Loisy](#) once quipped that Jesus announced a kingdom, but instead it was a church that came. So on one side is Jesus, with his invitation to humanity to participate in his kingdom by bringing peace and justice, and on the other side is Paul who spoke instead of the church and personal salvation by belonging to it.

Today, however, it has become a critical question in evangelical circles. In the latest [Christianity Today cover story](#) (“Jesus vs. Paul”), New Testament scholar [Scot McKnight](#) relates, “Many of us have made a move from Paul to Jesus, and an increasing tension remains among evangelicals about who gets to set the terms: Jesus or Paul? In other words, will we center our gospel teaching and living on ‘the kingdom’ or ‘justification by faith?’” In short, “Evangelicalism is facing a crisis about the relationship of Jesus to Paul, and many today are choosing sides.”

This conundrum shouldn’t surprise us. Evangelicalism—especially its Anglo-American variety—is a confluence of Reformation, Anabaptist, and pietist streams. Even the Reformation is largely mediated through pietism in the land that Bonhoeffer dubbed “Protestantism without the Reformation.” So it’s no wonder that the Reformation gets saddled with all sorts of views that are actually more accurate descriptions of pietism. Many of us were raised in pietistic backgrounds, where the kingdom of God was basically heaven and you get there by dying. So a lot of younger Christians are reacting against this sort of privatized spirituality. Some are rediscovering the Reformation, but most are drawn toward [Anabaptism](#)—that other stream that has shaped American evangelicalism, at least indirectly. “While some Protestants seem to let Jesus be Savior, but promote Paul to lord and teacher,” writes Brian McLaren in *A Generous Orthodoxy*, “Anabaptists have always interpreted Paul through Jesus, and not the reverse. For them the Sermon on the Mount and the other words of Jesus represent the greatest treasure in the world. Jesus’ teachings have been their standard” (206).

What are we to make of this contrast?

Jesus vs. Paul—a Theological Crisis? (part 1) (2011)

<https://outlookmag.org/jesus-vs-paul-a-theological-crisis-part-1/>

Excerpt:

Did Jesus and Paul teach two different versions of the gospel? I don’t think so, but we’ve got some explaining to do.

Christianity Today’s online magazine posted an [article](#) with the intriguing and provocative title, *Jesus vs. Paul*. It points out: “Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa. What gives?”

Put simply, the dilemma is that Jesus in the Gospels doesn’t speak as much about being saved by faith as does Paul does in his epistles. Many find this confusing.

Evangelicals (who live somewhere between liberals on the left and fundamentalists on the right) historically have based soteriology (salvation teaching) upon Paul’s epistles. They proclaim that sinners are justified (pardoned and declared righteous) through faith in Christ and His righteousness. But a new generation of evangelicals embraces a more socially aware gospel that goes beyond getting forgiveness for repentant individuals. This progressive soteriology focuses less on forgiving personal guilt and more on **Christus victor**—how Christ conquered sin, death and the devil at the cross, liberating all humanity from evil powers opposed to the kingdom of God.*

We can frame these differing views of salvation in the context of the Lord's Prayer. Evangelicals have always prayed "forgive us our debts" but increasingly now are emphasizing that God's kingdom must come and His will be done on this earth as in heaven. The issue here is whether the gospel is more about Paul's justification soteriology or Christ's liberating, life-giving kingdom.

So what—does it really matter? Quite a bit, says Scot McKnight, the author of *Christianity Today's* article: "It is not exaggerating to say that evangelicalism is facing a crisis about the relationship of Jesus to Paul, and that many today are choosing sides."...

Jesus vs. Paul—a Theological Crisis? (part 3) (2011)

<https://outlookmag.org/jesus-vs-paul%E2%80%94a-theological-crisis-part-3/>

Excerpt:

The difference between Christ and Paul in how they taught the gospel is a matter of their differing contexts. Jesus Himself was the gospel in real time, day by day advancing the kingdom of God against the devil's domain of disease, dysfunction, deceit, disbelief, disobedience and death. Paul came on the scene only after Christ's life and death and resurrection had brought life and immortality to light through the gospel. His role was to proclaim that good news and defend it from counterfeit soteriology.

That's what he was doing in the book of Romans, confronting those trusted in their own keeping of God's law to be saved. His strategy was to debunk Jewish legalism before presenting the true gospel of life in Christ. This he eloquently accomplishes in the first three chapters, exploding any hope of getting good with God by meritorious law-keeping. (See Rom. 3:19, 31.) He summarizes the dismantling of legalism by pointing to the patriarch Abraham as the father of faith, declaring: "If it is the adherents of the law who are to be the heirs, faith is null and the promise is void" (Rom. 4:14).



Next he promotes Abraham as exhibit A of how to exercise gospel faith in "the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist" (verse 17). "He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was 'counted to him as righteousness'" (verse 19-22).

Here we see that accepting God's life-giving provision of the gospel is the antidote for legalism. Believers cease trying to gain salvation through the law and instead embrace new life in Christ. This is how Abraham was saved as well.

So the solution for sinfulness is not law-keeping but life in Christ. This is because sin involves not only guilt—the death of innocence—but equally the death of relationality with God and humanity (alienation), the demise of love (character), pure motives (integrity), and ultimately the end of our very existence. Salvation restores life in all of its abundance through Christ. Although this includes forgiveness instead of condemnation, the bottom line of faith in Christ is life itself instead of death.

But wait—aren't we saved by grace through faith? Indeed. But what are we saved from? First and foremost, death. We see this in the "grace chapter," Ephesians 2, which begins by bluntly describing all humanity as "dead in trespasses and sins" (verse 1). We are lifeless outside of Christ, not just guilty and hopeless. "But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved" (verses 4, 5).

Grace, by the way, also involves much more than forgiveness of sin. The Greek word translated "grace" means undeserved favor of any kind, such as "grace to help in time of need" (Heb. 4:15-16; see also 1 Cor. 15:10, 2 Cor. 9:8, Eph. 4:29, Col. 4:6).

So even the evangelicals' favorite teaching chapter on grace, Ephesians 2, is set in the context of death vs. life more than guilt vs. forgiveness. If there is yet any doubt about the primacy of life vs. death in Paul's soteriology, consider his most extended and explicit definition of the gospel and its meaning—1 Corinthians chapter 15. In all of its 58 verses, in which Paul specifically identifies, defines and describes the gospel, *there is not even one mention of justification, forgiveness, pardon or guilt. It's all about life triumphing over death through Jesus. **Christus victor*** is the resurrected representative of a new humanity that replaces fallen Adam's mortal race. Saving faith involves taking our place in the Son and identifying with His accomplishments instead of trusting in our own.

"This is the testimony, that God gave us eternal life, and this life is in His Son. Whoever has the Son has life" (1 John 5:11-12). He preserves our names in the "Lamb's Book of Life" (Rev. 3:5) and will feed us eternally from the "tree of life" (Rev. 2:7) and give us to drink from the "water of life" (Rev. 22:17) from the "river of life" flowing out of His throne (Rev. 22:1). When everything is said and done about salvation, the bottom line is life in Christ.

To summarize: The evangelical conflict between the teaching of Jesus vs. Paul is a crisis of our own making. This is because we have overlooked the common denominator throughout the New Testament: salvation is fundamentally a matter of life in Christ vs. death—of which forgiveness vs. guilt is just a subset. Believers reign in life through the kingdom of God because Jesus conquered death and rose in victory.

Kingdom of God: Commonality and Consonance between Jesus and Paul (2012)

<http://www.equip.org/article/kingdom-god-commonality-consonance-jesus-paul/> [PDF] [Recommended]

Excerpt:

In an [article](#) published in *Christianity Today*, Scot McKnight helpfully raised the important question of the relationship between Jesus and Paul.¹ He suggested, "Jesus preached almost exclusively about the kingdom of heaven, while Paul highlighted justification by faith—and not vice versa." He pointed out the evangelical crisis of choosing between Jesus and Paul and came up with the solution that grounds kingdom vision and justification on the gospel of Jesus. The gospel (good news) is "the saving story of Jesus that completes Israel's story." Both Jesus' kingdom vision and Paul's justification speak of Jesus as the one who completes Israel's story. Therefore, both belong to the one gospel story of Jesus. Hence, according to McKnight, we find the unity between Jesus and Paul. But he weakens this unity by splitting Paul's justification from Jesus' kingdom vision so that in the end Jesus and Paul are still materially divided in his scheme. For him, both kingdom vision and justification speak of Jesus but they do so in very different and minimally overlapping ways. This article will show that this division between Jesus' kingdom vision and Paul's justification is not warranted by the New Testament, and that the division and so-called crisis dissolve when Jesus and Paul are interpreted in fuller manners in terms of God's kingdom.



