



Scriptures and Doctrine :: What is the Gospel?

What is the Gospel?, on: 2008/6/25 11:41

Before I propose what the Gospel is, I would like to offer a short list of what I have learned, through the years, what is not the Gospel. (It is just a short list, so feel free to add your own "is nots")

What the Gospel is not!

- It is not repentance
- It is not the opportunity to be saved
- It is not the call to a surrendered life.
- It is not walking in obedience to God
- It is not offering up my life so that others may come to know God
- It is not using my gifts and talents in order to glorify God
- It is not my obedience
- It is not my sacrifice
- It is not my death to self
- It is not my cross
- It is not my crucified life
- It is not even intimacy with God

In fact, the Gospel is not about ME, at all!

It is true that the effect of the Gospel may lead to some of these things, and in fact does, but these things are not the Gospel.

The Gospel is something very specific. It is an announcement. It is news; glad tidings of a work accomplished outside of me, 2000 years ago, by another man

The Gospel is a complete work!

It is the perfect obedience of the Son of Man by which I am justified and declared righteous by a Holy God.

It is the impeccable sacrifice of the spotless Lamb of God that delivers me from the just condemnation of my sin.

It is the sovereign death of the Son of God, which frees me from the curse.

It is the ratifying resurrection of the Son of David that assures me of life eternal

And it is the consummate ascension of the Lord Jesus Christ with whom I am seated in heavenly places in a kingdom that will have no end.

It is Christ, and Him crucified; His person and His work.

This news is what saves sinners. What GOD has done FOR US in Christ is the power of God unto salvation to all who believe.

Re: What is the Gospel? - posted by Eli_Barnabas (), on: 2008/6/25 14:23

Amen.

Re: - posted by Ruach34 (), on: 2008/6/25 14:53

Good.

Although in the list of 'what the gospel is,' there are alot of "I's" and Me's".

The gospel is Christ Jesus, period.

Re:, on: 2008/6/25 16:33

Quote:

-----Although in the list of 'what the gospel is,' there are alot of "I's" and Me's"

True. I guess I could have used us and we, but I guess I didn't want to speak for anyone else.

I thought I was on good ground since the Apostle Paul uses plenty of pronouns when describing the Gospel in the book of Romans.

Quote:

----- The gospel is Christ Jesus, period.

True. It is Christ and His work, but what does that mean?

There are 66 books, multiple authors, and thousands of words used to describe who and what Jesus Christ is.

Re: - posted by Tears_of_joy, on: 2008/6/25 17:16

Quote:

Ruach34 wrote:

Good.

Although in the list of 'what the gospel is,' there are alot of "I's" and Me's".

I agree.

But also you are omitting something very important, that the gospel is *the gospel of the kingdom*.

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and *preaching the gospel of the kingdom*, and healing every sickness and every disease among the people.

Mat 24:14 And *this gospel of the kingdom* shall be preached in all the world for a witness unto all nations; and then shall the end come.

What is the gospel of the kingdom?

Some thoughts from T.A. Sparks:

A DEFINITION

What is the Kingdom of God? It is generally agreed that the word 'kingdom' is not a very good translation of the Greek word which lies behind it. The root meaning of the original word translated 'kingdom' in our English Bibles is 'sovereign rule', or 'reign', so that it should be more correctly translated '**the sovereign rule of God**', and we must keep that in mind all the way along. We shall go on using the word 'kingdom', for we shall find it difficult to get away from it, but let us be very clear that, when we are using the word 'kingdom' in this connection, we are thinking and talking about the sovereign rule or reign of God.

<http://www.austin-sparks.net/english/books/001223.html>

We know that gospel means "good news", and if we translate now "the gospel of the kingdom" it would be:

"The good news about the sovereign rule of God"

What you think?

BTW that book from Sparks is very good - http://www.austin-sparks.net/english/books/the_gospel_of_the_kingdom.html

Re: - posted by Psalm73 (), on: 2008/6/25 17:47

What is the gospel? Well, the word of God is the mystery hid since the world began.

