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The Gospel of Messiah

by David Sielaff, May 2006, Updated June 2023

Read the June 1 2023 Commentary, "[Christ, Messiah and the Gospel](#)"

Then read the accompanying "[June 2023 Newsletter](#)"



There have been several legitimate “messiahs” throughout biblical history. However, the Gospel that is taught consistently throughout the New Testament is about “**THE** Messiah,” Jesus Christ. In fact, using the term “Christ” with “Messiah” is in a sense redundant because “Christ” means “Messiah.” The message preached by the New Testament apostles and evangelists was about the man Jesus Christ fulfilling the promises and prophecies in the Old Testament about the Messiah. “The Gospel of Messiah” was consistently preached immediately after Christ’s ascension, throughout the period of the New Covenant, and by the apostle Paul as part of the Mystery of God.

This article follows from a previous article titled “[Christ and Messiah](#).” In that article I show that whenever the term “Christ” was used, the word “Messiah” was intended and understood. This is consistent throughout the New Testament. “Christ” is not the last name of Jesus; rather, “Christ” is an important title. In this article I will show that when the definite article is used in Greek it indicates **THE** Messiah over all others. I will put a star (*) in front of “Christ” to look like this: *CHRIST. The definite article is not always indicated in the King James Version. “Christ” means Messiah. “**THE Christ**” refers specifically in Greek to the expected and returning Messiah who is Jesus. This is clearly indicated throughout the New Testament.

The apostle John, a Jew, twice interjects into the flow of his Gospel that the Greek word “Christ” (*christos* in Greek) has the same meaning as the Hebrew word “messiah” (*messias* in Greek):

“He first finds his own brother Simon, and says unto him, ‘We have found the MESSIAS,’ which is, being interpreted, the Christ. And he brought him to Jesus.”

• *John 1:41–42*

“The woman says unto Him, ‘I know that MESSIAS comes, which is called Christ: when He is come, He will tell us all things.’ Jesus says unto her, ‘I that speak unto you am He.’”

• *John 4:25–26*

These verses show that the word “Christ” and “Messiah” are synonymous throughout the Gospel of John (John 1:17, 20, 25, 41, 3:28, 4:25, 29, 42, 6:69, 7:26f, 31, 41f, 9:22, 10:24, 11:27, 12:34, 17:3, 20:31). When one considers the late date of the Gospel of John toward the end of John’s life (in the 90s AD or even later), and the role that the apostle John had in completing and finishing the canon of the New Testament, it also

demonstrates that not only were the two terms interchangeable to John, they were also interchangeable for his audience, and throughout the New Testament.¹

In John 4:26 Jesus admitted that He is the Messiah, **“I that speak unto you am he [the Messiah].”** He admits that to a Samaritan woman, not to the Jews during His ministry. He does, however, admit that He is the Messiah at the judgments before the chief priest and Pilate. This is the testimony of Jesus Himself, as well as the testimony of the apostle John. This is the testimony of all New Testament writers. All use “Christ” to mean Messiah. See Dr. Martin’s article, [“Types of Messiah in the Old Testament.”](#)

Luke wrote his Gospel from testimony of eyewitnesses (Luke 1:1–4 and Acts 1:1). After the resurrection, Jesus appeared to His disciples, likely in **“the Upper Room.”**² At that time He explained to them about the Messiah, in light of His own resurrection:

“And He [Jesus] said unto them, ‘These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were [1] written in the law of Moses, and [2] in the prophets, and [3] in the psalms, concerning me.’

Then He opened their understanding, that they might understand the scriptures, and said unto them,

‘Thus it is written, and thus it behooved *CHRIST [the Messiah] to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name [the Messiah’s name] among all nations, beginning at Jerusalem. And you are witnesses of these things.’

• *Luke 24:44–48*

I cite this passage, as I did in the [“Christ and Messiah”](#) article, because it is vitally important: The resurrection of Jesus proved He was (and is) the predicted Messiah of the Old Testament. The apostles taught the “Gospel of Messiah” **“among all nations”** as part of the teaching about the mission of Jesus to save mankind: **“... and you are witnesses of these things.”**

The Gospel

The word “gospel” is a Middle English term derived from the Old English *gōdspel* which is a direct translation of the Greek root noun *euaggelion* or “evangel,” which simply means “good message” or “good news.” As the *International Standard Bible Encyclopedia* states in the article “Gospel,” the Old Testament presents precursors to the New Testament Gospel:

“It begins with the prophecy concerning the ‘seed of the woman’ (Gen 3:15), and the promise concerning Abraham, in whom all the nations should be blessed (Gen 12:3; 15:5) and is also indicated in Acts 10:43 and in the argument in Rom 4.”

• *ISBE, article “Gospel”*

The Gospel is a message, not just a book or a collection of books.

