

What is “The Gospel”

From the Perspective of Two Historical Preachers

Note from the Rock of Offence Website: The following information has appeared in various Christian tracts over the years. Due to the importance of this subject, we wanted to include the material on our website, while giving full credit to the original source. The information Dr. Newell and Dr. Ironside provides about the often misunderstood subject of “The Gospel of Christ” is too important to ignore. We are not affiliated with the authors, their websites or church organizations. Providing this information should not necessarily be interpreted as our total agreement with the theology, eschatology or political views of Dr. Newell, Dr. Ironside or Moody Bible Institute. Nor should it be interpreted that the authors, staff or church is in complete agreement with the teachings on the Rock of Offence site. **Any copyrighted work on this website is provided under the “fair use” provision without profit or payment for non-profit research, educational and discussion purposes only.**



Paul’s Gospel

By William R. Newell

About the Author

William Reed Newell (1868-1956) was an author, Bible teacher and evangelist. He originally held the office of assistant superintendent of Moody Bible Institute and held weekly Bible classes in Chicago, Detroit, and St. Louis, where he helped to establish Christian believers in the Pauline Gospel of Grace.

There are two great revelators, or unfolders of Divine Truth in the Bible -Moses in the Old Testament, and Paul in the New.

Someone may say, "Is not Christ the Great Teacher?" In a sense this is true; but in a real sense Christ is the Person taught about, rather than teaching, in the Gospels. The law and the prophets pointed forward to Christ; the Epistles point back to Him; and the Book of Revelation points to His second coming, and those things connected with it. The Four Gospels tell the story how He was revealed to men, and rejected by them. Christ, Himself, therefore is the theme of

the Bible. Moses in the Law reveals God's holiness, and thus by means of the Law reveals human sin, and the utter hopelessness and helplessness of man. Paul in his great Epistles reveals Christ as our Righteousness, Sanctification, Redemption, and All in All.

The twelve Apostles (Matthias by Divine appointment taking the place of Judas) were to be the "witnesses" (Acts 1:22) of Christ's resurrection-that is, of the fact of it. They were not to unfold fully the doctrine of it, as Paul was. The twelve were with Jesus personally, and knew Him as a man; and when He died they saw it. When He was buried, they knew it personally, as eye-witnesses. And when He was raised, they found it out experimentally, visiting His actual tomb, and seeing that it was empty. They were also to see and handle the physical, risen body of our Lord. And it was with them that our Lord abode on earth forty days after His resurrection, "shewing Himself alive (physically, in a body) by many "infallible proofs" (Acts 1:3).

This great fact-that is, that the Person that the Jews themselves well knew they had crucified and buried, was risen from the dead and ascended to heaven-this tremendous fact the twelve Apostles witnessed to Israel at Jerusalem, and everywhere else. Thus we find the opening chapters of the Book of Acts filled with the single testimony that Jesus of Nazareth had risen from the dead; and that remission of sins was through Him.

But unto none of these twelve Apostles did God reveal the great body of doctrine for this age. Just as God chose Moses to be the revelator of Israel for the Ten Commandments, and all connected with the Law dispensation; so God chose Saul of Tarsus to be the revelator and unfolder of those mighty truths connected with our Lord's death, burial, and resurrection, and His ascended Person.

And all the "mysteries" or "secrets" revealed to God's people in this dispensation by the Holy Ghost are revealed by Paul. Finally, Paul is the unfolder of the great company of God's elect, called the Church, the Body of Christ, the individuals of which body are called members of the Body of Christ-members of Christ Himself.

No other Apostle speaks of these things. Peter himself had to learn them from Paul (2 Pet 3:15-16). When Paul finishes his thirteen great Epistles (Romans to Philemon) those which belong to the Church, God indeed permits him to give a message then to the Hebrews. This is not part of the Church's doctrine, but is simply explaining to Hebrew Christians the character, the real application, the typical meaning, of their Levitical system-that is, how it pointed forward to Christ.

James addresses his Epistle to "the twelve tribes"-that is, his Epistle has special reference to the Jewish Christians in the early days, and to such throughout the dispensation, for that matter. Peter writes to "the strangers who are sojourners of the Dispersion," that is, to the dispersed Jews who acknowledge Jesus as the Messiah.