Go to the Beginning of: [Gospel of Jesus vs Paul](#)

On “Jesus vs. Paul” a response to Scot McKnight

<http://theaquilareport.com/on-qjesus-vs-paulq-a-response-to-scot-mcknight/>

<https://zondervanacademic.com/blog/kaiser-2/> (Alt. link)

Excerpt:

The case for the Unity of the Bible grows as scholarship catches up with Biblical revelation. Instead of seeing Paul as the one responsible for founding a new offshoot of the Jesus movement or even as the alleged founder of Christianity, we take him at his word: he was a servant of Jesus Christ!

In the December 2010 issue of Christianity Today, which just arrived, the lead article was on “[Jesus vs. Paul](#),” by my friend [Scot McKnight](#). I enjoyed reading Scot’s discussion of this topic, for I had written on this topic (along with other parallel concerns about unity vs diversity) in my 2009 Zondervan book entitled Recovering the Unity of the Bible: One Continuous Story, Plan and Purpose.

Even though I admire Scot (for after all, I hired him when I was Academic Dean for the TEDS’ faculty years ago), I wish he had had the benefit of reading the fifth chapter in my new book on “The Unity of the New Testament,” where I discussed “The Relationship between Jesus and Paul” along with other topics such as the alleged tension of the Synoptic Gospels with the Gospel of John, the alleged differences between the Paul of the book of Acts and the Paul of the Epistles, and the so-called split between the book of James and the other NT writers in theology.

But more to the point Scot discussed, Paul did occasionally refer to the “kingdom of God” as Jesus did (e.g., [1 Cor 6:9](#), 10; [Gal 5:21](#)), which showed he was conversant with what Jesus said. But there were a number of other points of contact between Paul and Jesus. All will recall Paul’s inclusion of Jesus’ teaching on divorce ([1 Cor 7:10](#)), or Paul’s urging that those who teach should receive their living from the Gospel as Jesus taught ([1 Cor 9:14](#), cf. [Matt 10:10](#); [Lk 10:7](#)). Even Paul’s teaching about the “thief” in 1 Thess 5:4 may be an allusion to Jesus’ teaching on his second coming ([Matt 24:23](#)). There are more instances we could add, but the [1 Cor 11:23-26](#) institution of the Eucharist begins with those wonderful words: “For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’” This too was another place where Paul depended on Jesus for his theology and praxis.

So, I agree, it is hard to make a case for a conflict between Jesus and Paul. In fact, the “Promise” plan of God incorporated both the “kingdom” aspect, as well as the “Gospel” that was announced to Abraham ([Gen 12:3](#); cf. [Gal 3:8](#)) which Gospel also embraced justification.

The case for the Unity of the Bible grows as scholarship catches up with Biblical revelation. Instead of seeing Paul as the one responsible for founding a new offshoot of the Jesus movement or even as the alleged founder of Christianity, we take him at his word: he was a servant of Jesus Christ!

Walter C. Kaiser Jr. (PhD, Brandeis University) is distinguished professor emeritus of Old Testament and president emeritus of Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. Dr. Kaiser has written over 40 books, including *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*; *The Messiah in the Old Testament*; and *The Promise-Plan of God*; and coauthored *An Introduction to Biblical Hermeneutics: The Search for Meaning*. Dr. Kaiser and his wife, Marge, currently reside at Kerith Farm in Cedar Grove, Wisconsin. Dr. Kaiser’s website is www.walterckaiserjr.com.

Go to the Beginning of: [Gospel of Jesus vs Paul](#)

Go to the Beginning of: [Gospel of Jesus vs Paul](#)

Justification: Jesus vs. Paul (CTQ) by David P. Scaer (2011) [Lutheran Perspective]
<http://ctsfw.net/media/pdfs/ScaerJustificationJesusvPaul.pdf> [PDF]

Excerpts:

One cannot serve God and mammon; for some, Jesus and Paul saw things differently. Gospels in the forefront of the canon followed by the epistles set the stage for pitting Jesus against Paul—or was it the other way around? In any event, it began when the church was hardly off the ground. Ebionites favored Matthew's more Jewish Jesus, and Marcion constructed Christianity out of Paul's letters. Another fork in the road came at the Reformation when Roman Catholics took the road leading to the Gospels with James as a guide and Lutherans took the Pauline option. Eighteenth-century rationalists favored the Gospels' simple moral teachings over Paul's complex dogmatic theology.⁴ Nineteenth-century classical liberalism followed suit, as did the Social Gospel by abridging Jesus' message to loving God and the neighbor.

Choosing Jesus over Paul in retrieving authentic Christianity faces an obstacle in the scholarly consensus that Paul died before the Gospels were written (A.D. 68–100).⁵ This means that the evangelists were either unaware of Paul's epistles, ignored them, or constructed their Gospels out of other sources (e.g., the Q document and the Hebrew Matthew, oral tradition, and their own creative imaginations).⁶ With this scenario, it can hardly be said that Paul reacted to Jesus; rather, Matthew reacted to Paul's antinomianism.⁷ If the Gospels preserved the authentic simple religion of Jesus, as preserved in Q, it should be explained why Paul, who defined his life as Christ's life, did not absorb more of it into his epistles. Before his conversion, he was resident in Jerusalem and made several visits afterwards. Left unexplained is how the apostles remaining in Jerusalem left Paul's newer theology, if indeed this is what it was, unanswered. Though both Gospels and Epistles were read in the worship of early churches, apparently no one recognized any discrepancies.

In having to choose between Jesus and Paul, Lutherans have come down on the side of Paul's definition of justification in setting the terms for reading and interpreting the Gospels. The law condemns and the gospel provides salvation. Francis Pieper, the Lutheran Church—Missouri Synod's premier dogmatician, held that justification "is the apex of all Christian teaching" and "that all other doctrines which he [Paul] preached stand in close relation to the central truth that men are saved without any merit of their own, by faith in the crucified Christ." Pieper then adds, "Thus Christology serves merely as the *substructure* of the doctrine of justification."⁸ This would sound better without the word "merely." If I read this correctly, justification is ranked higher than Christology, at which point we may want to pause. Ranking one doctrine, whichever one it is, as superior to others has consequences, especially when it is imposed on passages that speak of other matters.⁹ With their commitment to the Pauline doctrine of justification, Lutherans have had difficulty in coming to terms with James and, more seriously, with the Sermon on the Mount and its supposedly impossible requirements and subsequent penalties. Relief is then provided by Paul, who is assigned the enviable role of the purveyor of the sweet gospel. Thus, preachers looking for a passage on the law's impossible demands find it in Jesus' command to be perfect (Matt 5:48), an impossibility resolved by Paul's doctrine that we are justified by grace without the works of the law—a close call indeed if one only had to rely on Jesus.

This bifurcation between Jesus and Paul leads to a new kind of *homologomena* and *antilegomena* division of the canon, with Lutherans following the reformer in favoring Romans, Galatians, 1 Peter, and John and with Roman Catholics leaning towards the Gospels—especially Matthew—and James. This does not mean that either faith community uses only its favored books, but each picks and chooses isolated passages from its less-favored books to support views derived from the favored ones. A case in point: in 2010, Roman Catholics commemorated the bimillennial of Paul's birth at St. Peter's Cathedral in Scranton, PA. Lay members read selections from Paul's epistles that dealt with the indwelling of Christ. Noticeably absent were those passages that Lutherans use for their understanding of justification. Not heard was Rom 1:17, "The righteous man shall live by faith alone."¹⁰ This may have been coincidental, or perhaps not. Each faith community has its favorites.

What is the Gospel? (Various presentations)



Scot McKnight: What is the Gospel? [Recommended] (2017)
<https://www.youtube.com/watch?v=-HdyhUQ3Krs> [Video]

Ref: Paul: 1 Cor. 15: 1-11; 2 Tim. 2:8; Peter: Acts 2, 10

Gospel: Tells the story of Jesus:

Jesus lived, died at the hands of sinners unjustly, God overturned his death and raised him from the dead, he ascended and he is coming back to rule. Jesus is the King, Jesus is the Lord.

Everyone that believes in him receives forgiveness for their sins through his name.