“In the New Testament the gospel never means simply a book, but rather the message which Christ and His apostles announced. In some places it is called ‘the gospel of God,’ as, for example, Rom 1:1; 1 Thess 2:2, 9; 1 Tim 1:11. In others it is called ‘the gospel of Christ’ (Mk 1:1; Rom 1:16; 15:19; 1 Cor 9:12, 18; Gal 1:7). In another it is called ‘the gospel of the grace of God’ (Acts 20:24); in another ‘the gospel of peace’ (Eph 6:15); in another ‘the gospel of your salvation’ (Eph 1:13); and in yet another ‘the glorious gospel’ (2 Cor 4:4 the King James Version). The gospel is Christ: He is the subject of it, the object of it, and the life of it. It was preached by Him (Mt 4:23; 11:5; Mk 1:14; Lk 4:18 margin), by the apostles (Acts 16:10; Rom 1:15; 2:16; 1 Cor 9:16) and by the evangelists (Acts 8:25).”

• *ISBE, article “Gospel”*

¹ See particularly chapters 25–29 how the New Testament was compiled in Dr. Ernest Martin’s [Restoring the Original Bible](#).

² Read my October 2005 Commentary, [“The Upper Room.”](#)

For a “quick and easy” but intense presentation of what the biblical message of the Gospel is, I strongly encourage you to read Dr. Ernest Martin’s small but powerful book [*ABCs of the Gospel*](#). (All chapters of this book are available free [*online only*] in both text and audio.

Christ Himself preached the Gospel of the Kingdom to the Jews (Matthew 4:23, 9:35, 24:14; Mark 1:14f). He did not directly teach the Jews that He was the Messiah.³ He left that for His apostles to do after His resurrection and ascension back to heaven. The Greek texts of Luke 4:43, 8:1, 16:16 and Acts 8:42 also use the Greek term “Gospel” (verbal root *euaggelizo*) in relation to the Kingdom of God. For some reason this is not indicated in the King James Version. Of course, Jesus also preached about the Kingdom of Heaven (Matthew 4:17, 10:7; Luke 4:43, 9:2, 60). That preaching was also the Gospel. Note how the Revised Standard Version incorporates the correct Greek in its translation:

“The law and the prophets were until John; since then the good news [the Gospel] of the kingdom of God is preached.”

• **Luke 16:16, Revised Standard Version**

Jesus did not preach the Gospel of Christ or the Gospel of Messiah. He preached the Gospel of the Kingdom because He was the Christ; He was the Messiah. Jesus let others talk about His person. Jesus taught the message about the Kingdom that He, as Messiah, would bring forth. Matthew shows this clearly as he tells of the time when John the Baptist heard that the works of the Messiah were being accomplished and sent his disciples to ask Jesus about the matter. Jesus answered specifically about the works that were being accomplished. He did not dispute that they were the works of the Messiah:

“Now when John had heard in the prison the works of *CHRIST [the Messiah], he sent two of his disciples, And said unto him, ‘Are you he that should come, or do we look for another?’ Jesus answered and said unto them, ‘Go and show John again those things which you do hear and see:

[1] **The blind receive their sight,**

[2] **and the lame walk,**

[3] **the lepers are cleansed,**

[4] **and the deaf hear,**

[5] **the dead are raised up,**

[6] **and the poor have the gospel preached to them.”**

• **Matthew 11:2–5**

Jesus’ role as the Messiah [*CHRIST] was intimately related to His preaching the Gospel of the Kingdom. His preaching was part of the fulfillment of Him being the Messiah. The people and the larger group of disciples were instructed that they had one master only (that was Himself, although that was not clear at that time), the Messiah: **“Neither be you called masters: for one is your Master, even *CHRIST [the Messiah]”** (Matthew 23:1, 10).

The Gospel Of Christ

The first verses of the Gospel of Mark declare explicitly what the subject of his written work is. The subject is Jesus as Messiah. One of the titles and functions of Messiah was as the Son of God:

“The beginning of the gospel of Jesus Christ [Messiah], the Son of God; As it is written in the prophets ...”

• **Mark 1:1–2**

This introduction identifies the Gospel both to Jesus as Messiah and to Jesus as the Son of God. This

³ This is sometimes referred to as the “Messianic secret.”

witness by Mark is important and should not be minimized.⁴ As noted earlier, Christ Himself as Messiah preached about the Kingdom:

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, ‘The time is fulfilled, and the kingdom of God is at hand: repent you, and believe the gospel.’”

• **Mark 1:14–15**

Jesus was the King of that Kingdom as He told Pilate during the Roman governor’s interrogation of Him:

“Jesus answered, ‘My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.’

Pilate therefore said unto him, ‘Are you a king then?’ Jesus answered, ‘You say that I am a king. To this end was I born, and for this cause [to be the King of the Kingdom] came I into the world, that I should bear witness unto the truth.’”

• **John 18:36–37**

The Gospel Preached By The Apostles

After the resurrection and ascension of Jesus, the apostles (as eyewitnesses, Acts 5:32) went about preaching about Christ [Messiah] and the Kingdom of God as Luke makes clear in Acts chapter 4:1–31 and chapter 5. Their message was reinforced by miracles and healings (Acts 5:12–16). These healings were a sign and further evidence (beyond their eyewitness accounts) that God was indeed supporting their teaching and that their testimony was true.

Their witnessing and healing were so successful that the Jewish leaders felt directly threatened in their religious authority over the people. They persecuted and prosecuted the apostles (Acts 5:17–41). After their imprisonment and release the apostles taught, preached, and witnessed even more to the people about the Messiah of the Jews who was the resurrected Jesus. Their testimony had a tremendous impact everywhere in Jerusalem. They preached and taught not only in the Temple, but even in the houses of Jerusalem:

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus *CHRIST [the Messiah].”