In the second of Galatians we are distinctly told by Paul, that James, Cephas and John were to go to the circumcision, while Paul tells us that his message was to the Gentiles. Since then the testimony by the Jewish Apostles to the Jews was duly given, there is now no distinction between Jews and Gentiles; and Paul's message holds good for the world, both Jews and Gentiles. So that we find Paul finally sets the Jewish nation aside in the last chapter of the Book of Acts, and opens his great Epistle to the Galatians at the center of the world with the statement that "there is no difference" between men; for "all have sinned;" and that there is again "no difference," for "whosoever shall call upon the name of the Lord shall be saved;" since the same Lord is "Lord of all" (Rom 3:22-23 and Rom 10:12).

God does as He pleases, and it pleased Him to choose-first to save people in this dispensation through "the foolishness of preaching," or the "preached thing"-that is, through the message about the Cross, and what was done there (See 1 Cor 1:21). And second, it pleased Him to choose Paul to be the great proclaimer and revealer of just what the Gospel is for this dispensation.

You can judge any man's preaching or teaching by this rule-Is he Pauline? Does his doctrine start and finish according to those statements of Christian doctrine uttered by the Apostle Paul?

No matter how wonderful a man may seem in his gifts and apparent consecration- if his Gospel is not Pauline, it is not the Gospel; and we might as well get our minds settled at once as to that. Paul calls down the anathema-that is the curse of God Himself-upon anyone who preaches any other Gospel than that which he declared (Galatians 1).

Not for one moment are we to believe that James, Peter and John were at variance with Paul-not in the least. They were given certain things by the Spirit, to say to certain classes of people. They do not conflict with Paul. And their words are included in the statement that "All Scripture is profitable" (2 Tim 3:16).

But, nevertheless, Paul is the declarer and revealer of the Gospel to us. Take Romans to Philemon out of the Bible and you are bereft of Christian doctrine. For instance, if you were to take Paul's Epistles out of the Bible, you cannot find anything about the Church, the Body of Christ, for no other Apostle mentions the Body of Christ. You cannot find one of the great mysteries, such as the Rapture of the Church (1 Thessalonians 4; 1 Corinthians 15) or the mystery of the present hardening of Israel (Romans 11). No other Apostle speaks of any of those mysteries. Paul alone reveals them-the great doctrines such as Justification, Redemption, Sanctification. And what is perhaps the most tremendous fact of every real Christian's life, that of his personal union to the Lord in glory. Paul is the great divinely-chosen opener to us of truth for this age.

The great doctrines that Paul reveals may be outlined as follows-

1. The unrighteousness before God of all men.

2. The impossibility of justification by works before God-that is, of any man's attaining a standing of righteousness before God, by anything done by him. Do what a man may, he is a condemned sinner still.

3. The fact and the scripturalness of righteousness on the free gift principle-that is, of a Divine righteousness, separate from all man's doings, conferred upon man as a free gift from God.

4. Propitiation. That satisfaction of God's Holy nature and law for man's sins rendered by Christ's blood.

5. Reconciliation. The removal, by Christ's death for man, of that obstacle to righteousness which man's sin had set up between God and man.

6. The plan of the actual conferring of the gift of righteousness upon all who believe, without any distinction. This change of a sinner's standing before God, from one of condemnation to one of righteousness, is called Justification. Negatively, it is deliverance from

guilt on account of Christ's shed blood, and deliverance out of the old creation, by identification in death with Christ on the Cross. Positively, it is a new standing in the risen Christ before God.

7. Redemption. The buying back of the soul through the blood of Christ from sin; from the curse of the law-even death, involving exclusion from God, under penalty; from the "power of death," which involves the hand of the enemy; and from all iniquity.

8. Forgiveness. The going forth of Divine tenderness in remitting penalty for sin, in view of the blood of Christ trusted in; and in complacency and fellowship, to creatures who before were necessarily under Divine judgment.

9. Remission of sins. That is, the actual removing of transgressions or trespasses from the sinner, so that for all time and eternity his sins shall not again be upon him.

10. Identification (see above, Justification). The great fact that those who are in Christ were united with Him at the Cross, by God's sovereign inscrutable act; were crucified with Christ and buried with Him; so that their history is now ended before God; and when Christ was raised up as the First-born of the new creation, they also were raised up with Him, and their history began as new creatures in God's sight, in Christ, the Last Adam.

