**The Gospel And Doctrines Of The Church**

**Preached By Christ In The Four Gospels**

***By Pastor Art Watkins***

Modern dispensationalism makes the claim that it has the *keys that unlocks the scriptures*, when in fact their so called *keys* lock up the scriptures. They have put up a no trespassing sign on the Old Testament scriptures, on the Four Gospels and Hebrews through Revelation and some of them have even put a no trespassing sign on the epistles Paul wrote in the so called Acts period. They tell us that the gospel and doctrines of the church are not found in any books but Romans through Philemon. The Scofield Bible has a note at the bottom of Ephesians 3 that says: that in Paul’s writings ALONE is found the doctrine for the church. He is wrong and so are many people today who call themselves dispensationalists. The facts are, Paul based at least 60 church doctrines in his epistles on the Old Testament scriptures and quotes it nearly 200 times in his epistles, 70 times in the book of Romans alone.

In this booklet we will focus our attention on the Four Gospels. Many dispensationalists teach that the gospel and doctrines of the church cannot be found in the Four Gospels. They say Christ was sent to Israel only and what he preached pertained to Israel only and not the church. They say we should follow what he said to Paul in Romans through Philemon only. But the fact is, every major doctrine we believe today was preached by Christ in the Four Gospels and by the apostles also. I personally believe that if you do not read and study and understand what Christ preached and did in the Four Gospels you do not and cannot really know him in all his glory and magnificence which precisely why the devil will try to keep you out of them.

I am going to show you at least 15 major church doctrines in the Four Gospels that we preach every day. These are not minor doctrines either. These are major doctrines that the apostles and we preach constantly. If we say that church doctrine is found in the Four Gospels then we should first find the church in the Four Gospels. Can we? Many dispensationalists say no and base their theory on one verse of scripture:

**Matthew 15:24: But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**

To most dispensationalists this verse sums up Christ’s ministry in the Four Gospels and so they close the books and say they are for Israel only and not the church. But what they willingly ignore is what he said in the next chapter about the church he said he would build..

**The Church**

***Matthew 16:18: And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.***

This verse sets the pace for the Four Gospels. It gives us one of the main reasons he came into the world and what he and his apostles did while they were in the world. He and his apostles built his church. In Acts 1 after spending 40 days teaching the apostles he went back up into heaven and sat down at God’s right hand. Mark 16:19 says**: So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.**

When he sat down at God’s right hand God made him the head of the church. It says in Ephesians 1:20-23: that **God: 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.**

Jesus Christ became the head of the Church of God when he sat down at God’s right hand when he ascended back into heaven in Acts 1. This is why he is called the beginning of the church in Colossians 1:18 which says: **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 preeminence.** He is the beginning of the church because he is the head. 10 days after Christ became the head of the church believers were added to the church in Acts 2:47. It says**: And the Lord added to the church daily such as should be saved.** In Acts 5:14 it says**:** **And believers were the more added to the Lord, multitudes both of men and women.** One verse says they were added to the church and the other says they were added to the Lord because the church was Christ’s body. In Acts 2 God sent the Spirit of Christ to dwell in the hearts of believers and at the same time they were baptized into Christ thus making them the body of Christ. Throughout the book of Acts 1000’s of believers both Jews and Gentiles were added to the church that Christ came to build in the Four Gospels.

If he built his church doesn’t it only stand to reason that we should find the gospel and doctrine for his church in the Four Gospels? Of course. And if Paul wrote his epistles to the church that Christ built shouldn’t we find him preaching the same gospel and doctrine as Christ? Yes.

In this book we will compare what Christ and Paul preached to prove beyond a doubt that they both preached the same gospel and doctrine to the same church that Christ said he would build in the Four Gospels.

**The Gospel Of Our Salvation**

Paul defines the gospel that saves us in 1 Corinthians 15:3-4: **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:**

He also wrote in 1 Timothy 2:5-6: **For *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.**

Paul preached the sacrificial death and resurrection of Christ for our sins. This is the gospel that saves us today.

**Christ and the Gospel**

In Matthew 20:28 he said: **Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many**.