• **Acts 5:42**

The King James Version fails to translate this verse correctly. The Greek reads **“... they ceased not to teach and preach the Gospel of [evangelize about] the Messiah Jesus.”** And remember there were 12 apostles, so they could cover a great deal of territory within that city in a few days time by teaching groups of people, large and small, in Jerusalem.

After the stoning of Stephen, the newly converted *ekklesia* was dispersed from Jerusalem to the territories of Samaria and Judea by the persecution instigated by Saul (later the apostle Paul). That dispersal affected everyone except the apostles who remained in Jerusalem continuing to preach and teach.

“At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.”

• **Acts 8:1**

As part of that same dispersal, the evangelist Philip preached in Samaria about the Kingdom of God and the name of the Messiah Jesus:

⁴ John gives similar words and sentiments when Jesus appears to the disciples after His resurrection, in John 20:30–31:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that you might believe that Jesus is the Christ [the Messiah], the Son of God; and that believing you might have life through his name.”

“But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ [Messiah], they were baptized, both men and women.”

• **Acts 8:12**

Paul’s Commission

After the apostle Paul was converted by Jesus the Messiah, he recovered from his blindness and went forth preaching about the Messiah⁵:

“Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ [Messiah] in the synagogues, that he [Messiah] is the Son of God [c.f., Mark 1:1]. But all that heard him were amazed.”

• **Acts 9:19–21**

What Paul taught the Jews in Damascus was the same Gospel presented in the Gospel of Mark (Mark 1:1).

In his preaching Paul proved to the Jews (from his own eyewitness experience of the resurrected Christ) that Jesus was the Messiah:

“But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very *CHRIST [is the Messiah].”

• **Acts 9:22**

To the Corinthians Paul mentions the specific commission that the resurrected Messiah gave to him as an apostle to preach:

“For *CHRIST [the Messiah] sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross [tree] of *CHRIST [the Messiah] should be made of none effect. ...

But we preach Christ [Messiah] crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.”

• **1 Corinthians 1:17, 23**

Paul and associates understood the centrality of the crucifixion when they began the *ekklesia* at Corinth:

“For though you have ten thousand instructors in Christ [Messiah], yet have you not many fathers: for in Christ [Messiah] Jesus I have begotten you through the gospel.”

• **1 Corinthians 4:15**

Paul and his associates were willing to suffer all manner of indignity and injury, even death, for the Gospel of the Messiah and for the members of the *ekklesia*:

“Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of *CHRIST [the Messiah].”

• **1 Corinthians 9:12**

What was the Gospel that Paul taught? He presents it simply and clearly later in First Corinthians:

“Moreover, brethren, I declare unto you the gospel

[the gospel] which I preached unto you,

[the gospel] which also you have received, and

[the gospel] wherein you stand;

⁵ Here the Messiah is stated to be the Son of God, just like Matthew 16:16, 26:63; Mark 1:1; Luke 4:41; John 6:69, 20:31; 2 Corinthians 1:19; Galatians 2:20; Ephesians 4:13; 1 John 5:20; and 2 John 1:3. This identification of the Messiah with the Son of God is also very important. Martha the sister of Lazarus gave her testimony in John 11:27:

“She says unto him, ‘Yea, Lord: I believe that you are the Christ [the Messiah], the Son of God, which should come into the world.’”

[the gospel] **by which also you are saved,**
if you keep in memory what I preached unto you, unless you have believed in vain.”

• **1 Corinthians 15:1–2**

The message Paul preached to the Corinthians was about the Gospel and it was important for them to remember that Gospel teaching. What was the specific teaching of the Gospel that the apostle Paul preached to the Corinthians, that they took so much for granted:

“For I delivered unto you first of all that which I also received, how

[1] **that Christ [Messiah] died for our sins according to the scriptures, and**

[2] **that he [Messiah] was buried, and**

[3] **that he [Messiah] rose again the third day according to the scriptures ...”**

• **1 Corinthians 15:3–4**

Paul then goes on to describe the many witnesses to the resurrected Messiah (1 Corinthians 15:5–8). The particulars of the Gospel of Messiah are mentioned several times in Second Corinthians: **“Furthermore, when I came to Troas to preach *Christ's [the Messiah's] gospel”** (2 Corinthians 2:12). The underlined phrase is awkward in English, but the Greek is more explicit: **“the gospel of the Christ [the Messiah].”** Paul continues:

“For the Son of God, Jesus Christ [Messiah], who was preached among you by us ... For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which establishes us with you in Christ [Messiah], and has anointed us [like the Messiah], is God.”

• **2 Corinthians 1:19–21**

The Gospel of Messiah and His resurrection comprise the beginning teachings about Christ. They are the basics, the milk for those who are babes in Messiah, as the apostle Paul made clear in the Book of Hebrews:

“For every one that uses milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongs to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ [Messiah], let us go on unto perfection ...”

• **Hebrews 5:13–6:1**

Paul goes on in Hebrews to list those basic teachings (Hebrews 6:1–2), and then he proceeds from there to the more mature teachings of the Gospel.

