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ART. V.—THE GOSPEL ACCORDING TO ST. PAUL.

[ST. PAUL'S Epistles, being written between A.D. 54 and A.D. 66, are of the highest evidential value, and his view of the facts and doctrines of Christianity extraordinarily interesting.]

1. INTRODUCTION.

“ Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God (which he had promised afore by his prophets in the holy scriptures), concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ; and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”—Rom. i. 1-4.

2. THE PURPOSE OF THE INCARNATION.

“ Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets : even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : for all have sinned, and come short of the glory of God ; being justified freely by His grace through the redemption that is in Christ Jesus : whom God hath sent forth *to be* a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ; to declare, *I say*, at this time His righteousness : that He might be just, and the justifier of him which believeth in Jesus.”—Rom. iii. 21-26.

3. HUMILITY OF THE INCARNATION.

“ Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God ; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.”—Phil. ii. 5-8.

4. THE DIVINE NATURE OF CHRIST.

(a) “ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light : who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of His dear Son : in whom we have redemption through His blood, *even* the forgiveness of sins : who is the image of the invisible God, the firstborn of

every creature : for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist. And He is the head of the body, the church : who is the beginning, the firstborn from the dead ; that in all *things* He might have the pre-eminence. For it pleased *the Father* that in Him should all fulness dwell ; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself ; by Him, *I say*, whether *they be* things in earth, or things in heaven.”—Col. i. 12-20.

(b) “ In Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.”—Col. ii. 9, 10.

(c) “ The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and *that* He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *Him* no more. Therefore if any man *be* in Christ, *he is* a new creature : old things are passed away ; behold, all things are become new. And all things *are* of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ’s stead, be ye reconciled to God. For He hath made Him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in Him.”—2 Cor. v. 14-21.

(d) “ Wherefore God also hath highly exalted Him, and given Him a name which is above every name : that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth ; and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.”—Phil. ii. 9-11.

5. THE BIRTH OF CHRIST.

“ But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. iv. 4, 5.

6. THE CIRCUMCISION OF CHRIST.

“In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.”—Col. ii. 11.

7. THE BAPTISM OF CHRIST.

“Buried with Him in baptism, wherein also ye are risen with *Him* through the faith of the operation of God, who hath raised Him from the dead.”—Col. ii. 12.

8. THE CRUCIFIXION.

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; having abolished in His flesh the enmity, *even* the law of the commandments *contained* in ordinances; for to make in Himself of twain one new man, *so* making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father.”—Eph. ii. 13-18.

9. THE CROSS OF CHRIST.

(a) “And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *and* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.”—Col. ii. 13-15.

(b) “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”—Gal. vi. 14.

10. DEATH, BURIAL, AND RESURRECTION OF CHRIST.

“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: and that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the Apostles. And last of all He was seen of me also, as of one born out of due time.”—1 Cor. xv. 3-8.

11. THE RESURRECTION.

(a) "Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 8-11.

(b) "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 20-22.

(c) "*It is* a faithful saying: For if we be dead with *Him*, we shall also live with *Him*: if we suffer, we shall also reign with *Him*: if we deny *Him*, He also will deny us: If we believe not, *yet* He abideth faithful: He cannot deny Himself."—2 Tim. ii. 11-13.

12. THE ASCENSION.

(a) "Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. viii. 34-39.

(b) "What *is* the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set *Him* at His own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all *things* under His feet, and gave Him *to be* the head over all *things* to the Church, which is His body, the fulness of Him that filleth all in all."—Eph. i. 19-23.

(c) "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts

unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)"—Eph. iv. 7-10.

13. CHRIST IN HEAVEN.

"Every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then *cometh* the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy *that* shall be destroyed *is* death. For He hath put all things under His feet. But when He saith all things are put under *Him*, *it is* manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—1 Cor. xv. 23-28.

14. THE SECOND COMING OF CHRIST.

(a) "When Christ, *who* is our life, shall appear, then shall ye also appear with Him in glory."—Col. iii. 4.

(b) "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thes. iv. 13-17.

(c) "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."—1 Thes. v. 1-3.