The bible that I use is Reformation era, it is best to put Tyndale and Luther together, but leave Calvin out. The Matthew 1537 O.T is a grand bible, that is the original from greek text. It is virtually unheard of but it's from Tyndale's writings released after his martyrdom. This bible is ought to be studied, in it you may understand the gospel of Isaiah.

But the first N.T was released by Tyndale in 1526, Worms, Germany under the true Lutherans (not today's church a portrayer of the modern gospel, which not the gospel)

Here's what the Tyndale Bible says about the gospel, compare to the King James, and read the difference.

Romans 1:15 (1526 Tyndale N.T)

Likewise, as much as in me is, I am ready to preach the Gospell to you of Rome also.

1:16

For I am not ashamed of the Gospell of Christ, because it is the power of God unto salvation to|which saveth| all that believe, namely to the jew, and also to the gentile.

1:17

For by it the righteousness which cometh of|that is of value before| God is opened, from faith to faith. As it is written: The just shall live by faith.|The just shall live by his faith|

1:18

For the wrath of God of heaven appeareth{wrath of God appeareth from heaven} against all ungodliness and unrighteousness of men which withhold the truth in unrighteousness,

1:19

seeing that that, which{what} may be known of God, {that same} is manifest among them. For God did shew it unto them.

1:20

For{So that} his invisible things (that is to say, his eternal power and godhead) are understood and seen, by the works from the creation of the world. So that they are without excuse,

1:21

inasmuch as when they knew God, they glorified him not as God, neither were thankful, but waxed full of vanities in their imaginations. And their foolish hearts were blinded.

1:22

When they counted themselves wise, they became fools

1:23

and turned the glory of the immortal God, unto the similitude of the image of mortal man, and of birds, and four footed beasts and {of} serpents.

1:24

For this cause God gave them up unto their hearts' lusts, unto uncleanness to defile their own bodies between themselves:

1:25

which turned his truth unto a lie, and worshipped and served the creatures more than the maker, which is blessed forever Amen.

Romans 1 defines the gospel and what sin is.

Titus 2:11

For the grace of God, that bringeth health {versions afterwards replace health with salvation} unto all men, hath appeared

(this is the gospel of your health)

2:12

and teacheth us that we should deny ungodliness and worldly lusts, and that we should live honestly, righteously, and godly in this present world,

2:13

looking for that blessed hope and glorious appearing of the mighty God, and of our saviour Jesu Christ:

I would like to discuss with you what salvation means to you and how it is currently puffed up and replaces the health that Luther preached. What did you think about the name of Jesu?

Re: What is the Gospel?, on: 2008/6/25 23:58

Hello Mahoney:

I like your answer for what the Gospel is. It reminds me of a story by G. Campbell Morgan who reported the following:

A little boy was asked "What is the chief end of man?"

He answered, quite accurately "To glorify God and enjoy Him forever"

The teacher then turned the question around, and asked: "What is the chief end of God?"

He answered: "To glorify man and enjoy him forever"

This fits quite nicely with your definition, I think.

Sincerely,

Walter

Quote:

Mahoney wrote:

Before I propose what the Gospel is, I would like to offer a short list of what I have learned, through the years, what is not the Gospel. (It is just a short list, so feel free to add your own "is nots")

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It is not offering up my life so that others may come to know God

It is not using my gifts and talents in order to glorify God

It is not my obedience

It is not my sacrifice

It is not my death to self

It is not my cross

It is not my crucified life

It is not even intimacy with God

In fact, the Gospel is not about ME, at all!

It is true that the effect of the Gospel may lead to some of these things, and in fact does, but these things are not the Gospel.

The Gospel is something very specific. It is an announcement. It is news; glad tidings of a work accomplished outside of me, 2000 years ago, by another

her man

The Gospel is a complete work!

It is the perfect obedience of the Son of Man by which I am justified and declared righteous by a Holy God.

It is the impeccable sacrifice of the spotless Lamb of God that delivers me from the just condemnation of my sin.

It is the sovereign death of the Son of God, which frees me from the curse.