Those who do not believe the Gospel of the Messiah have been blinded by Satan (which is presently allowed by God for His own purposes), which blindness will be removed when God sees fit to do so.

“In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of *CHRIST [the Messiah], who is the image of God, should shine unto them. For we preach not ourselves, but Christ [Messiah] Jesus the Lord; and ourselves your servants for Jesus' sake.”

• **2 Corinthians 4:4–5**

Again, the English is awkward and the Greek is somewhat different, although the correct understanding is reflected in most modern translations. Verse 4 should read: **“the light of the gospel of the glory of the Messiah, who is the image of God.”** The focus of this passage is not the Gospel, but Christ Himself. The Messiah is glorious; the Gospel is about His glory. The Messiah as **“the image of God”** would shine gloriously unto those who do not believe at present, were it not for their blindness. Take this into consideration when you read or view anything that denies that Jesus is the Messiah. **“The god of this world”** is the source of their **“blindness.”**

Paul preached about the Messiah Jesus. No matter what opposition he encountered he preached the Gospel

of the Messiah. The Corinthian *ekklesia* responded to Paul's reminder about the glory of the Messiah by liberally giving to needy Jews in Jerusalem and the surrounding area. Paul took their generosity as evidence of their affirmation of the Gospel of the Messiah:

“Whiles by the experiment [proof] of this ministration [ministry] they glorify God for your professed subjection unto the gospel of *CHRIST [the Messiah], and for your liberal distribution unto them, and unto all men.”

• 2 Corinthians 9:13

In a defense of his ministry Paul says that he went far beyond expectations by coming to the Corinthians to preach the Messiah's Gospel.

“For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ [the Messiah].”

• 2 Corinthians 10:14

The Gospel of Messiah can be distorted so much that believers could be disturbed and moved away from the truth. Note what the earliest Pauline epistle says:

“I marvel that you are so soon removed from him that called you into the grace of Christ [Messiah] unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of *CHRIST [the Messiah].”

• Galatians 1:6–7

Specifics Of The Gospel Of The Messiah Taught By Paul

The lordship of Jesus as the Messiah was extremely important to the apostle Paul; it was a major subject of Paul's preaching. That message directly involved the resurrection, as witnessed by those chosen by God to explain the Old Testament prophecies of the Messiah, **“... to give all the prophets witness”** (Acts 10:39–43).

When the apostle Paul went to the synagogue⁶ at Thessalonica, he proclaimed (to the Jews first) that Jesus was the Messiah of the Jews:

“And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that *CHRIST [the Messiah] must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is *CHRIST [the Messiah]. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.”

• Acts 17:2–4

Paul's reasoning and preaching was that the Messiah needed to suffer, that He rose from the dead, and that Jesus **“is the Messiah”** (present tense).

Who responded to Paul's reasoning and preaching? A few Jews, **“a great multitude”** of Greeks, some of which were **“the chief women”** of the city. During that period, those Greeks needed to become Israelites. Paul taught and preached to the Thessalonians during the New Covenant phase of God's revelation to humanity.⁷

In his first epistle to that same Thessalonian congregation the apostle Paul uses the phrase **“the Gospel of the Messiah”** in discussing his and his associates' message to that *ekklesia*.

“... and sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of *CHRIST [the Messiah], to establish you, and to comfort you concerning your faith:”

• 1 Thessalonians 3:2

⁶ See Dr. Martin's article [“Synagogues and Ekklesias”](#) that informs you about the nature, organization, and function of the Jewish synagogue in the middle of the 1st century AD.

⁷ [“Chapter 5: Gentiles Must Become Israelites”](#) in Dr. Martin's book [Essentials of New Testament Doctrine](#) shows the advance of the New Covenant over the Old Covenant, and how the New Covenant falls short of final revelation of **“The Mystery.”**

This is **“the Gospel of God”** that Paul discussed earlier in the epistle (1 Thessalonians 2:2, 8–9).

The Gospel Paul preached is not to be trifled with or ignored. In fact, Paul says that God will take revenge upon those who knowingly do not obey that Gospel. In his second epistle to the Thessalonians, Paul reminds the *ekklesia* about the judgments to come upon unbelievers, those who reject the Gospel of the Messiah as the Second Advent approaches:

“Seeing 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 [Messiah].”

• **2 Thessalonians 1:6–8**

This is a serious matter. God does not trifle with His Messiah’s gospel. This pronouncement by Paul may seem harsh at first, but keep in mind the context within which Paul is writing. The Thessalonians are undergoing severe persecution and tribulation (1 Thessalonians 1:4) from unbelievers, and Paul thought the Second Advent of Christ was imminent. Paul is reminding them that their suffering has been noticed by God, and He will not ignore their plight. God will act (1 Thessalonians 1:6). Those who are punished will suffer destruction that will last for an age (1 Thessalonians 1:9).⁸

For the Thessalonian *ekklesia*, Paul was confident they would let **“the Lord direct your hearts into the love of God, and into the patient waiting for *CHRIST [the Messiah]”** (2 Thessalonians 3:5). Indeed, Paul says it is very worthwhile for us to wait patiently for the Messiah! This is an excellent message for us today. Remember that Paul is speaking of a time that is still future to us today so we may obtain to the glory of Messiah.⁹

“Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ [Messiah]. Therefore, brethren, stand fast, and hold the traditions which you have been taught, whether by word, or our epistle.”