See: [McKnight's 3-part separation of Gospel text in 1 Cor. 15:1-11.](#)

See also: [Gospel of Paul vs Peter](#)

[What is the Gospel? \(Summary Page\)](#)

What is the Gospel? NT Wright (2013)
<https://www.youtube.com/watch?v=ICHovRHJAYY>

Ref: Rom. 1:3-4 (below); 1 Cor. 15:1-11 (see: [The Gospel that Paul Preached](#))

[2] This gospel he [God] promised beforehand through his prophets in the holy scriptures,
[3] concerning his Son who was a descendant of David with reference to the flesh,
[4] who was appointed the Son-of-God-in-power according to the Holy Spirit by the resurrection from the dead, Jesus Christ our Lord.

[5] Through him we have received grace and our apostleship to bring about the obedience of faith among all the Gentiles on behalf of his name.

re: Paul's charge from God: Acts 9:15 "...this man is my chosen instrument to carry my name before Gentiles and kings and the people of Israel."

DA Carson - How do you Explain the Gospel in Five Minutes

<https://www.youtube.com/watch?v=0RImYisUYxM> [Video]

What Is the Gospel? [Recommended]

<https://www.youtube.com/watch?v=0maL4cQ8zuU> [Video]

Just what is the GOSPEL? [Recommended]

<https://www.youtube.com/watch?v=i6ZX7ui0Dfo> [Video]

Romans 8:9-13

[9] because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. [10] For with the heart one believes and thus has righteousness and with the mouth one confesses and thus has salvation. [11] For the scripture says, “Everyone **who believes in him will not be put to shame.**” [12] For there is no distinction between the Jew and the Greek, for the same Lord is Lord of all, who richly blesses all who call on him. [13] For **everyone who calls on the name of the Lord will be saved.**

It Will Cost You Everything

<https://www.youtube.com/watch?v=5JQOBMi4QS8> [Video]

How Do You Present the Gospel? By Dr. Bob Wilkin (2012)

<https://www.youtube.com/watch?v=9nUQhpAZqFw> [Video]

From GES web site: <https://faithalone.org/video/how-to-present-the-gospel/>

See also: [Gospel of Paul vs Peter](#)

[Gospel of Jesus vs Paul](#)

See also: [Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

For information on the writings of Paul and the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources, see [“Reference Notes on Paul and Romans”](#)

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see my separate [“Reference Notes on Heaven”](#) (based in part on the book, *Heaven*, by Randy Alcorn)

Bible Verses that Summarize the Gospel

<https://jamesmirror.com/2011/12/12/bible-verses-that-summarize-the-gospel/>



Excerpt:

Scripture verses that summarize the Gospel are sprinkled throughout the Bible. Here are some cited by [J.I. Packer](#) in the book, *Grounded in the Gospel*:

- He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed (Isa. 53:5)
- For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many (Mark 10:45)
- God so loved the world that he gave his one and only Son, that whoever believes in him should not perish but have eternal life (John 3:16)
- All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name (Acts 10:43)
- Through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is justified from everything you could not be justified from by the Law of Moses (Acts 13:38-39)
- He was delivered over to death for our sins and was raised to life for our justification (Rom. 4:25)
- But God demonstrates his own love for us in this: while we were still sinners, Christ died for us (Rom. 5:8)
- Christ died for our sins, according to the Scriptures ... he was buried. . . . The third day he rose again from the dead, according to the Scriptures . . . and he appeared (1 Cor. 15:3-6). Paul writes that this is the Gospel "I preached to you, which you received and on which you have taken your stand. By this Gospel you are saved" (1 Cor. 15:1-2). In outlining it here, Paul asserts that "what I received I passed on to you is of first importance" (1 Cor. 15:3)
- God was in Christ, reconciling the world to himself, not counting men's trespasses against them (2 Cor. 5:19)
- God made him who knew no sin to be sin for us, that we might become the righteousness of God in him (2 Cor. 5:21)
- Remember Jesus Christ, raised from the dead, descended from David: this is my Gospel (2 Tim. 2:8)
- He gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good (Titus 2:14)
- But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life. (Titus 3:4-7)
- Christ was sacrificed once to take away the sins of many people; and will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him (Heb. 9:28)

- He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed (Peter 2:24)
- Christ died for sins once for all, the righteous for the unrighteous, to bring you to God (1 Peter 3:18)
- This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins (1 John 4:10)

Follow these links to learn more about the [Gospel](#), answer the question “[Am I a good person](#)” and see a [contrast between the true and false Gospel](#)

See also: [Occurrences of Jesus Risen/Resurrected Mentioned by Apostles in the Bible](#)

Return to the beginning: [Gospel of Jesus the Messiah \(Christ\)](#)

The Gospel in One Word, Two Words...

<https://escapetoreality.org/2011/03/22/the-gospel-in-one-word-two-words/>

Excerpt:

Throughout the Bible you will find short declarations of the Good News. Below I have listed short gospels from Paul, Peter, James, John and Jesus. I also have one each from Spurgeon and Calvin...

1 word: Jesus! You cannot improve upon perfection and there's no other name by which we're saved (Acts 4:12). Grace and truth are found in Jesus. Jesus saves sinners and keeps Christians. Whatever your need, the answer is Jesus. Are you struggling with sin? Jesus is your victory. Are you suffering with illness? Jesus is your healing. Are you bound up with depression? Jesus is your freedom.

2 words: Christ alone! If we must add one word to the name "Jesus" or His proper title "Christ," let it be the qualifier "alone." He alone saves us. He doesn't need our help, just our trust.

3 words: None but Jesus! If this was good enough for [Spurgeon](#)...

4 words: "Mercy triumphs over judgment!" ~ James 2:13. And just so you have no doubt as to where mercy comes from, James tells us: "The Lord is full of compassion and mercy" (Jas 5:11).

5 words: "Jesus Christ and Him crucified." That's all Paul needed to know (1 Cor 2:1-5).

6 words: Saved by Christ; kept by Christ. Many Christians believe only the first part of that statement. They believe that Jesus gave them a fresh start, but not a new life. Instead of [confessing their sonship](#), they are still confessing their sins. Instead of resting in the gift of his righteousness, they are striving to make themselves righteous through their good works, their self-denial, or their observance of traditions, rules and regulations. The good news is better than they think!

7 words: "Grace and truth came through Jesus Christ" ~ John 1:17. Think of a firefighter smashing through a concrete wall to save trapped orphans. That's what Jesus did for us. When all hope was lost, He came. Now that's good news!

8 words: "Christ died, was buried, then rose. He reigns!" ~ Paul (1 Cor 15:3-4,25). Everyone quotes the first 3 bits of Paul's gospel and misses the punch-line. Read the whole chapter of 1 Corinthians 15. The good news is not just about what He's done, but what He's doing (He's reigning!) and yet to do (until all His enemies have been put under His feet).

9 words: "I want to come in and be with you." ~ Jesus (Rev 3:20). Religion offers carrots and sticks, but Jesus offers invitations.

10 words: "I am the way and the truth and the life." ~ Jesus (Jn 14:6). As the song says, without the way there is no going, without the truth there is no knowing, and without the life, there is no living.

11 words: "When you ascended on high, you led captives in your train." ~ David (Ps 68:19). Ever seen those movies where the good guy beats the bad guy but then foolishly forgets to check whether the villain's really been neutralized? Jesus is not like that! He has enslaved slavery, bound bondage, and captured captivity. Where are Jesus' foes? They're in His train – shackled and disarmed!

12 words: "God has made this Jesus, whom you crucified, both Lord and Christ." ~ Peter (Acts 2:36). The Messiah whom the Jews looked for, has been exalted, made supreme, so that our sins might be forgiven and the Holy Spirit given (see Acts 2:38)

20 words: "The Son of God became the Son of Man that the Sons of Men might become the Sons of God." John Calvin may or may not have said this – I can't verify the source – but it's true and it's good news.

Jesus – Christ / Messiah, Lord and Judge

[Christ](#)

[Lord](#)

[Judge](#)

Christ

See also: [Messiah \(Christ\)](#)

What does *Christ* mean?

<https://www.gotquestions.org/what-does-Christ-mean.html>

Question: "What does *Christ* mean?"