It is the ratifying resurrection of the Son of David that assures me of life eternal

And it is the consummate ascension of the Lord Jesus Christ with whom I am seated in heavenly places in a kingdom that will have no end.

It is Christ, and Him crucified; His person and His work.

This news is what saves sinners. What GOD has done FOR US in Christ is the power of God unto salvation to all who believe.

Re:, on: 2008/6/26 6:53

Quote:

-----He answered: Â“To glorify man and enjoy him foreverÂ”

That's good! It speaks of the utter mercy of God. ... "who He justifies, He glorifies"

Re:, on: 2008/6/26 7:31

Quote:

-----Although in the list of 'what the gospel is,' there are alot of "I's" and Me's".

Still not too sure what is so wrong with the use of personal pronouns when explaining the Gospel - maybe someone can explain. I mean, even grammatically, I did not use them as the subject, but as the object...so help me out here.

Quote:

-----But also you are omitting something very important, that the gospel is the gospel of the kingdom.

Could you explain? I do like Sparks, in fact, one of my favorite books is The School of Christ, but I have to admit that so metimes his writing/ speaking could be a bit more understandable. I love profundity, but many times the more simple a st atement the more profound.

So anyway, what you have read of Sparks concerning this, could you explain what he means.

Mahoney

Re: - posted by Ruach34 (), on: 2008/6/26 9:45

I'm sorry this has caused some consternation for you. Those words just stood out for me as a direct confrontation to Wh o Christ is. If I be dead/crucified through Christ, it is only He that lives in me. The 'I' is gone for He has come.

That is all...however, did Christ come that I might benefit, of course, but the benefitting is that I die and He lives in me. T hat is the only way He can get the glory out of a person. SO, I guess with that understanding one could say those things you said and you may have very will intended it. So, again, sorry it has caused some consternation.

It is also a fact that the gospel has been brought low, and congregations sleep on while the preaching is going on. The gospel becomes alive, a stumbling and an offense when the flesh is pricked, and shamed and put out of its misery. This

is the gospel, that I die and He lives in me. Why, because He rose from the dead to become a life giving spirit.

It may also be a fact that too many are trying to add this gospel to living flesh, meaning their flesh/sinful natures have not fully died. The actions of their flesh might be in check, by their own initiative, but they in fact have not died.

So a good rousing discussion, enlightened and guided by the Spirit of Christ is vital and important. Let's rediscover the GOSPEL.

Re:, on: 2008/6/26 10:42

Quote:

-----This is the gospel, that I die and He lives in me

I respectfully disagree.

The Gospel is something very specific. It is the life, death and resurrection of the Lord Jesus Christ. The Gospel is Him and His work. It was accomplished by Him apart from us...outside of us.

The old testament picture is in Genesis 15 where God made a covenant, not with Abraham, but with Himself. Christ Himself walked through the pieces of the sacrifice as a surety of the promise given to Abraham. He took Abraham out of the equation by putting him to sleep. He covenanted to accomplish the promise BY HIMSELF. Abraham was simply given a promise, that from his loins One would come who would bless the whole world. But Abraham was not a part of bringing about that promise. Salvation is of the Lord!

So the Gospel is something God has done, for us, in Christ. And that Gospel, that Good News, that announcement of a work complete and perfect, is what saves sinners. The law (what God demands and requires) brings men low and convicts men that they are truly poor in spirit, but only the Gospel can absolve men of the sin that condemns them.

Now, I completely agree with you that the true christian walk is one of dying to self and living unto God. But that is not the Gospel. The Gospel, gives us the power to walk that walk. The Gospel gives us the ability to submit to the situations and circumstances that expose the weakness of our flesh, and cause us to daily repent, and look unto God for life. This is a daily thing, and apart from the Gospel we have no ability to walk that walk.

In Corinthians Paul declared that he died daily, that he was constantly brought to places of death and weakness for one purpose, so that the life of God may be manifest in his mortal body. But that is not the Gospel.