• **2 Thessalonians 2:14–15**

Paul In Romans

In the first verse of the epistle to the Romans, Paul immediately presents the Gospel:

“Paul, a servant of Jesus Christ [Messiah], called to be an apostle, separated unto the gospel of God.”

• **Romans 1:1**

In Romans 1:16, most important Greek texts omit the prepositional phrase **“of Christ.”** Nevertheless, it does not affect the message Paul presents to the Romans. This is because Christ [Messiah] is mentioned earlier in the first chapter of Romans in verses 1, 5, 6, 7, and 8. Even without the prepositional phrase, the verse shows the power inherent in the message the Gospel of God, which is about the person of Jesus Christ, for both the Jew and Gentile, within the New Covenant. The King James Version says:

“For I am not ashamed of the gospel of *CHRIST [the Messiah]: for it is the power of God unto salvation to every one that believes; to the Jew first, and also to the Greek.”

• **Romans 1:16**

In fact, Paul goes on to say that our own personal secrets, the secrets of every human being, the secrets of our lives, will be judged by the Messiah as proclaimed by the gospel of Paul:

⁸ They will not suffer for an age, but the effects of their destruction, their annihilation, will last for an age.

⁹ The Greek manuscripts do not present the Pauline writings in chronological order, or in order of composition. The Pauline writings are presented in an educative order from simplest to most sophisticated, each building upon the understanding of the previous work. The two epistles of First and Second Thessalonians were written over a decade before Colossians and Ephesians. See chapter 23, [“The Epistles of Paul”](#) from Dr. Martin’s book [Restoring the Original Bible](#).

“In the day when God shall judge the secrets of men by [through] Jesus Christ [Messiah] according to my gospel.”

• **Romans 2:16**

Those who reject Jesus as the Messiah of God cannot have the Spirit of Messiah. Only through acknowledging Jesus as Messiah can they receive the Spirit of Messiah, which is the Spirit of life. Paul makes this plain; the spirit of God is the Spirit of Messiah:

“But you 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 [Messiah], he is none of his. And [But] if Christ [Messiah] 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 [Messiah] from the dead shall also quicken your mortal bodies by His [Messiah’s] Spirit that dwells in you.”

• **Romans 8:9–11**

All uses of the term **“Spirit”** in Romans 8:9–11 refer to **“the Spirit of Messiah”** from verse 9.

The apostle Paul understood that his ministry to the Gentiles meant preaching about the Messiah, which he did fully, yet where Jesus as Messiah was already known, among the Jews, Paul did not go.

“That I should be the minister of Jesus Christ [Messiah] to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ [Messiah]¹⁰ in those things which pertain to God.

For I will not dare to speak of any of those things which Christ [Messiah] has not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of *CHRIST [the Messiah]. Yea, so have I striven to preach the gospel, not where Christ [Messiah] was named, lest I should build upon another man’s foundation.”

• **Romans 15:16–20**

Gospel Of Messiah And The Mystery

The latest New Testament writings indicate that the Gospel of the Messiah continued to be taught by the apostles Paul, Peter, and John after the Mystery was revealed to the world. The content and time when these New Testament writings were written show they were composed with the knowledge and understanding of “The Mystery,” yet the phrase **“Gospel of Messiah”** was still thought to be important as we shall see. In fact, the **“Gospel of the Messiah”** proceeds from the New Covenant, and is presented in the Mystery writings.

Because a New Testament writing was penned after the revelation of the Mystery was revealed, that does not mean that the Mystery is mentioned in that book. For example, the epistles of 1 Peter, 2 Peter, 2 John, 3 John, and Jude of the catholic epistles are placed before the Pauline epistles in the Greek manuscripts (and properly so as Dr. Martin shows in [Restoring the Original Bible](#)). This is because their subject matter deals with the basics of the faith, but those books have nothing within them that deal with the Mystery.¹¹

Review the verses cited in this article (and the article [“Christ and Messiah”](#)) and note the list of New Testament documents written before and after the revelation of the Mystery in 62–63 AD.

Before and after the Mystery was given to Paul and others, the Gospel of Messiah was preached by the New Testament writers, particularly by Paul to the Gentile *ekklesias*. The progressive revelation of the full teaching of God to mankind was completed with the disclosure of the Mystery, as explained in Dr. Martin’s [Essentials](#). Jesus as the Messiah of the Jews and all mankind provides a point of contact and continuity

¹⁰ In the Greek of Romans 15:17 the order of the phrase is “Christ Jesus,” which can be read as **“Messiah Jesus.”**

¹¹ See Dr. Martin’s article, [“The History of the Revelation of the Mystery.”](#) To read the full **“The Mystery”** see Dr. Martin’s comprehensive chapter 24, [“Our Destiny, The Final Revelation of God”](#) from his book [Essentials of New Testament Doctrine](#). Several other chapters in that book are directly relevant to **“The Mystery.”**

between the Old Covenant, the New Covenant, and the Mystery. **Jesus is the Messiah for all three!**