Of course, in the experience of the Christian, there comes a time when he is actually made partaker of this new life-that point of time when he is, as we say, saved, or converted, or born again, etc. Nevertheless, the life that is in every Christian came up out of the tomb, and it is in Christ Jesus that a man is created anew.

11. Incorporation. This tremendous doctrine Paul alone mentions, and he makes it practically the foundation of all his exhortations to the saints with regard to their conduct and life. By "incorporation" we mean the fact that all those who are really saved and are new creatures in Christ Jesus become members of one organism, which is more real than the very earth we tread upon, called "the Body of Christ"-Christ Himself in heaven being the Head of this Body, and every real Christian a member of it. So that believers are thus members of Christ in heaven, and also members one of another here on earth. No wonder Paul is able to exhort the saints to love one another when they are members one of another! (Romans 12, 1 Corinthians 12 and Ephesians 4).

12. Inhabitation. The wonderful fact that the Body of Christ and each member of it individually is inhabited, indwelt, by the Holy Ghost Himself, and not only so, but that the Church is being "built together" as a great temple of God so that in the future God's actual eternal dwelling place will be this wonderful, mysterious company built into a building called "a holy habitation of God in the Spirit."

This mystery is a great and marvelous one, the fact that we are saved, are partakers now of the life of the Lord in glory, that the Holy Spirit indwells us.

13. Divine Exhibition. That is, that through the Church, in the ages to come, is to be made known that which God counts His "riches," even His Grace (Eph 2:7; 3:10).

The failure or refusal to discern the Pauline Gospel as a separate and new revelation and not a "development from Judaism," accounts for two-thirds of the confusion in many people's minds today as regards just what the Gospel is. Paul's Gospel will suffer no admixture with works on the one hand or religious pretensions and performances on the other. It is as simple and clear as the sunlight from heaven. The end of man is where God begins in Romans 3, at what might

be called the opening of the Pauline Revelation. Most unsaved people today believe in their hearts that the reason they are not saved is because of something they have not yet done, some step that remains for them to take before God will accept them. But this is absolutely untrue.*** When Christ said, "It is finished," He meant that He had, then and there, paid the debt for the whole human race. "He gave Himself a ransom for all" (1 Tim 2:6).

Now Paul in his wonderful revelation declares that God has reconciled the world to Himself; that God was in Christ (at the Cross) reconciling the world to Himself; (2 Cor 5:19). Men do not know this, but they conceive that something stands between them and God, before God will accept or forgive them. If you tell a man that God is demanding no good works of him whatsoever, no religious observances or church ordinances, that God is not asking him to undertake any duties at all, but that God invites him to believe a glad message that his sins have already been dealt with at the Cross, and that God expects him to believe this good news and be exceedingly happy about it-if you tell an unsaved man such a story as this, he is astonished and overwhelmed-yet this is the Gospel!

Would that we had grace just as vigorously to defend his great message today, whether from its enemies or its real friends who do not see it clearly as yet; or who, like Peter (Galatians 2), through fear of others, are ready to compromise and tone down the Gospel of God.

Notes:

"This is a great tract," wrote Lewis Sperry Chafer, "a clear treatise on the truth of God for this age. The author was one of America's greatest Bible expositors. It glorifies the Savior as the author desired it to do. It should be distributed by hundreds of thousands."

1 William Reed Newell (1868-1956), once the assistant superintendent of Moody Bible Institute, was an author, Bible teacher, and evangelist. D. L. Moody appointed him as teacher of weekly Bible classes in Chicago, Detroit, Toronto, and St. Louis, where he had a tremendous impact grounding believers in the Pauline Gospel of grace.

2 Christ, when on earth, did not "start anything." He said, in Matthew 16:18: "I will build My Church;" but He had not yet built it. He was a "minister of the circumcision," (Rom 15:8; Matt 15:24); and though He taught, it was to discover to men their helplessness, and lead them to rely on Him. Finally, all failed in Gethsemane. Then came the Cross and the end of all things human. Then the resurrection, and a new beginning.

Newell's Romans Verse By Verse, a 590-page commentary (1939), and Hebrews Verse By Verse (1947) are also valuable works.