Answer: To the surprise of some, "Christ" is not Jesus' last name (surname). "Christ" comes from the Greek word *Christos*, meaning "[anointed](#) one" or "chosen one." This is the Greek equivalent of the Hebrew word *Mashiach*, or "Messiah." "Jesus" is the Lord's human name given to Mary by the angel Gabriel ([Luke 1:31](#)). "Christ" is His title, signifying Jesus was sent from God to be a King and Deliverer (see [Daniel 9:25](#); [Isaiah 32:1](#)). "Jesus Christ" means "Jesus the Messiah" or "Jesus the Anointed One."

In ancient Israel, when someone was given a position of authority, oil was poured on his head to signify his being set apart for God's service (e.g., [1 Samuel 10:1](#)). Kings, priests, and prophets were anointed in such fashion. Anointing was a symbolic act to indicate God's choosing (e.g., [1 Samuel 24:6](#)). Although the literal meaning of *anointed* refers to the application of oil, it can also refer to one's consecration by God, even if literal oil is not used ([Hebrews 1:9](#)).

There are hundreds of prophetic passages in the Old Testament that refer to a coming Messiah who would deliver His people (e.g., [Isaiah 61:1](#); [Daniel 9:26](#)). Ancient Israel thought their Messiah would come with military might to deliver them from decades of captivity to earthly kings and pagan nations. But the New Testament reveals a much better deliverance provided by Jesus the Messiah—a deliverance from the power and penalty of sin ([Luke 4:18](#); [Romans 6:23](#)).

The Bible says Jesus was anointed with oil on two separate occasions by two different women ([Matthew 26:6–7](#); [Luke 7:37–38](#)), but the most significant anointing came by way of the Holy Spirit ([Acts 10:38](#)). Jesus' title of "Christ" means He is God's Anointed One, the One who fulfills the Old Testament prophecies, the Chosen Savior who came to rescue sinners ([1 Timothy 1:15](#)), and the [King of kings](#) who is coming back again to set up His Kingdom on earth ([Zechariah 14:9](#)).

Christ [\[N\]](#) [\[H\]](#) [\[S\]](#)

<https://www.biblestudytools.com/dictionary/christ/>

anointed, the Greek translation of the Hebrew word rendered "Messiah" (q.v.), the official title of our Lord, occurring five hundred and fourteen times in the New Testament. It denotes that he was anointed or consecrated to his great redemptive work as Prophet, Priest, and King of his people. He is Jesus the Christ ([Acts 17:3](#); [18:5](#); [Matthew 22:42](#)), the Anointed One. He is thus spoken of by ([Isaiah 61:1](#)), and by ([Daniel 9:24-26](#)), who styles him "Messiah the Prince."

The Messiah is the same person as "the seed of the woman" ([Genesis 3:15](#)), "the seed of Abraham" ([Genesis 22:18](#)), the "Prophet like unto Moses" ([Deuteronomy 18:15](#)), "the priest after the order of Melchizedek" ([Psalms 110:4](#)), "the rod out of the stem of Jesse" ([Isaiah 11:1](#) [Isaiah 11:10](#)), the "Immanuel," the virgin's son ([Isaiah 7:14](#)), "the branch of Jehovah" ([Isaiah 4:2](#)), and "the messenger of the covenant" ([Malachi 3:1](#)). This is he "of whom Moses in the law and the prophets did write." The Old Testament Scripture is full of prophetic declarations regarding the Great Deliverer and the work he was to accomplish. Jesus the Christ is Jesus the Great Deliverer, the Anointed One, the Saviour of men. This

name denotes that Jesus was divinely appointed, commissioned, and accredited as the Saviour of men ([Hebrews 5:4](#) ; [Isaiah 11:2-4](#) ; [49:6](#) ; [John 5:37](#) ; [Acts 2:22](#)).

To believe that "Jesus is the Christ" is to believe that he is the Anointed, the Messiah of the prophets, the Saviour sent of God, that he was, in a word, what he claimed to be. This is to believe the gospel, by the faith of which alone men can be brought unto God. That Jesus is the Christ is the testimony of God, and the faith of this constitutes a Christian ([1 Corinthians 12:3](#) ; [1 John 5:1](#)).

What does “Christ” actually mean?

<https://ourrabbiJesus.com/articles/what-does-the-word-christ-actually-mean/>

What does it mean to speak of Jesus as the “Christ”?

This word is one of the most important, basic words in a Christian’s vocabulary. But it isn’t until you dig into the Bible’s ancient context that you that see its surprising imagery and some of its most important implications.

First of all, the word “Christ” comes from *christos*, a Greek word meaning “anointed.” It is the equivalent of the word *mashiach*, or Messiah, in Hebrew. So, to be the Christ, or Messiah, is to be “the anointed one of God.”

But what does that mean?

To be anointed, literally, is to have sacred oil poured on one’s head, because God has chosen the person for a special task. Priests and kings were anointed, and occasionally prophets. Kings were anointed during their coronation rather than receiving a crown.

Even though prophets and priests were anointed, the phrase “anointed one” or “the Lord’s anointed” was most often used to refer to a king. For instance, David used it many times to refer to King Saul, even when Saul was trying to murder David and David was on the verge of killing Saul to defend himself:

Far be it from me because of the LORD that I should do this thing to my lord, the LORD’S anointed (*mashiach*), to stretch out my hand against him, since he is the LORD’S anointed (*mashiach*). (1 Samuel 24:6)

The overriding biblical imagery of the word “Messiah” or “Christ” is that of a king chosen by God. Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was *God himself* who had ordained a person and given him authority to act as his representative.



I remember being quite surprised when I first learned this. If you would have asked me to describe Jesus’ identity, “Son of God” or “Suffering Savior” would have been my two best guesses. “King” didn’t even make the list. While Jesus also has a priestly and a prophetic role, the prominent idea within the title “Christ” is actually that of a king.

Hints of a Coming King

If you look more closely, you’ll see that this is indeed the messianic idea throughout the Bible. Throughout the Old Testament, we see little hints that God would send a great king to Israel who would someday rule the world. In Genesis, when Jacob blesses each of his sons and foretells his future, he says of Judah:

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (Genesis 49:10)

This is the first hint that they were expecting a great king to arise out of Israel who would be king over the whole earth.



The clearest prophecy about the future messianic king comes from King David's time. David earnestly desired to build a temple, a "house" for God, but God responded that his son Solomon would be the one to build his temple. But then God went on to promise he would build a "house" for David, meaning that God would establish his family line after him. He further promised that from David's family would come a king whose kingdom will have no end:

When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever. (1 Chronicles 17:11-14)

This prophecy has been understood as having a double fulfillment. It is first fulfilled in Solomon, who built the temple, but did what God forbade—amassed a great fortune and married foreign wives. His kingdom broke apart a few years after his death. But this prophecy looks forward to a "Son of David" who would come, who would have a kingdom without end. This, in fact, is the seedbed of all of the messianic prophecies that speak of the "son of David" and the coming messianic king.

Jesus as the Christ

Often the gospels use cultural images of kingship to proclaim Jesus as the Christ, God's anointed King who has come. When a king arose with great power, other kingdoms would send emissaries with lavish gifts to establish a friendly relationship with the future leader. This is what is happening in Matthew 2, when wise men come to bring gifts to Christ, the newborn king whose star they have seen in the east.



This was a fulfillment of Numbers 24:17, Isaiah 60, and Psalm 72. The latter two passages both describe the coming of a great king and describe how representatives from nations everywhere would come to give him tribute:

The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts. All kings will bow down to him and all nations will serve him. Psalm 72: 10-11

We see yet another picture of Jesus as King when he rode on a donkey into Jerusalem. This was often part of the annunciation of a new king, as it was for Solomon in 1 Kings 1:38-39. It is the fulfillment of Zechariah 9:9, the triumphal entry of the messianic king.

Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your king is coming to you! He is just and endowed with salvation; humble, and mounted on a donkey, on a colt, the foal of a donkey.

And, during Jesus' trial, the main question that he is asked is "Are you the King of the Jews?", which he answered affirmatively:

And they began to accuse him, saying, "We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that he himself is Christ, a King." So Pilate asked him, saying, "Are You the King of the Jews?" And he answered him and said, "It is as you say." (Luke 23:2-3)

What are the implications of Jesus as King?

When you think about Jesus' time on earth, the last thing you may think of is of a reigning king. But Jesus explained that his kingdom was not of this world (John 18:37). Rather, Jesus was talking about the

kingdom of God, the major focus of his preaching. The kingdom of God is made up of those who submit their lives to God to reign over them.



As the King that God has sent, and of course because he is God, the kingdom of God is Jesus' kingdom. He speaks about how it is expanding like yeast or mustard seed as the news goes forth that he has arrived and people accept him as King. When he returns in glory, every knee on earth will bow to honor him as King (Philippians 2:9).