Written <u>Before</u> the Mystery	Written <u>After</u> the Mystery	<u>Revised</u> <u>After</u> the Mystery
Matthew's Gospel Mark's Gospel Luke's Gospel Acts James Romans 1 Corinthians 2 Corinthians Galatians 1 Thessalonians 2 Thessalonians Hebrews ¹² Revelation <i>(first time given)</i>	John's Gospel Ephesians Philippians Colossians 1 Timothy 2 Timothy Titus Philemon (uncertain date) 1 Peter 2 Peter 1 John 2 John 3 John Jude	Acts Romans <i>The last 3 verses of the epistle to the Romans were added by Paul <u>after</u> the revelation of the Mystery.</i> Revelation (<i>second time given</i>) (See " Chapter 20 - When Was the Book of Revelation Written? " from <i>Restoring the Original Bible.</i>)

Jesus as Messiah fits perfectly with the message of the Mystery, which is: there is now no difference between Jews and Gentiles in God's sight. The "anointed" of God has saved all mankind, has removed all barriers to God, has removed all rank, status, or comparison between and among people of whatever birth, and He has placed and presented all human beings equally before God in salvation (to be completed after Christ gives the Kingdom of God, the Kingdom of Messiah to God the Father: 1 Corinthians 15:25–28). The Messiah Jesus has seated us legally with Him on the throne at the right hand of God the Father.¹³

Look at the final verses of Romans and particularly Romans 16:25:

"The grace of our Lord Jesus Christ [Messiah] be with you all. AMEN."¹⁴

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ [Messiah], according to the revelation of the mystery, which was kept secret since the world began,

But now [and not before] is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known [now] to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ [Messiah] for ever [for the age of the ages]. AMEN."

• **Romans 16:24–27**

Christ as Messiah is part of **"the mystery of the Gospel, for which I am an ambassador"** (Ephesians 6:19–20).

The Resurrection Is Key

The essential statement of the Gospel of the Messiah is that the resurrection of Jesus did happen. The resurrection is not just an interesting bit in the "theology" of Christianity that gives us a good feeling in our

¹² See Dr. Martin's article, "[The Book of Hebrews](#)." It is clear from evidence within Hebrews that it was written before the revelation of the Mystery. However, Hebrews deals with information that goes from the New Covenant to the Mystery.

¹³ We are part of the **"body of Messiah"**: Romans 7:4, 12:5; 1 Corinthians 10:16, 12:12, 27; 2 Corinthians 5:10; Ephesians 3:6, 4:12; Philippians 1:20; and Colossians 1:24, 2:17, 3:15.

¹⁴ This first **"amen"** marks the first and original ending of Romans, then comes the portion added by Paul after the revelation of the Mystery. See the discussion in: "[Chapter 24: The Canonization of Paul's Epistles](#)" in Dr. Martin's book [Restoring the Original Bible](#).

hearts. It is a fact of history with eyewitnesses to the events, testified to and written down for us to read. Let me put it another way. The resurrection of Jesus is the single most important fact of history.

The resurrection proved that Jesus is the Messiah of all Jews (all Israel) and Gentiles. Paul states that Jesus was the Messiah in his description of the revelation of the Mystery, the secret that every human being will become deity, along with Christ, with all that implies. It is part of the full knowledge of God that all humanity is to understand (1 Timothy 2:4). The Gospel of Messiah is part of **“the Mystery of the Messiah”** as Paul says:

“... by revelation he [God] made known unto me the mystery;

(as I wrote afore in few words [perhaps referring to his addition to Romans 16:25–27], Whereby, when you read, you may understand my knowledge in THE MYSTERY OF *CHRIST [the Messiah])

Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be [1] fellow heirs [with the Jews], and [2] of the same body [with the Jews], and [3] partakers of his promise in Christ [Messiah] by the gospel [with the Jews]:

... 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 [the Messiah]; And to make all men see what is the fellowship of THE MYSTERY, which from the beginning of the world has been hid in God.”

• *Ephesians 3:3–6, 8–9*

Verse 8 is a remarkable and stunning passage. Did the Gentiles know about the Messiah before Christ’s resurrection? What they heard or knew was probably wrong. (After all, all Israel got it wrong, and so did the apostles before Christ’s resurrection. The Gentiles benefit from the Gospel of Messiah and all the promises that derive from that Gospel, every bit as much as the Jews. What does the (supposedly) Jewish concept of a Messiah have to do with the Mystery? The answer is that Jesus is the Messiah of God, His Anointed, that now includes the Gentiles as part of God’s plan from before the foundation of the world (see Ephesians 1:4). Jesus’ role as Messiah of the Gentiles was God’s intention all along, to gather all things in the Messiah:

“That in the dispensation of the fullness of times he [God] might gather together in one all things in *CHRIST [the Messiah], both which are in heaven, and which are on earth; even in him. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who works all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in *CHRIST [the Messiah].”