He states what the Gospel is in Chapter 15:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4And that he was buried, and that he rose again the third day according to the scriptures:

5And that he was seen of Cephas, then of the twelve:

6After 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.

7After that, he was seen of James; then of all the apostles.

8And last of all he was seen of me also, as of one born out of due time.

Re: - posted by Psalm73 (), on: 2008/6/26 17:32

What is the gospel? It's about suffering adversity and suffering rebuke with him. Let me show you that you have not known the gospel until this 1st century style Christen came your way
1Th 2:4 (William Tyndale reformation 1526) but as we were allowed of God, that the gospel should be committed unto us: even so we speak, not as though we intended to please men, but God, which trieth our hearts.

2Ti 2:10 Herefore I suffer all things, for the elects' sakes, that they might also obtain that health which is in Christ Jesus, with eternal glory.

2Ti 1:8 Be not ashamed to testify our Lord, neither be ashamed of me, which am bound for his sake: but suffer adversity with the gospel also throw the power of God,

2Ti 3:11 persecutions, and afflictions which happened unto me at Antioche, at Iconium, and at Lystra: which persecutions I suffered patiently; And from them all the Lord delivered me

Mt 11:5 The blind see, the halt go, the lepers are cleansed: The deaf hear, the dead are raised up again, and the gospel is preached to the poor.

Mr 1:15 and saying: the time is fulfilled, and the kingdom of God is even at hand, repent and believe the gospel.

Lu 4:18 The spirit of the Lord upon me, because he hath anointed me; To preach the gospel to the poor he hath sent me; And to heal which are troubled in their hearts: To preach deliverance to the captive; And sight to the blind; And freely to set at liberty them that are bruised;

Ac 15:7 When there was much disputing, Peter rose up and said unto them: Ye men and brethren, ye know how that a good while ago, God chose among us that the Gentiles by my mouth should hear the word of the gospel and believe.

Re: What is the Gospel? - posted by KingJimmy (), on: 2008/6/26 17:42

The Gospel is something very specific.

Indeed. While your definitions are good, I must still say, the gospel is not the thing you said either:

It is an announcement. It is news; glad tidings of a work accomplished outside of me, 2000 years ago, by another man

The Gospel is a complete work!

It is the perfect obedience of the Son of Man by which I am justified and declared righteous by a Holy God.

It is the impeccable sacrifice of the spotless Lamb of God that delivers me from the just condemnation of my sin.

It is the sovereign death of the Son of God, which frees me from the curse.

It is the ratifying resurrection of the Son of David that assures me of life eternal

And it is the consummate ascension of the Lord Jesus Christ with whom I am seated in heavenly places in a kingdom that will have no end.

This is not the gospel. It's part of it. But the gospel has to do with "the kingdom." Only because it is of the kingdom is it all the other good stuff. It is the message that the prophesied kingdom that would come has broken into the present age, to which we await its full consummation.

Re: - posted by sermonindex (), on: 2008/6/26 18:15

I agree with KingJimmy, if we have a view of a gospel that is outside us totally and will not affect us then we just have a religious belief system. The gospel is something very real and does affect us.

There are many inconsistencies of the gospel covered in these website and also a clear call to repent of our false ideas of gospel:

www.readthegospel.com / www.watchthegospel.com

Re: - posted by Psalm73 (), on: 2008/6/27 11:09

I believe the gospel is something very specific, yes indeed.

However, false preachers have given wrong ideas about the gospel and these Pharises and scribes are leading people to the strange woman whose feet abide not in her house, her houses are the way to death. I believe your preachers are not preaching the same gospel as the reformer Martin Luther or the lesser known William Tyndale, who brought us (through adversity) the first English translation of the N.T in 1526, which is superior to the King James bible.

Here's Martin Luther, from The Twofold use of the Law and the Gospel from sermons of Martin Luther pg224

Second Corinthians 3:4-11. 4 And such confidence have we through Christ to Godward: 5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; 6 who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: 8 how shall not rather the ministration of the spirit be with glory? 9 For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. 10 For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. 11 For if that which passeth away was with glory, much more that which remaineth is in glory.