(d) "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour

Jesus Christ ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."—Titus ii. 11-15.

15. THE DAY OF JUDGMENT.

"It is a righteous thing with God to recompense tribulation to them that trouble you ; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ : who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power ; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. i. 6-10.

16. THE RESURRECTION OF THE BODY.

"Some *man* will say, How are the dead raised up ? and with what body do they come ? *Thou* fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain* : but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh *is* not the same flesh : but *there is* one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. *There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars : for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man *is* of the earth, earthy : the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy : and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood

cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery : we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin : and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. xv. 35-57.

17. CHRIST THE MEDIATOR.

"*There is* one God, and one mediator, between God and men, the man Christ Jesus ; who gave Himself a ransom for all, to be testified in due time."—1 Tim. ii. 5, 6.

18. HOLY BAPTISM.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death : that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom vi. 3, 4.

19. HOLY COMMUNION.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we *being* many are one bread, *and* one body : for we are all partakers of that one bread."—1 Cor. x. 16, 17.

20. INSTITUTION OF THE LORD'S SUPPER.

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which He was betrayed took bread : and when He had given thanks, He brake *it*, and said, Take, eat : this is My body, which is broken for you : this do in remembrance of Me. After the same manner also *He took* the cup, when He had supped, saying, This cup is the new testament in My blood ; this do ye, as oft as ye drink *it*, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."—1 Cor. xi. 23-26.

21. EVIDENCE OF THE OLD TESTAMENT.

“From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Tim. iii. 15-17.

22. FATHER, SON AND SPIRIT.

“*There is* one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who *is* above all, and through all, and in you all.”—Eph. iv. 4-6.

23. THE SPIRIT FROM THE FATHER AND THE SON.

(a) “After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.”—Titus iii. 4-7.

(b) “Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”—Rom. viii. 9-11.

(c) “Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *Him*, that we may be also glorified together.”—Rom. viii. 15-17.

(d) “The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what *is* the mind of the Spirit, because He maketh intercession for the saints according to *the will of God*.”—Rom. viii. 26, 27.

24. THE CHURCH.

(a) "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 19-22.

(b) "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of Him."—Eph. iii. 8-12.

(c) "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 11-16.

25. THE MEANING OF THE GOSPEL.

(a) "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, *be* glory through Jesus Christ for ever. Amen."—Rom. xvi. 25-27.

(b) "This *is* a faithful saying, and worthy of all acceptation,

that Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15.

(c) "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the affliction of the Gospel according to the power of God; who hath saved us, and called *us* with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9.

26. SUMMARY OF THE GOSPEL.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16.



Reviews.



Encyclopædia Biblica. Edited by Professor T. K. CHEYNE, M.A., D.D., and J. S. BLACK, LL.D. Vol. i. (A—D). Price 20s. A. & C. Black.

This great Bible Dictionary was projected several years ago by one of the keenest intellects that were ever brought to bear on the problems of religion and the genesis of man's concept of the idea of God—the late Professor Robertson Smith. As editor of the *Encyclopædia Britannica* Robertson Smith contributed a large number of articles to that vast work, dealing mainly with questions of Old Testament criticism. These papers, amended and enlarged, he fully intended should take their place in the "Dictionary of the Bible" which he himself projected, but never lived to carry beyond the preparatory stages. He took a warm personal and practical interest, we are told, in the book up to the last; and it was at his instance that Dr. Black, in February, 1894, arranged with Professor Cheyne to bring the work to a conclusion under a joint-editorship.

The Dictionary, planned by the Cambridge Professor of Arabic, is now issued, in part, under the title *Encyclopædia Biblica*. It says much for the energy and resolution of the publishers that, not content with having issued at enormous cost their far-famed *Encyclopædia Britannica*, they now undertake to bring out the four large volumes of which the new Bible Dictionary is to consist.

First, a word as to the method followed. The Dictionary is cosmopolitan—that is, it includes among its contributors men of many nationalities. Professors Nöldeke, Tiele, Kamphausen, Gautier, Marti, and