

119

MINISTRIES

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What is the Gospel? Part 1: Understanding All of the Gospel

A top priority of 119 Ministries is to share the full gospel with the world.

To do that effectively, the gospel, as taught in the Scriptures, must be fully understood.

Simply put, the word gospel simply means “good news.” We will further expound on that definition later in this teaching. But for now, what is the gospel, or good news, from a Christian perspective?

There are many responses you will get if you randomly ask this question. The understanding of the gospel has almost lost its meaning because the word gospel is used so much. It has become too familiar, watered down.

For example, some might say the gospel is that “God loves you” or “Jesus died for your sins.”

While certainly correct, such responses are incomplete.

Another popular definition of the gospel is the death, burial, and resurrection of Christ. And this definition is given to us in the Scriptures, particularly 1 Corinthians 15:1-4.

1 Corinthians 15:1-4

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures,

That affords us some more detail. But, what does all of that mean exactly?

Most of us have heard a presentation of the gospel related to the cross.

So let's review what many of us have already heard, and it really is good news...great news in fact.

Breaking any commandment in the Bible is defined as sin. If we have transgressed God's law, then we have sinned (1 John 3:4). For more on this, we would recommend our teaching, [What is Sin?](#)

You see, God gave man a perfect way to live. We were created to glorify God in all that we do. We were created to obey him and to love him. In fact, God defines loving him as obeying him. That is how you love God, and his commandments are easy. They are not a burden (1 John 5:3). God's commandments also teach us how to love others. The law of God teaches us how to love God and how to love others. That is the point and purpose of every commandment (Matthew 22:40).

But how many of us know that sometimes we put ourselves before God and others? We do things that break the law of God. Again, that is called sin. It is a failure to love God or love others how God instructed us to (1 John 3:4). So, when we break a commandment in the law of God we have committed sin. We have fallen short of the goal of how God created us to live.

Unfortunately, we have all sinned, or broken God's law. All of us are guilty (Romans 3:23).

Because God is also a righteous and holy judge, he must judge us to the same standards that he set for himself.

If God did not hold us to the same standards of being holy, or set apart, if he did not hold us to the same standards of righteousness, then he would not be a righteous judge.

Romans 2:12

For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law.

James 2:12

So speak and so act as those who are to be judged under the law of liberty.

Because he is righteous perfection, he can only accept righteous perfection.

And because of our sin, none of us are inherently righteous (Romans 3:10). In the beginning, when man first sinned, we learned that man's sin results in death (Genesis 3:19).

This puts us all into the same state: condemned to eternal death, lost and hopeless.

Because we have all sinned by breaking God's righteous law, we all deserve death. We are all cursed. Eventually, we all die.

However, Jesus, his Hebrew name being Yeshua, who lived the law of God perfectly, took on death when he did not have to. God sent his Son, Messiah Yeshua, as the solution for the prison of death that is promised to us because of our sin. Do you see how this is good news?

Our Messiah can point to his death as the payment for the death that we deserve.

He makes salvation, eternal life, available to all who believe in and follow him.

If you have never heard of any of this before, pause this video and reflect on all of this for a moment. Anyone watching this teaching is alive. Right now, you are alive. Someday, you will not be. Each is appointed to die (Hebrews 9:27). Without God, life has no purpose, and this life will someday end.

An eternal life with eternal purpose is what God promises us as a free gift, if we simply choose to accept it. And this is why the good news is actually the best news ever.

So, what does that mean? How do we acquire this eternal life?

John 3:16

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

To accept this free gift, we simply need to have faith in Christ Jesus, Messiah Yeshua, the one sent by God that made this offering of grace freely available to us.

That is certainly good news, for without the actions of our Messiah, we are condemned to eternal death.

But that's not the end of the story. The gospel is not some "ticket to heaven" for when we die, but has massive implications in our lives right now. When we receive eternal life by faith in Messiah, true faith will lead to *following* the Messiah.

Luke 9:23

And he said to all, "If anyone would come after me, let him deny himself and take up his cross daily and follow me.

When we follow our Messiah, we learn the right way to walk, we learn the right way to practice the established truth in the Word of God, the Scriptures.