Matthew 26:26-28: **And as they were eating, Jesus took bread, and blessed *it,* and brake *it,* and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.**

John 3:14: **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: John 12:32-33: And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die.**

John 6:51: **I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

**John 10:11: I am the good shepherd: the good shepherd giveth his life for the sheep.**

**John 10:15: As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**

**John 10:17-18: Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.**

Jesus said over and over again that he would die and shed his blood to save and ransom us from sin. This is the same gospel we preach today. Some dispensationalists say that Jesus preached the gospel of the kingdom and of course he did, but he preached the cross with it also just like the apostles and just like us for the simple reason there can be no kingdom without the cross and the kingdom of God is the inheritance we receive when we believe the gospel. Paul himself preached the kingdom of God at the same time he preached the gospel of grace. He said in Acts 20:24-25: **But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.**

**The Eternal Security Of the Believer**

Paul wrote of the eternal security of all believers in many places in his epistles. For example: In Ephesians 1:13-14 he wrote: **In whom ye also *trusted,* after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. In Ephesians 4:30 he wrote: And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.**

**Christ and Security**

**John 10:27-29 My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand**.

Those who believe on Christ have a guarantee from him that they will NEVER perish and another promise that no one or nothing can pluck them out his hand or his Father’s hand. These are some of the greatest promises of eternal security in the Bible and they were made by Christ in the four gospels!

**John 6:39: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

This is another verse concerning security. It’s a promise from Christ that he will not lose one believer his Father gave him. This means it’s not up to us to keep from losing Christ, it’s up to him to keep from losing us and he has never and will never lose one believer his Father gave him!

**Freedom From Condemnation**

Paul preached freedom from eternal condemnation. He wrote in Romans 8:1: ***There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit**.

**Christ and Freedom From Condemnation**

John 5:24: **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

Christ preached freedom from condemnation years before God saved Paul.

John 3:14**: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

We are free from eternal condemnation because Christ was condemned for us on the cross.

**Present Tense Salvation**

Paul preached salvation as a present possession. 2 Timothy 1:9: **Who hath saved us, (past tense) 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,**

**Titus3:5: Not by works of righteousness which we have done, but according to his mercy he saved us, (past tense) by the washing of regeneration, and renewing of the Holy Ghost;**

**Christ and Present Tense Salvation**

**Notice the tenses:**

**John 3:36: He that believeth on the Son hath everlasting life: (present tense) and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

**John 5:24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, (present tense) and shall not come into condemnation; (future tense) but is passed from death unto life. (past tense)**

John 6:47: **Verily, verily, I say unto you, He that believeth on me hath everlasting life. (present tense)**

Jesus Christ preached salvation and eternal life as a present possession years before Paul.

**The Oneness Of Believers In Christ**

Throughout Paul’s epistles he writes of the oneness of believers in Christ.

**Colossians 1:27: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:**

**1 Corinthians 1:30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:**

**Christ and The Oneness of Believers**

**John 14:16-20: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day (the coming of the Holy Spirit in Acts 2) ye shall know that I *am* in my Father, and ye in me, and I in you.**

Before he left the world he made a promise to his apostles and their converts that he would send the Holy Spirit into the world to be their comforter. He said that in the day the Spirit came they would know he was in them and they were in him.

In Matthew 16 he said he would build his church and this verse shows us his church is his body for he now dwells in the believer and the believer in him thus making them one body in Christ. The church is called the body of Christ for the simple reason Christ dwells in the believer and the believer is in Christ. Christ preached the oneness of believers with him years before Paul.

**The Blessed Hope**

To see that Christ and Paul preached the blessed hope we will compare John 14:1-3 with 1 Thessalonians 4:16-17

**Christ**

John 14:1-3 says**: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so,* I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.**

**Paul**

[**1 Thessalonians 4**](http://www.godrules.net/library/kjv/kjv1the4.htm)**:16-17: For the** [**Lord**](http://www.godrules.net/library/topics/topic1192.htm) **Himself shall descend from** [**heaven**](http://www.godrules.net/library/topics/topic913.htm) **with a shout, with the voice of the** [**archangel**](http://www.godrules.net/library/topics/topic101.htm)**, and with the trump of** [**God**](http://www.godrules.net/library/topics/topic830.htm)**: and the dead in** [**Christ**](http://www.godrules.net/library/topics/topic353.htm) **shall rise first: Then we which are alive and remain shall be caught up together with them in the** [**clouds**](http://www.godrules.net/library/topics/topic373.htm)**, to meet the** [**Lord**](http://www.godrules.net/library/topics/topic1192.htm) **in the** [**air**](http://www.godrules.net/library/topics/topic54.htm)**: and so shall we ever be with the** [**Lord**](http://www.godrules.net/library/topics/topic1192.htm)**!”.**

There is a four-fold correspondence between these two passages:

(1) Jesus said: “I will come again;” Paul wrote, “The [Lord](http://www.godrules.net/library/topics/topic1192.htm) Himself shall descend from [heaven](http://www.godrules.net/library/topics/topic913.htm).”

(2) Jesus promised: “I will receive you unto myself.” Paul declared that the [saints](http://www.godrules.net/library/topics/topic1637.htm) shall be “caught up together to meet the [Lord](http://www.godrules.net/library/topics/topic1192.htm) in the [air](http://www.godrules.net/library/topics/topic54.htm).”