Did the people around him see him as a king? The fact that Jesus' disciples and others who believed in him referred to him as "Lord" suggests that they were giving him great honor, with the understanding that he was the Messianic King. To call Jesus "Lord" was to use a term for addressing royalty, like saying "Your Majesty" or "Your Highness." It is also a common term for addressing God himself, and hints of worshiping Jesus as God.

To use the word "Lord" displays an attitude of obedient submission to a greater power. Jesus seems even to expect that those who call him Lord obey him. To his listeners he asked, "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46). To call him "Lord" or to call him Jesus "Christ" is to say that he is the King that God has sent who has a right to reign over us.

This has implications about how we define ourselves as Christians. Usually, we talk in terms of doctrines and beliefs, but the very word "Christ" calls us to more than assenting to a creed. If Christ means King, a Christian is one who considers Jesus his Lord and King, and submits to his reign.

Paul too proclaims that salvation comes through faith in the atoning work of Jesus, as well as a commitment to honor him as one's personal Lord and King:

If you confess with your mouth Jesus as Lord, and believe in your heart that God raised him from the dead, you will be saved. (Romans 10:9)

Strong's Concordance

Christos: the Anointed One, Messiah, Christ

Original Word: Χριστός, οὔ, ὁ

Part of Speech: Noun, Masculine

Transliteration: Christos

Phonetic Spelling: (khris-tos')

Definition: the Anointed One, Messiah, Christ

Usage: Anointed One; the Messiah, the Christ.

5547 *Xristós* (from [5548](#) /*xríō*, "anoint with olive oil") – properly, "the Anointed One," the *Christ* (Hebrew, "Messiah").

See also: [Messiah \(Christ\)](#)

Χριστος

<http://www.abarim-publications.com/Meaning/Christ.html>

The name Christ: Summary

Meaning

Anointed, Sovereign

Etymology

From the noun χριστος (*christos*), anointed or sovereign.

The name Christ in the Bible

Christ, or *christos* is not really a name but an appellative, or even a title. It describes an appointment; a function in the theocratic structure of [Israel](#), namely that of high priest, prophet or king; anybody who had no earthly superior and worked directly for God.

There were quite a few "Christs" at large in Israel at any given time, and although [Matthew](#) mentions that [Jesus](#) of [Nazareth](#) was called Christ ([Matthew 1:16](#)), he was never the only one.

The word χριστος (*christos*) occurs 565 times in the New Testament; [see full concordance](#).

Etymology and meaning of the name Christ

The noun χριστος (*christos*), meaning anointed, comes from the Greek verb χρίω (*chrio*), meaning to smear or anoint:

Excerpted from: Abarim Publications' Biblical Dictionary

χρίω

The verb χρίω (*chrio*) means to smear or anoint. Ritualistically, the act of anointing was performed upon people who had no earthly superior and were as such sovereigns (kings, priests, prophets).

This verb's most striking derivation is the noun χριστος (*christos*), which describes someone who is a sovereign: someone who answers only to the Creator and not to any human.

In Hebrew this verb is מָשַׁח (*mashah*), and the noun is the familiar word מָשִׁיחַ (*mashiah*).

So yes, the literal meaning of the name Christ is **Anointed**, but practically it means much rather **Inaugurated** or even **Highest Earthly Rank**. Politically speaking, it describes the **Individual's Autonomy**, as opposed to a political system in which one person or a few people exert absolute power over the rest (read our article on the name Antichrist).

There were many more phrases and names from the Old Testament to label the Son of God with (Branch, Prince of Peace, Corner Stone), but the label Christ became such a hit probably because of its political implications.

The Christ and Rome

In their wonderful book *In Search Of Paul*, authors Crossan and Reed argue that much of Paul's signature theological phraseology was in fact a direct response (and insurrectionary response) to Roman imperial theology. Since in Rome, politics and theology were the same, calling Jesus the Christ (or the Hebrew equivalent [Messiah](#) — [John 1:41](#)) was not so much an act of worship to God but much more an act of

high treason against Roman imperial theology. Subsequently, the proclaimed Christ died a political death: on the cross.

To modern readers the name Christ doesn't mean anything other than it being the surname of Jesus, but in the time that the Bible was written it was a commonly understood title of the rightful king of Israel. The phrases "Son Of God," Redeemer, and "Savior of the World" came straight from the Romans and were originally applied to Caesar Augustus, son of the deified Julius Caesar.

Even the title "son of God" and the word *monogenes*, meaning only-begotten, a word made famous by [John 3:16](#), is applied in the Bible to quite a few others (see below). And to make matters worse: even the name Jesus was quite common in the time of the Bible and there are five separate individuals named Jesus mentioned in the Bible (see our article on the name Jesus).

Title flexibility

It seems that there are not many titles of Christ that are exclusively his. After his death and resurrection, the apostle Paul depicted him mostly as the Crucified Christ (where the English word crucify is also a misnomer, since the Greek word that Paul uses means "lifted up" — Paul speaks of the Elevated Christ).

When under emperor Constantine Christianity became the empire's main religion, Christ quickly became known as [Pantokrator](#), or All-Ruler, a phrase drawn from the Septuagint (and please read our article on the name [Nazarene](#) for a closer look at this). During the time of the great plague, Christ became the Man of Sorrows. The Reformation brought the Bible into the common home, and Jesus became mostly depicted as one of us, a sympathetic teacher with his friends and followers.

In our day and age of individual freedom, Christ is depicted in all possible ways, with all available skin colors and attire, even up to Catholicism Wow's nice tried but still wholly atrocious Buddy Christ.

Since Paul says that the Spirit searches all things ([1 Corinthians 2:10](#)), perhaps we should start calling him the Great Search Engine. Or since in him and by him everything was made, and in him all things hold together ([Colossians 1:17](#)), perhaps The Great Server would apply. Perhaps not. But all these various depictions show that no matter how intimate Christ is experienced, or how much reverence we feel for him, his ultimate personality or even most fundamental function is utterly difficult to grasp.

The great unquity of Jesus Christ is not that he is the Christ, or that he is a teacher or even a son of God; his ultimate unquity is that he died but wouldn't stay dead. And that not just because he rose (because even that has a few Biblical precedents in [Lazarus](#) and the widow's son of [Luke 7:11-16](#), the boy whom [Elijah](#) the [Tishbite](#) raised in 1 Kings 17:17-24 and the Shunammite's son whom [Elisha](#) raised in 2 Kings 4:35) but because there was nothing in this world that could keep him dead. His victory over death at [Golgotha](#), by the sheer merit of his identity, is big enough for us all to enjoy. In Christ, all of us are immortal.

So yes, the name Christ means Anointed, but with a very big footnote.

See also: [Messiah \(Christ\)](#)

[Gospel of Jesus the Messiah \(Christ\)](#)

Lord

The Difference Between “LORD” and “Lord” and “lord”

<http://jimmyakin.com/the-difference-between-lord-and-lord>

Q: When the Bible uses the word “lord,” sometimes it is all in capital letters (“LORD”), sometimes only the first letter is capitalized (“Lord”), and sometimes no letters are capitalized (“lord”). Why is this?

A: When you encounter the word in all lower case — lord — it is simply a reference to a human ruler.

When you encounter the word with the first letter only capitalized — Lord — it is either because it is at the front of a sentence or because it is a reference to one of the three divine Persons of the Godhead (the Father, the Son, and the Holy Spirit) or to the entire Godhead.

When you see the term entirely capitalized — LORD — it will be in the Old Testament and is translating the Hebrew word for the name of God — YHWH, or Yahweh (Biblical Hebrew has no vowels, only consonant letters). The reason for this is that the Ten Commandments forbid anyone to misuse the name of Yahweh, stating:

“You shall not misuse the name of Yahweh your God, for Yahweh will not hold anyone who misuses his name guiltless.” (Ex. 20:7; cf. Deut. 5:11).

Although the name Yahweh was used freely in the early history of Israel, by the time of Jesus the Jews (especially the Pharisees) had become hyper-scrupulous about breaking the Mosaic Law and, in an attempt to “build a wall” around the commandments of the Law so that no one could even get *close* to breaking them, they ruled that no one should speak the name of the Yahweh *ever*. The only exception to this was during one feast day of the year when the priest would intone the actual name Yahweh *once* during the liturgy.