We are to repent or turn away from sin and turn toward the Word of God. This is so that we can avoid sin, because we should desire to not sin, which is the same as desiring the law of God.

It is this desire for the law of God—to practice it and keep it, to live righteously like our Messiah who practiced and kept all of God’s commandments—that is the *evidence* of our faith, and thus the evidence of our salvation. (1 John 2:1-6)

Consider how popular Christian author John MacArther puts it:

...if a person is genuinely saved, his life will change for the better (2 Corinthians 5:17). He is saved "for good works" (Ephesians 2:10), and there is no way he can fail to bring forth at least some of the fruit that characterizes the redeemed (cf. Matthew 7:17). His desires are transformed; **he begins to hate sin and love righteousness**. He will not be sinless, but the pattern of his life will be decreasing sin and increasing righteousness.

John MacArther, *Getting the Gospel Right*, accessed 3/31/20
<https://www.gty.org/library/articles/A162/getting-the-gospel-right>

This is the typical presentation of the gospel. And it is all correct and true. Quite often, the presentation of the gospel stops there. But there is so much more to consider. If we are to hate sin and love righteousness, what does that mean exactly?

We already covered how sin is defined by the breaking of the law of God. And again, for those who seek a more thorough definition of sin, we would suggest our teaching, [What is Sin?](#)

So, if we are to hate sin, and sin is defined by breaking the law of God, then wouldn’t that mean we should love the law of God?

In this teaching series we will cover how the gospel is much more than our Messiah dying on the cross.

Let’s consider the cross.

Why did Christ even have to die on the cross?

More importantly, what is the importance of the resurrection?

Just what *is* the gospel?

What really is the whole gospel?

It is often said that we need to accept Jesus, Yeshua, as our Messiah, which also entails following him.

However, it is not often taught what it really means to “follow him.”

We have to understand and examine what following him really means; otherwise, what’s the point of saying it?

We'll get into more of that a little later. For now, let's look at the Greek word translated as "gospel" to get a little more clarity.

THE GOSPEL DEFINED

The word "gospel" is usually a translation of this Greek word *euangelion* (pronounced "eu-angelion") in the Greek New Testament manuscripts.

Eu-angelion, according to Bauer Danker Lexicon is:

1. God's good news to humans, good news as proclamation.
2. Details relating to the life and ministry of Yeshua, the good news of Yeshua.
3. A book dealing with the life and teaching of Yeshua, a gospel account.

Thayer's Greek Lexicon more precisely renders this word as:

- A. a reward for good tidings,
- B. good tidings.

Thus, it is usually translated as good news.

If we break down the word *eu-angelion* even further, it is a compound word combining the Greek words, *eu*, which means "good," and *angelion*, which means "message."

Similarly, an angel is a "messenger."

A *eu-angelion* is a message of good news, which is delivered by a herald (messenger).

The gospel, then, is the proclamation of good news.

Thayer's Greek Lexicon notes that the Greek *eu-angelion* corresponds to the Hebrew word *be-sorah*, which also means tidings, messenger's reward, and refers to the message that a runner brings to a king.

It means to proclaim.

There is certainly "good news" about the Messiah, as documented in the New Testament writings.

A focus of the message proclaimed the work of atonement accomplished by our Messiah on the tree and the subsequent validation of his work by his resurrection from the dead. The message also proclaimed the how ministry accomplished in the heavenlies when he was proclaimed to be a priest forever in the order of Melchizedek.

But did you know that this good news was proclaimed before the events described in the New Testament?

This "good news" was first announced in the law of God, the Torah.

Look at what it says in Hebrews 4 about the gospel being preached to Israel:

Hebrews 4:2

For good news (gospel) came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.

So the gospel message—the same gospel that was proclaimed to us—was proclaimed also to Israel. This message of the death, burial, and resurrection of Messiah is foreshadowed in the Torah. God gave his people a set of instructions regarding the set-apart (holy) times, which they were to "proclaim":

Leviticus 23:1-4

The Lord [YHWH] spoke to Moses, saying, "Speak to the people of Israel and say to them, These are the appointed feasts of the Lord [YHWH] that you shall proclaim as holy convocations; they are my appointed feasts.

"Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the Lord [YHWH] in all your dwelling places.