What Is The Gospel?

By Dr. Harry Ironside (1876 - 1951)

The following is a brief modified biography taken from Wikipedia

Henry Allen "Harry" Ironside (October 14, 1876 – January 15, 1951) was a Canadian-American Bible teacher, preacher, theologian, pastor, and author. From 1916 to 1929, Ironside preached almost 7,000 sermons to over 1.25 million listeners. In 1918, he was associated with evangelist George McPherson; and in 1924, Ironside began preaching under the direction of the Moody Bible Institute. In 1926, he was invited to a full-time faculty position at the Dallas Theological Seminary, which he turned down, although he was frequently a visiting lecturer there from 1925 to 1943. After a series of sermons presented at the The Moody Church, in Chicago, he was invited to a one-year trial as head pastor at in 1929. Almost every Sunday that he preached, the four thousand seat church was filled to capacity. While at Moody Church, he continued traveling to other US cities during the week for preaching engagements. In 1932, he expanded his travels internationally. Ironside preached at the 1935 funeral of Billy Sunday, which was held at Moody Church. In 1938, he toured England, Scotland and Ireland, preaching 142 times to crowds of upwards of two thousand. In 1942, he also became president of the missionary organization, Africa Inland Mission. In 1930, Wheaton College presented Ironside with an honorary Doctorate of Letters degree, and in 1942 Bob Jones University awarded him an honorary Doctor of Divinity degree.

[https://en.wikipedia.org/wiki/Harry_A._Ironside]

[Beginning of Sermon]

"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" (1st Corinthians 15:1-4).

It might seem almost a work of supererogation to answer a question like this. We hear the word, "Gospel" used so many times. People talk of this and of that as being "as true as the Gospel," and I often wonder what they really mean by it.

First I should like to indicate what it is not.

THE GOSPEL IS...

Not The Bible

In the first place, the Gospel is not the Bible. Often when I inquire, "What do you think the Gospel is?" people reply, "Why, it is the Bible, and the Bible is the Word of God." Undoubtedly the Bible is the Word of God, but there is a great deal in that Book that is not Gospel.

"The wicked shall be turned into Hell with all the nations that forget God." That is in the Bible, and it is terribly true; but it is not Gospel.

"It is a fearful thing to fall into the hands of the living God." That is in the Bible, but it is not the Gospel.

Our English word, "gospel" just means the "good spell," and the word "spell," is the old Anglo-Saxon word for, "tidings", the good tidings, the good news. The original word translated, "Gospel," which we have taken over into the English with little alteration is the word, "evangel," and it has the same meaning, the good news. The Gospel is God's good news for sinners. The Bible contains the Gospel, but there is a great deal in the Bible which is not Gospel.

Not The Commandments

The Gospel is not just any message from God telling man how he should behave. "What is the Gospel?" I asked a man this question some time ago, and he answered, "Why I should say it is the Ten Commandments and the Sermon on the Mount, and I think if a man lives up to them he is all right." Well, I fancy he would be; but did you ever know anybody who lived up to them? The Sermon on the Mount demands a righteousness which no unregenerate man has been able to produce. The law is not the Gospel; it is the very antitheses of the Gospel. In fact, the law was given by God to show men their need of the Gospel.

"The law," says the Apostle Paul, speaking as a Jewish convert, "was our schoolmaster to bring us to Christ. But after that Christ is come we are no longer under the schoolmaster."

Not Repentance

The Gospel is not a call to repentance, or to amendment of our ways, to make restitution for past sins, or to promise to do better in the future. These things are proper in their place, but they do not constitute the Gospel; for the Gospel is not good advice to be obeyed, it is good news to be believed. Do not make the mistake then of thinking that the Gospel is a call to duty or a call to reformation, a call to better your condition, to behave yourself in a more perfect way than you have been doing in the past.

Not Giving Up The World

Nor is the Gospel a demand that you give up the world, that you give up your sins, that you break off bad habits, and try to cultivate good ones. You may do all these things, and yet never believe the Gospel and consequently never be saved at all.