This prohibition on saying “Yahweh” created a problem for people reading the Bible out loud in synagogue liturgies. Since the name of Yahweh was freely used in the Scripture texts, what were they to say in its place as they read the Bible out loud? The answer that was reached was that they were to say the word “Adonai” instead. *Adonai* is the Hebrew word for “lord,” or actually “my lord.”

When the Septuagint (the Greek version of the Old Testament) was translated, it replaced the Hebrew word YHWH with the Greek word for “lord” (*kyrios*).

Thus the New Testament writers, because they were both devout Jews and people who were quoting the Septuagint in their writings, never used the name “Yahweh” in the New Testament, but consistently used “Kyrios” in its place. ... In reality, *the Apostle Paul himself* used “Kyrios” instead of “Yahweh.”

...when vowels were eventually introduced into the Jewish alphabet, they came in the form of vowel points above and below the consonant letters that were written on the page of Scripture. Because the custom of saying “Adonai” instead of “Yahweh” was already in place, when the Jews added vowel points to the Old Testament, they used the vowel points for “Adonai” (*a-o-a*) whenever they encountered the word “YHWH,” giving us “Yahowai,” which is transliterated into English as “Jehovah.” “Jehovah” is not God’s true name. Based on the patristic and other evidence available, the actual way the divine name was pronounced was “Yahweh,” not “Jehovah.”

Continued on next page...

Jesus Christ-Lord God of the Old Testament and Son of God

<https://www.churchathome.org/articles/jesus-christ-lord-god-of-the-old-testament-and-son-of-god.html>

In order to truly understand the Scriptures, it is critical to realize that the Lord God of the Old Testament was the one Who was *made flesh* and became Jesus Christ, the Son of God. As we will see, "God" in the Old Testament is frequently translated from the Hebrew word *elohim*, which is a collective *plural* noun that refers to a holy *family* of spirit beings. Scripture reveals that there are at present *two* Who are *Elohim*—members of the **God Family**: **God**, Who is called **the Father** in the New Testament, and the one Who became Jesus Christ, and is thus now **God the Son**.

"There Is One God, the Father...and One Lord, Jesus Christ"

<https://www.ucg.org/bible-study-tools/booklets/is-god-a-trinity/there-is-one-god-the-fatherand-one-lord-jesus-christ>

How many times is Jesus called Lord in the New Testament?

https://www.answers.com/Q/How_many_times_is_Jesus_called_Lord_in_the_New_Testament

According to Charles T. Carter in his article "Preaching: the Lordship of Jesus Christ" (posted on preachingpoint.org) "The term "lord" occurs over 600 times in the New Testament. It is true that sometimes it is merely a term of address or respect or affection. However, at least 150 of these times it is used of God Himself, and nearly 250 times it is used to describe Jesus."

Where Is Jesus in the Old Testament?

<https://www.desiringgod.org/articles/where-is-jesus-in-the-old-testament>

See also: [Christ](#)

Judge

19 Bible Verses about Jesus Christ, Judge

<https://bible.knowing-jesus.com/topics/Jesus-Christ,-Judge>

24 Bible Verses about Christ Judging

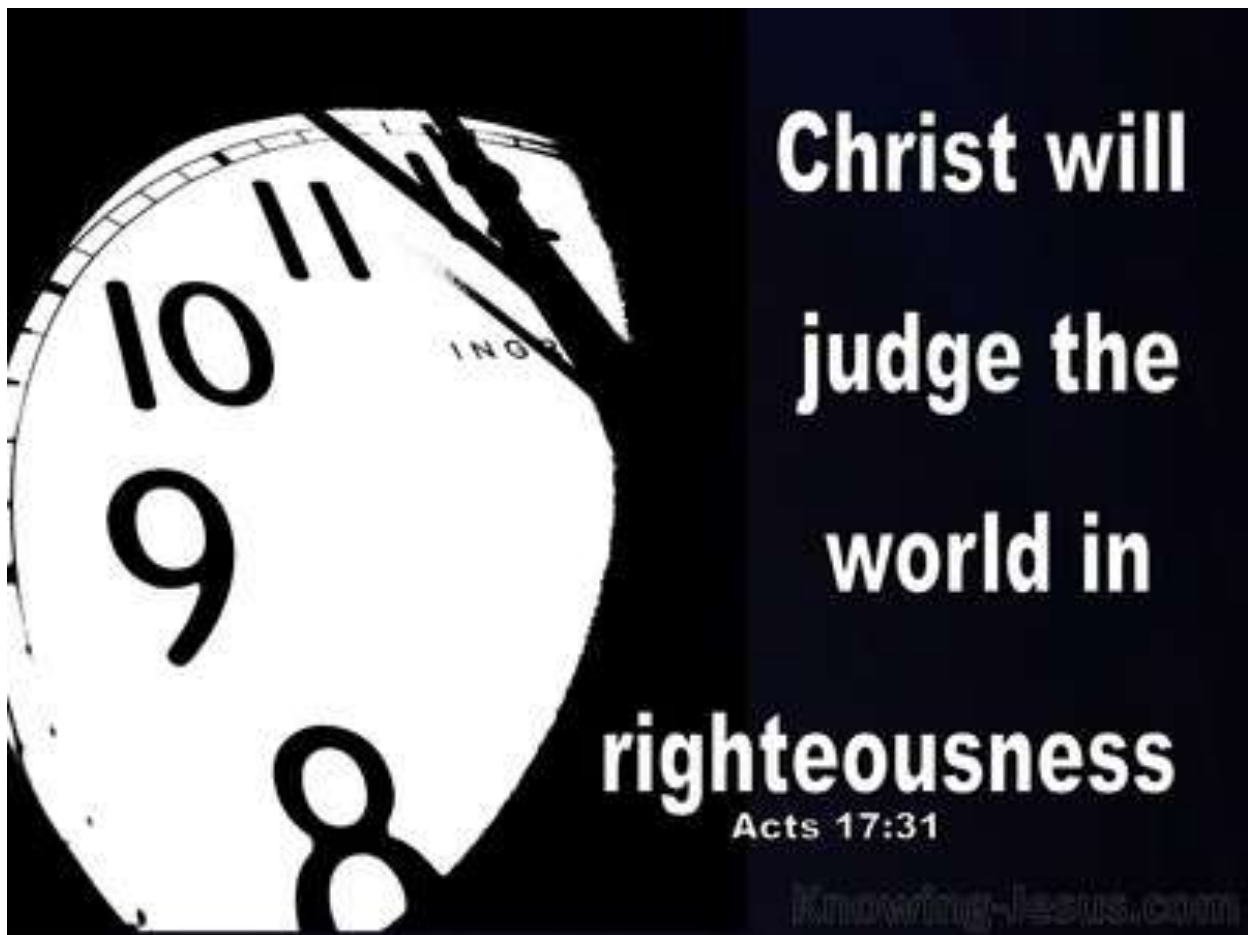
<https://bible.knowing-jesus.com/topics/Christ-Judging>

93 Verses about Jesus Will Judge

https://www.openbible.info/topics/jesus_will_judge

Jesus Christ as Judge (references)

<https://www.biblegateway.com/resources/dictionary-of-bible-themes/2309-Jesus-Christ-as-judge>



Jesus Will Be Our Judge

<https://truthfortheworld.org/jesus-judge>

The story is told about a man who came before a judge after he had committed a crime. When the man saw the judge, he was happy. The judge had been his defender in an earlier case. When the judge sentenced the man to prison, he asked: "Don't you remember who I am? I am the man you defended many years ago. How can you sentence me to prison now? The judge replied: "In the earlier case, I was your defender. It was my desire to set you free. Now, I am your judge and I must judge you fairly according to the law."

The same is true of Jesus. Now He is our Saviour and Mediator ([Matthew 1:21](#); [Luke 19:10](#); [1 Timothy 2:5](#)). His salvation is available to all who are willing to obey His will ([Matthew 7:21-23](#); [Hebrews 5:8-9](#)). However, the time is coming when He will be our Judge. The first time, Jesus came to save. The next time He will come to judge ([Hebrews 9:27-28](#)).