• *Ephesians 1:10–12*

Those who limit the understanding of the Gospel of Messiah, diminish God’s will and rewards for His saints. Neglecting the importance of Jesus as **Messiah**, actually limits Christ’s glory. The Gospel of Messiah is only hinted at in the Old Testament, but it is fully realized in the acts of Christ as **THE Messiah**. In Paul’s epistle to the Colossians Paul says his mission was to complete or fulfill the word of God. The Mystery is the capstone, the fulfillment of God’s Word to mankind, and it includes that the **Messiah** (through God’s Spirit) is in you! This is what makes you to be part of the Body of **Messiah** (Romans 8:9–11). The apostle Paul says:

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to FULLILL the word of God; Even the mystery which has been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is CHRIST [Messiah] IN YOU, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ [Messiah] Jesus: Whereunto I also labor, striving according to his working, which works in me mightily.”

• *Colossians 1:25–29*

How important is it to recognize that Jesus is the Messiah? Note what the apostle John wrote:

“... but **he that denies THAT JESUS IS THE CHRIST** [the Messiah]? **He is antichrist** [anti-Messiah], **that denies** [is disowning or rejecting] **the Father and the Son.**”

• 1 John 2:22

Likewise, anyone that says the concept of Messiah is not important, that person diminishes the role of Jesus as Messiah. If someone does not believe Jesus was resurrected from the dead and is the Messiah (the Christ) now, they do not know God as well as they think they do. There is glory in the Gospel of *CHRIST [the Messiah] (2 Corinthians 4:4, Ephesians 1:10–12). In their unbelief, they try to diminish equality between Gentiles and Jews. They diminish the scope or depth of salvation. The Plan of God began with the Messiah Jesus before the foundation of the world, and it is completed in Messiah Jesus, even though it has not taken full effect. That full effect shall be completed when He presents the completely reconciled Kingdom to God our Father (1 Corinthians 15:28; Philippians 2:9–11). Then, all of God’s children will be like Jesus is now (1 John 3:2).

The Importance of Messiah’s Resurrection

The Gospel that Paul presented was the Gospel of Messiah (1 Corinthians 15:1–4, above). Note how Paul focuses on the resurrection of Jesus and how that resurrection is essential to Jesus being the Messiah:

“Now if Christ [Messiah] **be preached** [by Paul and the other apostles as witnesses] **that he** [Messiah] **rose from the dead, how say some among you that there is no resurrection of the dead?**

But if there be no resurrection of the dead, then is Christ [Messiah] **not risen: And if Christ** [Messiah] **be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up *CHRIST** [the Messiah]: **whom he raised not up, if so be that the dead rise not.**

For if the dead rise not, then is not Christ [Messiah] **raised: And if Christ** [Messiah] **be not raised, your faith is vain; you are yet in your sins. Then they also which are fallen asleep in Christ** [Messiah] **are perished.**

If in this life only we have hope in Christ [Messiah], **we are of all men most miserable. But now is Christ** [Messiah] **risen from the dead, and become the firstfruits of them that slept.”**

• 1 Corinthians 15:12–20

As we can see, Jesus was the resurrected Messiah. This was central to the message of the apostle Paul. It should be central to our understanding of the Gospel also. When you read the word “Christ,” you should think the word “Messiah.”

In his salutations and greetings to people at the *ekklesia* in Rome the apostle Paul makes this declaration bluntly, yet without rancor against anyone: **“If any man love not the Lord Jesus Christ** [Messiah], **let him be Anathema** [cursed] **Maranatha.**” (1 Corinthians 16:22).

“Anathema” means essentially “to curse,” or set aside for destruction. The sense is that the person basically is cursing himself or herself. The word Maranatha is of Aramaic origin, and it is a declaration **“the Lord come!”** Combined into a phrase, **“Anathema Maranatha”** appears to refer to Malachi 4:5–6 where the desire for the Lord’s coming is coupled with possibility of the earth being cursed due to unbelief.

The Gospel of Messiah can be perverted. Look at Paul’s emphasis about the Gospel and the Messiah:

“I marvel that you are so soon removed from him that called you into the grace of Christ [Messiah] **unto another gospel:**

but there be some that trouble you, and would pervert the gospel of *CHRIST [the Messiah]. **But though we, or an angel from heaven, preach any other gospel** [such as, that Jesus is not the Messiah] **unto you than that which we have preached unto you, let him be accursed** [*anathema*].

As we said before, so say I now again, If any man preach any other gospel unto you than that you have received, let him be accursed [*anathema*]. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ [Messiah]."

• *Galatians 1:6–10*

Paul's repetition is stunning in its emphasis. Today **"another Gospel"** (verse 6) would be a spiritualized gospel that denies Jesus was truly the Messiah, and that the term **"Christ"** only has power as a nice spiritual theological term, without any reality, without any link to the Messiahship of Jesus and everything that His being the Messiah means.

Understand that those who do not know that Jesus is the Messiah have no more fault to them than you and I did before we knew the truth and believed. It was God and Christ who gave us the faith to believe, just as God gave faith to the apostle Paul, and just as He gave faith to every other believer in the Gospel of Messiah.

For Paul, those who preach Messiah (Christ) at least have something going for them. Even if they preach from contention, Paul did not criticize them too severely. What he wanted was for Messiah to be preached. Unfortunately, that happens all too seldom in churches today. What Paul describes seems to fit the state of current Christianity. It is pitiful.