THERE ARE SEVEN DESIGNATIONS OF THE GOSPEL in the New Testament, but over and above all these, let me draw your attention to the fact that when this blessed message is mentioned, it is invariably accompanied by the definite article. Over and over and over again in the New Testament we read of the Gospel. It is the Gospel not a Gospel. People tell us there are a great many different Gospels; but there is only ONE. When certain teachers came to the Galatians and tried to turn them away from the simplicity that was in Christ Jesus by teaching "another Gospel, "the apostle said that it was a different gospel, but not another; for there is none other than the Gospel. It is downright exclusive; it is God's revelation to sinful man.

Not Comparative Religion

The scholars of this world talk of the Science of Comparative Religions, and it is very popular now-a-days to say, "We cannot any longer go to heathen nations and preach to them as in the days gone by, because we are learning that their religions are just as good as ours, and the thing to do now is to share with them, to study the different religions, take the good out of them all, and in this way lead the world into a sense of brotherhood and unity."

So in our great universities and colleges men study this Science of Comparative Religions, and they compare all these different religious systems one with another. There is a Science of Comparative Religions, but the Gospel is not one of them. All the different religions in the world may well be studied comparatively, for at rock bottom they are all alike; they all set men at trying to earn his own salvation. They may be called by different names, and the things that men are called to do maybe different in each case, but they all set men trying to save their own souls and earn their way into the favor of God. In this they stand in vivid contrast with the Gospel, for the Gospel is that glorious message that tells us what God has done for us in order that guilty sinners maybe saved.

THE SEVEN DESIGNATIONS OF THIS GOSPEL are called...

1. The Gospel Of The Kingdom,

and when I use that term I am not thinking particularly of any dispensational application, but of this blessed truth that it is only through believing the Gospel that men are born into the Kingdom of God; We sing: "A ruler once came to Jesus by night, To ask Him the way of salvation and light; The Master made answer in words true and plain, 'ye must be born again.' " But neither Nicodemus , nor you, nor I, could ever bring this about ourselves. We had nothing to with our first birth, and can have nothing to do with our second birth. It must be the work of God, and it is wrought through the Gospel. That is why the Gospel is called the Gospel of the Kingdom, for, "Except a man be born again he cannot see the Kingdom of God" (John 3:3,7). "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. . . And this is the word which by the Gospel is preached unto you" (1 Peter 1:23-25. Every where that Paul and his companion apostles went they preached the Gospel of the Kingdom of God, and they showed that the only way to get into that Kingdom was by a second birth, and that the only way whereby the second birth could be brought about was through believing the Gospel. It is the Gospel of the Kingdom. It also called

2. The Gospel Of God,

because God is the source of it, and it is altogether of Himself. No man ever thought of a Gospel like this. The very fact that all the religions of the world set man to try to work for his own

salvation indicates the fact that no man would ever have dreamed of such a Gospel as that which is revealed in this Book. It came from the heart of God; it was God who "so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He first loved us, and sent His Son to be the propitiation for our sins" (1 John 4:9,10). And because it is the Gospel of God, God is very jealous of it. He wants it kept pure. He does not want it mixed with any of man's theories or laws; He does not want it mixed up with religious ordinances or anything of that kind. The Gospel is God's own pure message to sinful man. God grant that you and I may receive it as in very truth the Gospel of God. And then it is called

3. The Gospel Of His Son

Not merely because the Son went everywhere preaching the Gospel, but because He is the theme of it. "When it pleased God," says the apostle, "who called me by His grace, to reveal His Son in me that I might preach Him among the nations; immediately I conferred not with flesh and blood" (Gal. 1:15,16). "We preach Christ crucified . . . the power of God, and the wisdom of God" (1 Cor. 1:23,24). No man preaches the Gospel who is not exalting the Lord Jesus. It is God's wonderful message about His Son. How often I have gone to meetings where they told me I would hear the Gospel, and instead of that I have heard some bewildered preacher talk to a bewildered audience about everything and anything, but the Lord Jesus Christ. The Gospel has to do with nothing else but Christ. It is the Gospel of God's Son. And so, linked with this it is called