GOSPEL TRANSCENDS LAW

1. This epistle lesson sounds altogether strange and wonderful to individuals unaccustomed to Scripture language, particularly to that of Paul. To the inexperienced ear and heart it is not intelligible. In popedom thus far it has remained quite unapprehended, although reading of the words has been practiced.

2. That we may understand it, we must first get an idea of Paul's theme. Briefly, he would oppose the vain boasting of false apostles and preachers concerning their possession of

THE SERMONS OF MARTIN LUTHER, VOL. VIII, PAGE 224

the spirit and their peculiar skill and gifts, by praising and glorifying the office of a preacher of the Gospel with which he is intrusted. For he found that, especially in the Church at Corinth, which he had converted by the words of his own lips and brought to faith in Christ, soon after his departure the devil introduced his heresies whereby the people were turned from the truth and betrayed into other ways. Since it became his duty to make an attack upon such heresies, he devoted both his epistles to the purpose of keeping the Corinthians in the right way, so that they might retain the pure doctrine received from him, and beware of false spirits. The main thing which moved him to write this second epistle was his desire to emphasize to them his apostolic office of a preacher of the Gospel, in order to put to shame the glory of those other teachers--the glory they boasted with many words and great pretense.

3. He starts in on this theme just before he reaches our text. And this is how it is he comes to speak in high terms of praise of the ministration of the Gospel and to contrast and compare the twofold ministration or message which may be proclaimed in the Church, provided, of course, that God's Word is to be preached and not the nonsense of human falsehood and the doctrine of the devil. One is that of the Old Testament, the other of the New; in other words, the office of Moses, or the Law, and the office of the Gospel of Christ. He contrasts the glory and power of the latter with those of the former, which, it is true, is also the Word of God. In this manner he endeavors to defeat the teachings and pretensions of those seductive spirits who, as he but lately foretold, pervert God's Word, in that they greatly extol the Law of God, yet at best do not teach its right use, but, instead of making it tributary to faith in Christ, misuse it to teach work-righteousness.

4. Since the words before us are in reality a continuation of those with which the chapter opens, the latter must be considered in this connection. We read:

"Are we beginning again to commend ourselves? or need we, as do some, epistles of commendation to you

THE SERMONS OF MARTIN LUTHER, VOL. VIII, PAGE 225

or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh."

"We, my fellow-apostles and co-laborers and I," he says, "do not ask for letters and seals from others commending us to you, or from you commending us to others, in order to seduce people after gaining their good will in your church and in others as well. Such is the practice of the false apostles, and many even now present letters and certificates from honest preachers and Churches, and make them the means whereby their unrighteous plotting may be received in good faith. Such letters, thank God, we stand not in need of, and you need not fear we shall use such means of deception. For you are yourselves the letter we have written and wherein we may pride ourselves and which we present everywhere. For it is a matter of common knowledge that you have been taught by us, and brought to Christ through our ministry."

Re: What is the gospel? - posted by Ruach34 (), on: 2008/6/27 12:51

Yeah, I think King Jimmy and SermonIndex are on to something very important. My last comment was prompt and shortsighted, forgive me.

Jesus came out of the wilderness in Matthew 5:17 saying,

Quote:

-----"Repent, for the Kingdom of Heaven is at hand."

When our ears hear that, should it not set off an alarm, as a watchman blows the trumpet. And is this not the gospel, to bring good news. Hmmm...

So when we are awakened to this kingdom of Heaven it brings insignificance to the kingdom we were in and we then must make diligent search in seeking the Kingdom of God. Maybe that is why scripture says to work out our own salvation with fear and trembling and to seek first this kingdom.

Hmmmmmmmm....can you hear my brain clanking and chugging?

So, is the Gospel the preaching of the Kingdom of Heaven as Jesus did in Matthew 5:17?

My view may be expanding...