(3) The [Savior](http://www.godrules.net/library/topics/topic1662.htm) [promised](http://www.godrules.net/library/topics/topic1483.htm), “Where I am, there ye may be also;” Paul assures us, “So shall we ever be with the [Lord](http://www.godrules.net/library/topics/topic1192.htm).”

(4) The [Savior](http://www.godrules.net/library/topics/topic1662.htm) prefaced His gracious [promises](http://www.godrules.net/library/topics/topic1483.htm) by saying, “Let not your [heart](http://www.godrules.net/library/topics/topic910.htm) be [troubled](http://www.godrules.net/library/topics/topic1928.htm);” Paul the [apostle](http://www.godrules.net/library/topics/topic90.htm) concludes by saying “Wherefore [comfort](http://www.godrules.net/library/topics/topic382.htm) one another with these words.”

The hope is one and the same and it’s the blessed hope of all believers.

**Salvation Of The World**

**Paul**

Paul said Christ came into the world to save sinners. He wrote: 1 Timothy 1:15: T**his *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.**

**Christ and The Salvation Of The World**

.John 1:29**: The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.**

John 3:16-17: **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

John 4:42: **And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.**

John 6:33: **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

**John 6:51: am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.**

John 12:47: **And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.**

Dispensationalists say Jesus came to save Israel but the Bible says he came to save the world. Who are you going to believe?

**Eternal Life**

**Paul**

The gospel preached by Paul offered men eternal life. Romans 6:23: **For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.**

**Christ and Eternal Life**

The gospel preached by Christ offered sinners eternal life.

John 3:14-16: **And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

John 3:36: **He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.**

John 4:14: **But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

John 5:24: **Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.**

John 6:40: **And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.**

John 6:47**: Verily, verily, I say unto you, He that believeth on me hath everlasting life.**

John 10:28: **And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.**

John 17:2-3**: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

Jesus Christ preached eternal life by believing on him years before Paul was saved. Just for the record; the words *everlasting life* appears 8 times in the 4 gospels, but only I time in Paul’s 14 epistles. The words *eternal life* appears 10 times in the 4 gospels but only 7 in the 14 epistles of Paul.

**The Lord’s Supper**

Both Christ and Paul observed and preached the Lord’s Supper.

**Christ and The Lord’s Supper**

The first Lord’s Supper was observed by Christ and the 12 apostles the night he was betrayed. It says in Matthew 26:26-30: **And as they were eating, Jesus took bread, and blessed *it,* and brake *it,* and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had sung an hymn, they went out into the mount of Olives.**

**Paul and The Lord’s Supper**

**1 Corinthians 11**:23-26: **For 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.**

Notice Paul said we should observe the Lord’s Supper till Jesus comes again and when we observe the Lord’s Supper we shew and declare publically that we believe his body was broken for us and his blood was shed for us on the cross. And yet there are many dispensationalists who refuse to observe the Lord’s Supper! Why? Because it is a memorial of the New Testament. They say the New Covenant was made with Israel and not the church and so they do not partake of it even though Paul the man they claim to follow said to observe it till Jesus comes again! This brings us to our next point:

**The New Covenant**

Jesus Christ came to establish the New Covenant and to abolish the Old Covenant which he did at the cross.

**Hebrews 9:15-17: And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is,* there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.**

The New Covenant took force when Christ died.

**Hebrews 10:8-10: Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, (old covenant law) that he may establish the second. (New covenant of grace) By the which (New Covenant) will we are sanctified through the offering of the body of Jesus Christ once *for all.***

It clearly says that by his death on the cross Jesus Christ took away the Old Covenant Law of Moses and established the New Covenant of grace in its place by which we are sanctified today. This is what John meant when he wrote John 1:17: **For the law was given by Moses, *but* grace and truth came by Jesus Christ.** The grace that came by Jesus Christ is in the New Covenant, especially in his once for all sacrifice for sin on the cross.

Hyper dispensationalists are quick to point out that the New Covenant was made with Israel but Paul is quick to point out that God made him a minister of the New Covenant which gives them spasms.

In 2 Corinthians 3:6-11 he wrote**: Who also hath made us able ministers of the new testament; not of the letter, (old covenant) but of the spirit: (new covenant) for the letter killeth, (old covenant) but the spirit (new covenant) giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, (old covenant) so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the spirit (new covenant) be rather glorious? For if the ministration of condemnation *be* glory, (old covenant) much more doth the ministration of righteousness exceed in glory. (new covenant)**

This is why we observe the Lord’s Supper today for it is a memorial of the New Testament that Paul was a minister of. Gentile believers today partake of all the spiritual blessings of the New Covenant for we are made partakers of Israel’s spiritual blessings according to Romans 15:27. One of the greatest blessings he promised them was the New Covenant. Also, because we are Christ’s we are counted as Abraham’s seed and heirs to the promise and promises God made to his seed and one of the greatest promises was the promise of a New Covenant. (Galatians 3:29)

**The Kingdom Of God**

Throughout his ministry Christ preached both the physical and spiritual kingdom of God.