4. The Gospel Of Christ

The Apostle Peter preaching on the day of Pentecost of the risen Savior, says, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And He speaks of Him as the anointed One, exalted at God's right hand. The Gospel is the Gospel of the Risen Christ. There would be no Gospel for sinners if Christ had not been raised. So the apostle says, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). A great New York preacher, great in his impertinence, at least, said some years ago, preaching a so-called Easter sermon, "The body of Jesus still sleeps in a Syrian tomb, but His soul goes marching on.: That is not the Gospel of Christ. We are not preaching the Gospel of a dead Christ, but of a living Christ who sits exalted at the Father's right hand, and is living to save all who put their trust in Him. That is why those of us who really know the Gospel never have any crucifixes around our churches or in our homes. The crucifix represents a dead Christ hanging languid on a cross of shame. But we are not pointing men to a dead Christ; we are preaching a living Christ. He lives exalted at God's right had, and He "saves to the uttermost all who come to God by Him." The Gospel is also called

5. The Gospel Of The Grace Of God,

because it leaves no room whatever for human merit. It just brushes away all man's pretension to any goodness, to any desert excepting judgment. It is the Gospel of grace, and grace is God's free unmerited favor to those who have merited the very opposite. It is as opposite to works as oil is to water." If by grace," says the Spirit of God, "then it is no more works. . . but if it be of works, then is it no more grace" (Rom.11:6). People say, : But you must have both." I have heard it put like this: there was a boatman and two theologians in a boat, and one was arguing that salvation was by faith and the other by works. The boatman listened, and then said, "Let me tell you how it looks to me. Suppose I call this oar Faith and this one Works. If I pull on this one,

the boat goes around; if I pull on this other one, it goes around the other way, but if I pull on both oars, I get you across the river." I have heard many preachers use that illustration to prove that we are saved by faith and works. That might do if we were going to Heaven in a rowboat, but we are not. We are carried on the shoulders of the Shepherd, who came seeking lost sheep. When He finds them He carries them home on His shoulders. But there are some other names used. It is called

6. The Gospel Of The Glory Of God

I love that name. It is the Gospel of the Glory of God because it comes from the place where our Lord Jesus has entered. The veil has been rent, and now the glory shines out; and whenever this Gospel is proclaimed, it tells of a way into the glory for sinful man, a way to come before the Mercy Seat purged from every stain. It is the Gospel of the Glory of God, because, until Christ had entered into the Glory, it could not be preached in its fullness, but, after the glory received Him, then the message went out to a lost world.

It is also called...

7. The Everlasting Gospel

because it will never be superseded by another. No other ever went before it, and no other shall ever come after it. One of the professors of the University of Chicago wrote a book a few years ago in which he tried to point out that some of these days Jesus would be superseded by a greater teacher; then He and the Gospel that He taught would have to give way to a message which would be more suited to the intelligence of the cultivated men of the later centuries. No, no, were it possible for this world to go on a million years, it would never need any other Gospel than this preached by the Apostle Paul and confirmed with signs following; the Gospel which, throughout the centuries has been saving guilty sinners.

THE GOSPEL DECLARED

What then is the content of this Gospel? We are told right here, "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." There is such a thing as merely believing with the intelligence and crediting some doctrine with the mind when the heart has not been reached. But wherever men believe this Gospel in real faith, they are saved through the message. What is it that brings this wonderful result? It is a simple story, and yet how rich, how full. "I delivered unto you first of all that which I also received." I think his heart must have been stirred as he wrote those words, for he went back in memory to nearly thirty years before, and thought of that day when hurrying down the Damascus turnpike, with his heart filled with hatred toward the Lord Jesus Christ and His people, he was thrown to the ground, and a light shone, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he cried, "Who art thou Lord?" And the voice said, "I am Jesus whom thou persecutest." And that day Saul learned the Gospel; he learned that He who died on the Cross had been raised from the dead, and that He was living in the Glory. At that moment his soul was saved, and Saul of Tarsus was changed to Paul the Apostle. And now he says, "I am going to tell you what I have received; it is a real thing with me, and I know it will work the same wonderful change in you. If you will believe it. "First of all, "That Christ died for our sins according to the Scriptures." Then, "that He was buried." Then, "that He rose again the third day according to the Scriptures."