John the baptizer was the first to tell us Jesus would be our judge ([Matthew 3:12](#)). Paul tells us every person will stand before Christ to be judged ([2 Corinthians 5:10](#)). Whether we are rich or poor, black or white, short or tall, Asian, African, European, or American, we will all be judged ([2 Timothy 4:8](#)). Paul also tells us that Christ is a righteous judge ([2 Timothy 4:8](#)). The Bible says all judgment has been given to him ([John 5:22](#)). The Bible also shows us a picture of the Judgment ([Matthew 25:31-46](#)). The fact that Jesus will be our Judge must be preached to the world ([Acts 10:42](#); [Romans 2:9-16](#)). Jesus will judge us according to the Gospel ([John 12:48](#); [Romans 2:9-16](#)). All people will be judged fairly ([Acts 10:34-35](#); [Colossians 3:24-25](#)).

Jesus is qualified to be our Judge. He knows what is in our hearts ([John 2:24-25](#); [Revelation 2:23](#)). Because Jesus is God and knows our hearts, He is able to be a just and righteous Judge of all the world ([Acts 17:30-31](#)).

There is a great day coming! It is a day when everyone in the world will be judged. Jesus will be the Judge. In order for us to go to Heaven, we must obey God's will ([John 14:15](#); [Romans 6:17-18](#); [1 John 5:3](#)). By the grace and mercy of God we can be saved ([Ephesians 2:8-9](#); [Titus 3:5](#)). If we do not obey, we will be sent to Hell ([Matthew 7:13-14](#); [2 Thessalonians 1:7-9](#); [Matthew 25:46](#)).

What does the Bible say about when God will judge us?

<https://www.gotquestions.org/judgment.html>

Question: "What does the Bible say about when God will judge us?"

Answer: There are two separate judgments. Believers are judged at the Judgment Seat of Christ ([Romans 14:10-12](#)). Every believer will give an account of himself, and the Lord will judge the decisions he made—including those concerning issues of conscience. This judgment does not determine salvation, which is by faith alone ([Ephesians 2:8-9](#)), but rather is the time when believers must give an account of their lives in service to Christ. Our position in Christ is the "foundation" spoken of in [1 Corinthians 3:11-15](#). That which we build upon the foundation can be the "gold, silver, and precious stones" of good works in Christ's name, obedience and fruitfulness—dedicated spiritual service to glorify God and build the church. Or what we build on the foundation may be the "wood, hay and stubble" of worthless, frivolous, shallow activity with no spiritual value. The Judgment Seat of Christ will reveal this.

The gold, silver, and precious stones in the lives of believers will survive God's refining fire (v. 13), and believers will be rewarded based on those good works—how faithfully we served Christ ([1 Corinthians 9:4-27](#)), how well we obeyed the Great Commission ([Matthew 28:18-20](#)), how victorious we were over sin ([Romans 6:1-4](#)), how well we controlled our tongues ([James 3:1-9](#)), etc. We will have to give an account for our actions, whether they were truly indicative of our position in Christ. The fire of God's judgment will completely burn up the "wood, hay and stubble" of the words we spoke and things we did which had no

eternal value. “So then, each of us will give an account of himself to God” ([Romans 14:12](#)).

The second judgment is that of unbelievers who will be judged at the Great White Throne Judgment ([Revelation 20:11-15](#)). This judgment does not determine salvation, either. Everyone at the Great White Throne is an unbeliever who has rejected Christ in life and is therefore already doomed to the lake of fire. [Revelation 20:12](#) says that unbelievers will be “judged out of those things which were written in the books, according to their works.” Those who have rejected Christ as Lord and Savior will be judged based on their works alone, and because the Bible tells us that “by the works of the Law no flesh will be justified” ([Galatians 2:16](#)), they will be condemned. No amount of good works and the keeping of God’s laws can be sufficient to atone for sin. All their thoughts, words and actions will be judged against God’s perfect standard and found wanting. There will be no reward for them, only eternal condemnation and punishment.

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - see “[Reference Notes on Heaven](#)” (based in part on the book, *Heaven*, by Randy Alcorn).

Did Jesus Judge? (How Seeing Red Misses the Black and White)

<https://couragematters.com/2017/07/did-jesus-judge/>

We’ve all heard it. We may even believe it: “Jesus didn’t judge.” It’s a huge claim, considering the life and teachings of Jesus. But is it true? The word “judge” means to “give an authoritative opinion.” For those who keep reciting the mantra that “Jesus didn’t judge,” and that his followers shouldn’t either, I have a humble message to deliver: Merriam Webster called. She wants her dictionary back. Did Jesus judge? *All the time*. In fact, you’ll never be able to love God, people, or yourself until you learn how to judge as Jesus did.

Stay with me, because what you’re about to read could forever change your life.



The “Jesus didn’t judge” argument is typically made by people who want to justify attitudes and behaviors long prohibited in the Bible. If you don’t know your Bible (and Jesus), the statement can freeze you, rendering you incapable of saying anything further — because it seems, on the surface, to be such a powerful statement of truth. *In fact, it’s entirely false*. When people use it, they reveal their lack of Bible knowledge — and lack of knowing the *biblical* Jesus. Notice I say “biblical

Jesus.” It’s so important to do this nowadays, because so many have recreated Jesus in their own image. The end result is a Jesus who isn’t the Jesus of Scripture at all. In 1 Corinthians 11:4 (ESV) Paul warns us to resist this practice:

“For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough.”

FAKE vs. REAL JESUS

A non-judging Jesus isn’t Jesus. As a matter of historical fact, Jesus did judge — *continually*. He still does. The coy lie that Jesus didn’t judge, or that His followers should not judge, can only lead to the

conclusion of tossing the entire Bible out the window — along with Christianity. To follow Jesus is to be judged and to judge – *it's simply a matter of how that judgment takes place.*

The entire Bible is a book about judging attitudes and behavior in the here and now, so that they conform to what honors God. It is impossible to read or teach the Bible without quickly getting to the issue of morals — and morals deal with motives and behaviors. Passing judgment. The entire Bible is a book about reforming thoughts and behaviors so that they fall in line with God.

“God hates being separated from us, and that’s why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love . . . justice and mercy kissed at the cross.”

What does this mean for Jesus’ followers? It means that it’s not possible to follow him without first judging ourselves. Then, and only then, can we be in position to help others change their ways, too. The key is to judge with true humility toward God and people. If you judge with arrogance, or a self-righteous attitude, you haven’t yet learned how to judge with the kind of humility Jesus calls each of us to.

Consider 2 Corinthians 10:5 (NIV), as one potent reminder: “We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.” *Is it possible to demolish an argument or pretension, or to take a thought captive without judging it? And if this doesn’t lead to reining in otherwise sinful behavior, then what’s the point?*



NOT THE REAL JESUS: The idea that Jesus didn’t judge can only be supported if we throw away his teachings. To do so would give us a Jesus other than the one presented in the Bible.

THE CROSS

The cross is where God made his definitive judgment against sin. He hates it. But the cross is also his ultimate act of love toward sinners. God hates being separated from us, and that’s why he decided to do something about it. There has never been a more potent, simultaneous expression of hatred and love. In other words, justice and mercy kissed at the cross. The next time someone says, “Jesus didn’t judge,” ask them to think more — much more — about the cross.

COMING JUDGMENT — BY JESUS

In fact, one day we will all appear before Jesus — to be judged. Believers appear for a judgment of rewards. This is known as the “judgment seat” of Christ (Romans 14:10, 2 Corinthians 5:10). Unbelievers will be judged at the “great white throne” judgment spoken of in Revelation 20:11-15. The white throne judgment is not a judgment of rewards, because there is no reward for those who reject Christ. It is a judgment of eternal separation known as the “second death.” A simplified way to understand the great white throne judgment is that people who go through this life willingly rejecting God will get their desire granted, eternally, at the great white throne judgment.

The Bible presents right and wrong, good and bad. If Jesus didn’t judge, we would have no Bible — the Bible from which Jesus constantly taught. If Jesus didn’t expect us to judge each other and one another, then He would not have called anyone to preach or teach about Him. We wouldn’t even be able to read the Bible for ourselves, let alone others. If judgment weren’t part of the Christian turf, God would not have

used human beings to plant a single church, where the Bible is to be taught, embraced and applied around the world. The fulfillment of the Great Commission would be impossible.

SEEING RED?

Keep in mind that the red letters found in some publications of the New Testament (intended to help readers quickly identify the spoken words of Jesus), were non-existent in Jesus' day. He quoted and taught from the Old Testament. In light of this, it's vital to understand that Jesus' teachings go far beyond the red letters of the New Testament. They are contained *throughout* the Bible. 2 Timothy 3:16-17 (NIV) reminds us that it is not just parts of the Bible that matter, but all of it:

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work"

It's *all* the teachings of the Bible that are inspired, given to us by God — and continually quoted by Jesus. (Of course, some passages have a limited context in time and scope, but we must be very careful we don't dismiss the obvious, ongoing application of the overwhelming majority of the Bible).