Re: - posted by KingJimmy (), on: 2008/6/27 13:15

I think the Lord's teaching, to repent for the kingdom of heaven is at hand, is something that makes repentance a logical and straight forward thing to do. Telling people to repent because Jesus loves them, died for them, and came back to life, doesn't convey urgency or a real reason to repent. If we call others to repent, it must be for a reason. And what is that reason according to the gospel? A new age has begun, and it is about to come full circle!

Re:, on: 2008/6/28 8:34

(I'm on vacation this week so, I have the time to continue this conversation. I hope no one minds...)

Quote:
-----if we have a view of a gospel that is outside us totally and will not affect us then we just have a religious belief system. The gospel is something very real and does affect us.

The Gospel. The redemption of fallen man, was absolutely accomplished apart from us. God did it, and only God did it. He satisfied His own justice to declare that He is Just, and the Justifier of him that believes in Jesus.

I agree with you, the Gospel is something very real and it transforms our lives. It is the Power of God. But according to Paul it is the Power of God unto Salvation to everyone that believes it.

That does not negate the fact that what was necessary to redeem man...to reconcile men back to a Holy God, was accomplished by another...Jesus Christ. His perfect obedience, His atoning death, and His resurrection. Doesn't 1 Corinthians 15 say as much:

Quote:
-----1Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3For I delivered unto you first of all that at which I also received, how that Christ died for our sins according to the scriptures; 4And that he was buried, and that he rose again the third day according to the scriptures: 5And that he was seen of Cephas, then of the twelve: 6After 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. 7After that, he was seen of James; then of all the apostles. 8And last of all he was seen of me also, as of one born out of due time.

Paul says, "This is the Gospel that I preached to you. This the Gospel that you received, that saved you, this is the Gospel in which you now currently stand" That Christ died for our sins, according to the scriptures, and He was buried and He rose again the third day, according to the scriptures. And then he was seen by a whole lot of people (my paraphrase)....that's it!

I think that is why the writer of Hebrews exhorts us to look unto Jesus. He does not exhort us to look within, but without, to Christ.

Re: Categories, on: 2008/6/28 9:37

One thing I have learned in the past couple of years (thanks to the White Horse Inn) that has been very helpful to my understanding of the Bible, is that there are categories in scripture. There are categories in the Word of God. Some may think that establishing categories in scripture makes Christianity too intellectual or academic, but I can tell you it has helped me tremendously.

In my experience, the word "Gospel" has become a generic term for whatever is preached from the pulpit, or written in a Christian book, or preached in the street (for you evangelists) or talked about in the living room (for those of you that meet at home :), etc.

But, in fact, "Gospel" is just one category within scripture. The two major categories within scripture are Law and Gospel.

Law is what God commands, what God requires.
Gospel is what God gives...His provision

And both of these, Law and Gospel, are seen throughout scripture. There is Law and Gospel in the OT and there is Law and Gospel in the NT.

And so, the Gospel of Jesus Christ is something very specific it is something that God gives to His people. It is a gift, it is Good News.

But in what context is it Good news? It is only Good News to someone who is convinced that their sin is sending them to Hell. Christ's obedience, His righteousness, is only Good News to someone who is devoid of any righteousness of their own. Christ's death is only Good News to someone who is convinced that, because of his sin and disobedience, God's wrath abides on him. Christ's resurrection is only Good News to someone who is convinced that it is appointed unto men, once to die, and after that the judgment.

But how do men come to the place whereby they are convinced of these things?

Enter, the Law. One of the purposes of the law is to make sin exceedingly sinful. The Holy Spirit, through the Law convinces men of Sin, Righteousness, and Judgment. The commands of God crush us and cause us to cry out "God have mercy on me a sinner"

The Law cannot save. Why? Because the Law is bad? No, the Law is holy, just and good, and for the true Christian, the Law becomes the desire of our hearts. (He who is forgiven much, loves much) The Law cannot save because of our corrupt nature. It cannot produce an ounce of righteousness, whether imputed or imparted.

But what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh so that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (GOSPEL - What God gives)

And so Law has meaning and purpose and Gospel has meaning and purpose. They are separate and distinct from each other and should be taught as such.