The Gospel was no new thing in God's mind. It had been predicted throughout the Old Testament times. Every time the coming Savior was mentioned, there was proclamation of the Gospel. It began in Eden when the Lord said, "The seed of the woman shall bruise thy head." It was typified in every sacrifice that was offered. It was portrayed in the wonderful Tabernacle, and later in the Temple. We have it in the proclamation of Isaiah, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him: and with His stripes we are healed." It was preached by Jeremiah when he said, "This is His Name whereby He shall be called, the Lord our Righteousness" (Jer.23:6). It was declared by Zechariah when he exclaimed, "Awake, O sword, against My Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones: (Zech.13:7) All through those Old Testament dispensations, the Gospel was predicted, and when Jesus came, the Gospel came with Him. When He died, when He was buried, and when He rose again, the Gospel could be fully told out to a poor lost world. Observe, it says, "that Christ died for our sins." No man preaches the Gospel, no matter what nice things he may say about Jesus, if he leaves out His vicarious death on Calvary's cross.

CHRIST'S DEATH - NOT HIS LIFE

I was preaching in a church in Virginia, and a minister prayed, "Lord, grant Thy blessing as the Word is preached tonight. May it be the means of causing people to fall in love with the Christ-life, that they may begin to live the Christ-life." I felt like saying, "Brother, sit down; don't insult God like that;" but then I felt I had to be courteous, and I knew that my turn would come, when I could get up and give them the truth. The Gospel is not asking men to live the Christ-life. If your salvation depends upon your doing that, you are just as good as checked for Hell, for you never can live it in yourself. It is utterly impossible. But the very first message of the Gospel is the story of the vicarious atonement of Christ. He did not come to tell men how to live in order that they might save themselves; He did not come to save men by living His beautiful life. That, apart from His death, would never have saved one poor sinner. He came to die; He "was made a little lower than the angels for the suffering of death." Christ Jesus gave Himself a ransom for all. When He instituted the Lord's Supper He said, "Take, eat: this is My body, which is broken for you: this do in remembrance of Me. . . This cup is the new covenant in My Blood" (1 Cor. 11:24,25) There is no Gospel if the vicarious death of Jesus is left out, and there is no other way whereby you can be saved than through the death of the blessed spotless Son of God.

Someone says, "But I do not understand it." That is a terrible confession to make, for "If our Gospel be hid, it is hid to them that are lost: (2 Cor. 4:3). If you do not see that there is no other way of salvation for you, save through the death of the Lord Jesus, then that just tells the sad story that you are among the lost. You are not merely in danger of being lost in the Day of Judgment; but you are lost now. But, thank God, "the Son of Man is come to seek and to save that which was lost," and seeking the lost He went to the cross. "None of the ransomed ever know How deep were the waters crossed; Nor how dark was the night that the Lord passed through, Ere He found the sheep that was lost."

THE NECESSITY OF DEATH

HE HAD TO DIE, to go down into the dark waters of death, that you might be saved. Can you think of any ingratitude more base than that of a man or woman who passes by the life offered by the Savior who died on the Cross for them? Jesus died for you, and can it be that you have never even trusted Him, never even come to Him and told Him you were a poor, lost, ruined, guilty sinner; but since He died for you, you would take Him as your Savior? HIS DEATH WAS REAL. He was buried three days in the tomb. He died, He was buried, and that was God's witness that it was not a merely pretended death, but He, the Lord of life, had to go down into

death. He was held by the bars of death for those three days and nights, until God's appointed time had come. Then, "Death could not keep its prey, He tore the bars away." And so the third point of the Gospel is this, "He was raised again the third day according to the Scriptures. "That is the Gospel, and nothing can be added to that. Some people say, "Well, but must I repent?" Yes, you may well repent, but that is not the Gospel. "Must I not be baptized?" If you are a Christian, you ought to be baptized, but baptism is not the Gospel. Paul said, "Christ sent me not to baptize, but to preach the Gospel" (1 Cor. 1:17) He did baptize people, but he did not consider that was the Gospel, and the Gospel was the great message that he was sent to carry to the world. This is all there is to it. "Christ died for our sins according to the Scriptures, and was buried, and rose again the third day according to the Scriptures."