"Some indeed preach *CHRIST [the Messiah] even of envy and strife; and some also of good will: The one preach *CHRIST [the Messiah] of contention [faction], not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ [Messiah] is preached; and I therein do rejoice, yea, and will rejoice."

• *Philippians 1:15–18*

Unfortunately, all too often "Messiah" is not preached.

Paul believed that the Gospel of Messiah should guide the *ekklesia*. This is what he wrote to the Philippians (and to the *ekklesia* in general) regarding proper conduct and unity of purpose. Note how it relates to the Gospel of the Messiah:

"Only let your conversation be as it becomes the gospel of *CHRIST [the Messiah]: that whether I come and see you, or else be absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel [the gospel of Messiah]."

• *Philippians 1:27*

Jesus as Messiah abolished death and He brings life through the Gospel, the Gospel of the Messiah:

"Who has saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ [Messiah] Jesus before the world began, But is now made manifest by the appearing of our Savior Jesus Christ [Messiah], who has abolished death, and has brought life and immortality to light through the gospel."

• *2 Timothy 1:9–10*

Objections To Jesus As Messiah

There have been three historical objections to Jesus as Messiah: [1] That He never really lived (and therefore He was not the Messiah), [2] that He lived, but He was not the promised Messiah, and [3] that He lived and was the Messiah, but he died and was not resurrected. There are variations of these objections in Christianity. That Gospel answers all three objections. The proof of the answer is the eyewitness accounts of Jesus' resurrection. Of course, if you dismiss, diminish, or distrust the eyewitness accounts of the New Testament, then those objections seem to be valid.

Jesus was born and lived in the flesh (Luke 24:39; Romans 1:3; Ephesians 5:30; 1 Timothy 3:16). Living a sinless life, He suffered, was crucified, died, and He was resurrected from the dead. He ascended into heaven, and these events were witnessed, recorded, and taught by hundreds of people. Some of the witnesses were

commissioned by God to write their accounts and some of those became documents in the New Testament.

Jesus is not merely the Messiah of the Jews. Diminishing the Gospel of the Messiah hinders a full reward (Romans 8:9–11). Some might not realize they are doing so. You cannot be saved without accepting the resurrected Jesus as the Messiah (Christ) died for our sins, 1 Corinthians 15:2. Some diminish the importance of Jesus as the Messiah (Christ). The term “Christ” is meaningless without the idea of Messiah being central. They misunderstand the image and glory of God (2 Corinthians 4:4–5; Colossians 1:25–29).

The term “Messiah” is not a “Jewish” term! It is a term from God. Rejection can restrict God’s grace (Galatians 1:6). Rejection might even bring the vengeance of God (2 Thessalonians 1:8). Rejection shows shame toward the power of God (Romans 1:16). Rejection prevents knowledge of **“the Mystery of the Christ”** (Ephesians 3:4), **“the promise in Messiah”** (Ephesians 3:6), and **“the unsearchable riches of the Messiah”** (Ephesians 3:8). One who rejects the Messiah may bring a curse upon himself (Galatians 1:8).

Conclusion

Let us review the elements of the Gospel of Messiah, the Gospel of Christ:

- The Gospel of Messiah is basic teaching, it is milk (Hebrews 6:2).
- The Gospel of Messiah is the Gospel of God (2 Corinthians 11:7 and 1 Thessalonians 1:5, 2:2, 8–9).
- The Gospel of Messiah shall be preached to all nations (Luke 24:47).
- The Gospel of Messiah was the Gospel of Paul and all the apostles (2 Corinthians 2:12).
- The Gospel of Messiah was commissioned by Christ Himself (1 Corinthians 1:17).
- The Gospel of Messiah is the power of God unto salvation (Romans 1:16; 1 Corinthians 15:2).
- The Gospel of Messiah went to the Jew first and then to the Gentiles (Romans 1:16).
- The Gospel of Messiah is distinct from the Mystery (Ephesians 3:4, Colossians 4:3).
- The Gospel of Messiah, with the Mystery, has Gentiles within the Body of Christ (Ephesians 3:6).
- The Gospel of Messiah is expanded by the revelation of the Mystery (Ephesians 3:6).
- The Gospel of Messiah is the means we share the promises of Christ (Ephesians 3:6).
- The Gospel of Messiah contains **“unsearchable riches”** beyond our understanding (Ephesians 3:8).
- The Gospel of Messiah brings life and immortality (2 Timothy 1:10).
- The Gospel of Messiah was how the Corinthians were **“begotten”** (1 Corinthians 4:15).
- The Gospel of Messiah should not be hindered, but some will try to do so (1 Corinthians 9:12).
- The Gospel of Messiah is a light to the mind, a light that can be blinded (2 Corinthians 4:4).
- The Gospel of Messiah can be perverted or distorted, and can bring a curse (Galatians 1:7–8).
- The Gospel of Messiah can comfort you in your faith (1 Thessalonians 3:2).

One can only conclude with the admonition of the apostle Peter, written immediately after he talked about how easily the writings of the apostle Paul could be misunderstood:

“You therefore, beloved, seeing you know these things before, beware lest you also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus CHRIST [Messiah]. To him be glory both now and for ever. Amen.”

• **2 Peter 3:17–18**