**Luke 8:1: And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,**

**Matthew 6:33: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**

**Matthew 8:11-12: And I say unto you, That many shall come from the east and west, (gentiles) and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.**

**Luke 17:20-21: And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

The Pharisees in that day had the same problem that many dispensationalists have today; they thought the kingdom of God was physical only. But Jesus preached a spiritual kingdom of God that was inside of a man that did not come with observation like the physical.

**Matthew 12:28: But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.**

(This is the spiritual kingdom of God that came when he came the first time. It is still here today and if you have been saved you have been translated into it according to Colossians 1:13.)

**Paul and The Kingdom Of God**

Next to Jesus Christ Paul preached the kingdom of God more than anyone.

**Acts 14:22:** ***Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.***

**Acts 19:8**: ***And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.***

**Acts 20:25**: ***And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more***.

**Acts 28:23:** ***And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.***

**Acts 28:31**: ***Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.***

Paul not only preached the kingdom of God but he also ***wrote*** about the Kingdom of God in his epistles. See Eph.5:5, Col.1:13, 1 Thess.2:12, Gal.5:21, 1 Cor. 6:9, 1 Cor.15:50, 2 Thess.1:5.

Please note that Paul preached the Kingdom of God at the same time he preached the Gospel of Grace. **In Acts 20:24-25** Paul said; ***But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.***

When Paul preached the Gospel of the Grace of God (24) he also preached the Kingdom of God (25). The Kingdom of God is a part of the Gospel of Grace for a very good reason. The Kingdom of God is the inheritance we receive when we believe the Gospel of Grace. (Acts 26:18)

**The New Birth**

**Christ and The New Birth**

**John 3:3-7: Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.**

Simply put the new birth is defined as your spirit little “s” is born of God’s Spirit capital “S” in verse 6. When your dead spirit is born of God’s Spirit it is regenerated and quickened and made alive. Jesus said you must be born again to see and to enter into the kingdom of God. This tells us that anyone who preached the kingdom of God had to preach the new birth for no one can enter into it without being born again.

You just read where Paul preached the kingdom of God more than any apostle and if so then he had to preach the new birth. But he does not use the words *new birth* instead he uses the words *regeneration of the Spirit* in Titus 3:5 and the *quickening of the Spirit* in the Ephesians 2:1 and *alive from the dead* in Romans 6:13 which is exactly what the new birth is.

He also alluded to the new birth in these verses:

1 Corinthians 4:15: **For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.**

**Philemon 1:10: I beseech thee for my son Onesimus, whom I have begotten in my bonds:**

**Galatians 4:28-29: Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.**

In Paul’s day the unbelieving Jews who were born of the flesh only persecuted believers who were born of the Spirit. See 1 Thess. 2:14.

**The Law of God**

**Christ and The Law**

**Matthew 5:17-18: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.**

There is a seeming contradiction between these verses and Ephesians 2:15. Matthew says he did not come to destroy the law but Ephesians 2:15 says he did. Ephesians 2:15: **Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace.**

How do we explain this seeming contradiction? The law he did not destroy was the Law of God that will never be destroyed. The law he destroyed was the Law of Moses and its ordinances concerning such things as; animal sacrifices, Sabbath days, holy days, dietary laws, temple worship, the priesthood etc.

The Law of God is the 9 moral laws of the 10 commandments which have been in force since the beginning and will always be in force.

**Paul and the Law of God**

**Romans 7:12: Wherefore the law *is* holy, and the commandment holy, and just, and good**.

**Romans 7:22: For I delight in the law of God after the inward man:**

**Romans 7:25: I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.**

Notice what Paul said about the law of God.

In verse 12 he said it is holy, just and good.

In verse 22 he said he delighted in the law of God.

In verse 25 he served the law of God.

And he also told us to keep the law of God:

**Romans 13:8-10: Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.**

You have just read 15 major church doctrines preached by Jesus Christ during his ministry on earth as recorded by Matthew, Mark, Luke and John. You also read about the sacrificial death and resurrection of Christ which is the gospel by which the church is saved. There is no doubt whatsoever that the gospel and doctrines of the church are found in the Four Gospels, for after all it was in the Four Gospels that Jesus said he would build his church. It only stands to reason that if he said he would build his church in the Four Gospels then surely he had to tell us the gospel by which his church is saved and the doctrines his church should believe and obey.

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April, 2019