THE GOSPEL ACCEPTED

Look at the result of believing the Gospel. Go back to verse two, "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." That is, if you believe the Gospel, you are saved; if you believe that Christ died for your sins, that He was buried, and that He rose again, God says you are saved. Do you believe it? No man ever believed that except by the Holy Ghost. It is the Spirit of God that overcomes the natural unbelief of the human heart and enables a man to put his trust in that message. And this is not mere intellectual credence, but it is that one comes to the place where he is ready to stake his whole eternity on the fact that Christ died, and was buried, and rose again. When Jesus said, "IT IS FINISHED" the work of salvation was completed. A dear saint was dying, and looking up he said, "It is finished; on that I can cast my eternity." Upon a life I did not live, Upon a death I did not die; Another's life, another's death, Is take my whole eternity." Can you say that, and say it in faith?

THE GOSPEL REJECTED

What about the man who does not believe the Gospel? The Lord Jesus said to His disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15,16). He that believeth not shall be devoted to judgment, condemned, lost. So you see, God has shut us up to the Gospel. Have you believed it? Have you put your trust in it; is it the confidence of your soul? Or have you been trusting in something else? If you have been resting in anything short of the Christ who died, who was buried, who rose again, I plead with you, turn from every other fancied refuge, and flee to Christ today. Repent ye, and believe the Gospel.

"O, do not let the word depart, And close thine eyes against the light; Poor sinner, harden not thy heart, Be saved, O tonight."

[End of Sermon]

Another Gospel

By Dr. Harry Ironside

It seems appropriate to end with an excerpt from Dr. Harry Ironsides' sermon entitled, "Another Gospel", which complements the previous two teachings. We hope his words are helpful in your Christian walk.

[Begin Quote]

The Gospel is God's wonderful story of His beloved Son. It is a message of grace to be received in faith. It is not a code of laws to be obeyed or good advice to be followed. It is not a system of ritual observances or a call to submit to certain ordinances. It does not set forth the claims of any human church organization, however venerable, nor does it exhort men to seek after experiences, however remarkable, though a blessed experience follows its acceptance. It simply sets forth Christ crucified and risen as the Savior of all who believe in Him.

When the Mormon elder comes declaring that an angel revealed a gospel of salvation through a restored church and renewed ordinances, he is preaching another gospel, and angel and man are alike under the curse.

When the Legalist comes insisting that salvation is by obedience to God's holy law (which in itself is just and good), he is preaching another gospel, for the Word of God declares, "By the deeds of the law shall no flesh be justified in His sight."

When the revivalist comes promising salvation to those "who make a full surrender" of all that they have to God, and who "pay the price of full salvation," he is preaching another gospel, for the price was paid on Calvary's cross and the work that saves is finished. It was Christ Jesus who made the full surrender, when He yielded Himself unto death for us that we might be redeemed from the curse of the broken law and forever saved from the judgment to come upon all who refuse His grace.

When the Modernist prates in glowing terms and honeyed phrases of salvation by character, salvation by altruism, salvation by ethical culture, he, too is proclaiming another gospel, for if character could have saved, Christ need not have died; if altruism would have fitted sinful men for heaven, the Lord Jesus would surely have told us so; if ethical culture could deliver from the wrath of God, what place would Gethsemane, Calvary and the Empty Tomb have in the Divine economy?

When the Christian Scientist (falsely so-called) denies the reality of sin, disease and death and lulls sinners to sleep by telling them that "God is all and all is God," even going so far as to declare the death of Christ was unreal, and His resurrection simply spiritual, and that the blood of Jesus was no more efficacious to cleanse from sins when shed upon the accursed tree than when it was flowing in His veins, he, or she, is promulgating another gospel, which is not another, for it is a baseless dream, a weird and blasphemous "error of mortal mind" that will leave its votaries at last without God and without hope.

THE SOLEMN FACT IS THERE IS NO OTHER GOSPEL. Every pretended substitute is but a Satan-devised delusion meant to turn men away from the strait gate which alone leads into the narrow way, and make them contented as they crowd down the clear side of the broad way to eternal perdition.

Before there can really be another gospel there must be another savior and another Holy Spirit, and this can never be. Nor is any other gospel needed, for the grand old Gospel of the grace of God is all-sufficient to save "whosoever will," and has demonstrated its power throughout the centuries by transforming lost miserable sinners into happy joyous saints. Paul says,

**"I am not ashamed of the gospel of Christ;
for it is the power of God unto salvation
to everyone that believeth; to the Jew first,
and also to the Greek. For therein is the
righteousness of God revealed from faith
to faith" (Romans 1:16,17)**

[End Quote]