ERASING TRUTH: To think that only the red letters in a New Testament are the teachings of Jesus is to have the most elementary misunderstanding of Jesus' words.

FOUR LETTER WORD

Think about this: the Great Commission (Matthew 28:19-20) is to go into the world and not merely sprinkle or immerse people under water (baptize), but teach people to *obey* Jesus' commands. Here it is, in all its splendor:

"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Notice the words "obey everything." If there is no difference between a person who obeys, and a person who does not, then what's the point? Obedience requires judging our thoughts and behaviors, and weighing them against God's standards. Obedience requires perpetual judgment and adjustment.

SO, WHAT DID JESUS MEAN?

When Jesus said "do not judge or you will be judged" (Matthew 7:1-6), the context was a rebuke against a critical, self-righteous, legalistic spirit, not against judging with humility, using the plumb line of God's word as the measure. Cults are formed and forge followings by taking words out of context. They lead people astray. Jesus' words, "do not judge or you will be judged" are among the most out-of-context quotes in the history of civilization — and when we misquote them, we lead people away from Jesus in droves.

Consider Paul's words in 1 Corinthians 5:9-13 (ESV):

"I wrote to you in my letter not to associate with sexually immoral people — not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. "Purge the evil person from among you."

Did Jesus judge? If you're still asking that question, you aren't paying attention.

Who is Jesus? Judge.

<http://www.biblestudyguide.org/articles/jesus-who-is-jesus-series/who-is-jesus-judge.htm>

What is the Gospel?...

The “Gospel” is the “Good News” that...

Everyone is saved who believes in Jesus Christ: that He...

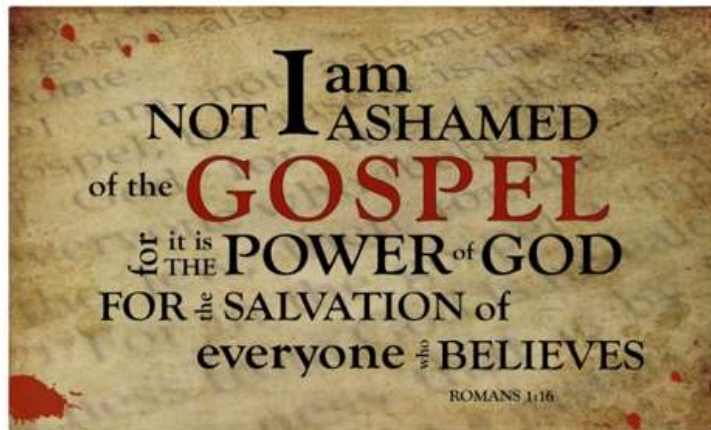
	Died on a cross / for the Forgiveness of our Sins	[as foretold by OT Prophets in Scripture],
	He was Buried / then was Raised up on the 3 rd day (Resurrection)	[as per OT Prophets].
	Witnesses after Jesus arose: Apostles ate and drank with Him; over 500 men/women saw.	
	Why Preach? – commanded by Jesus; of first/highest importance; and to warn you that	
	Jesus was appointed [Lord] by God to reign over everything and to judge the living and the dead	

NOTE: The order of this information does NOT matter. NO gospel presentation is complete without emphasizing Jesus' resurrection and that Jesus was appointed ruler (Lord) and judge over all.

Exact wording is not required as long as the essence of the Gospel is clear and complete.

The above summary of the Gospel of Jesus Christ is based on Paul's and Peter's (via Luke's Book of Acts) explicit statements of the Gospel (see: 1 Cor. 15:1-11, 20-28; Acts 10:34-38, 39-45 re: Peter's presentation of the Gospel to the Gentile Roman Centurion Cornelius). Other similar statements of the Gospel are found in Rom. 1:1-5; Acts 17:16-34 (Paul's speech at Mars Hill, Athens) and to a lesser extent, 2 Tim. 2:8-10.

[“Christ” = from *Christos*, the Greek word for the Hebrew “Messiah” = “Anointed One of God”; i.e., Jesus the Messiah]



Legend:

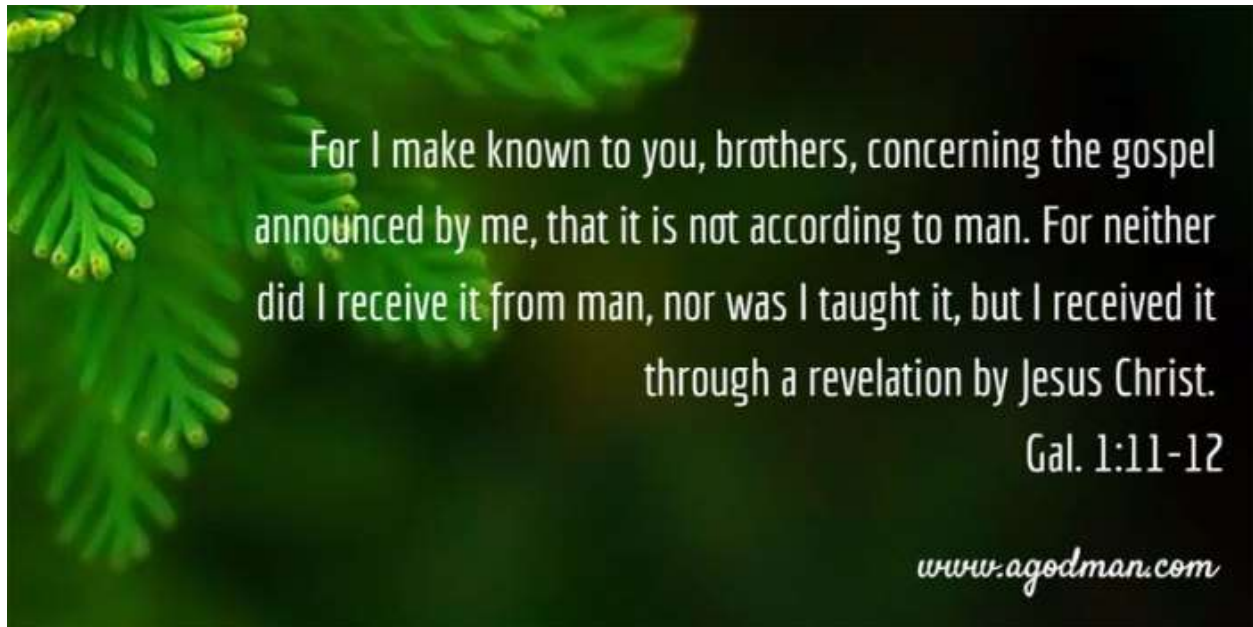
	Saved / Believes in Jesus:
	Died/ Sins /Scriptures
	Buried/Resurrection
	Witnesses
	Why Preach
	Appointed by God / Lord

Submit your comments, suggestions, questions to: gospel@timoninc.com

Note: The “Gospels” are books (by four writers) in the Bible that are accounts (reportings) of Jesus’ life, messages/teachings (including his “Gospel” or “Good News” of salvation), his death and resurrection. There are four of them in the beginning of the New Testament.

For Details see: [The Gospel of Jesus the Messiah \(Christ\)](#)

[What is the Gospel? \(Chart Explained\)](#)



See also the other separate reference resources:

Christian Scholarship: Biblical – Theological – Philosophical

The Complete Sayings of Jesus – NKJV with Appendix

(Note: NKJV is primary text to make reading easier, except when it varies significantly from the original KJV or a different translation text is clearer and/or more accurate.)

The Gospel, Salvation and Evangelism

This is the full version of which this “Gospel Notes” is but a small subset. It includes, Faith (Pistis and Fides, Roman vs Christian), Repentance, Forgiveness, Sin, Salvation (OT vs NT; Lordship vs Free Grace), Security of the Believer, Evangelism, Apologetics, Prayer

Mere Christianity – C.S. Lewis

Reviews, studies, background, critiques, audio, video, other works

Notes on Paul and Romans (with Galatians plus Ephesians)

For information on the writings of Paul, including the New Perspectives on Paul, including Romans and related topics, plus various N.T. Wright (and other scholars) related resources.

Notes on Heaven

NOTE: For issues and details related to Heaven and life after death, as well as covering related topics and including different perspectives (including N.T. Wright) - (based in part on the book, *Heaven*, by Randy Alcorn).