"These are the appointed feasts of the Lord [YHWH], the holy convocations, which you shall proclaim at the time appointed for them.

Each one of these set-apart days was to be a remembrance of something that the Lord had done to provide redemption for his ancient people Israel. And each one of those set-apart days was to be a foreshadowing of Christ's work of redemption, which he accomplished at his first coming and still needs to accomplish at his second coming.

The appointed times in Leviticus 23 proclaim the gospel! In fact, by observing the Biblical holidays, you are prophetically modeling the gospel!

THE APPOINTED TIMES PROCLAIM THE GOSPEL

Let's review how the appointed times, the *mo'edim* found in Leviticus 23, relate to the historical and future work of our Messiah Yeshua.

The Appointed Times and Good News

The appointed time of the Feast of Unleavened Bread proclaims "good news" in that Yeshua became our Passover sacrifice for our redemption.

In addition, he spent his ministry teaching us the Word of God, and how to live it, which is represented in the week of Unleavened Bread.

The message of Christ, which is also taught in the week of Unleavened Bread, is to "follow me" ...or to put it another way, since he was the Word of God in the flesh, he is saying, "live in obedience to the commandments."

We are to follow the Messiah, which means following the law of God—the Torah—since that's what Messiah did. We are to "walk in the same way in which he walked" (1 John 2:6); We are not to follow the doctrines of men and the ways of the world when they go against God's commandments.

We are to follow the Word, not men.

The instructions to rid our houses of leaven and to eat no leavened thing during the week of Unleavened Bread is symbolic of eliminating not only the sin but also the false teachings and doctrines from our lives.

Christ fully preached the law of God. We are to do as he did, and walk as he walked, which was the Torah.

We are not to walk and follow the doctrine of a Pharisee, Sadducee, Pentecostal, Baptist, Catholic or any man-made religious institution.

To do so is to confuse who we follow...

We are to obey God, not men.

Acts 5:29

But Peter and the other apostles answered and said: "We ought to obey God rather than men."

Our Messiah came to fully teach the law of God, and destroy the doctrines and traditions that are contrary to the Word of God (Mark 7:5-15; Matthew 5:17-19).

We are called as sons and daughters of God because we are to walk in his ways, to do his Word and to live in obedience to his commandments.

But there is more good news proclaimed in the Torah.

Yeshua rose on the appointed day of First Fruits, becoming the first fruits of the resurrection that is still to come.

1 Corinthians 15:20-24

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead.

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

But there is more "good news."

Christ also furthered the work of redemption at the appointed time of Shavuot, also called "Pentecost."

Shavuot celebrates the inauguration of Messiah's kingdom that is overtaking the world by the work of the Holy Spirit in believers. There's a reason the Spirit was poured out on Shavuot. It's connected to the giving of the Torah, which is traditionally what Shavuot memorializes. The Torah points to God's rule over Israel—his kingdom legislation. Shavuot is all about God reestablishing his rule over the world through the Messiah and the work of the Holy Spirit in believers.

But there is more "good news."

The appointed time of Yom Teruah (also called the "Feast of Trumpets" or "Day of Shouting") is to be proclaimed because it likely foreshadows the very day when our Messiah will come down on the clouds of heaven. And with a loud trumpet blast, and with a shout, he will resurrect those who belong to him and gather all those living disciples unto himself.

That is most certainly good news!

But there is more "good news."

The appointed time of the Day of Atonement—Yom Kippur—may foreshadow the day of judgment and the day that the adversary is locked up for 1,000 years.

With the Deceiver locked up, the kingdom of righteousness of Christ can move forward. (Revelation 20:2-3)

It may also foreshadow the metaphorical marriage ceremony between us as the Bride and Messiah Yeshua as the bridegroom.

It will indeed be "good news" for us when we see that day arrive.

But there is more "good news."

The appointed times of the Feast of Sukkot, also known as Tabernacles, was a celebration of the time when God "lived among men"—when He tabernacled with Israel in a tent while they wandered through the wilderness.

It also was fulfilled when the Word in human flesh, in the person of Messiah Yeshua, "lived among men."

There are good reasons to think that Messiah might have even been born during Sukkot!

And this feast is "good news" for us because it is illustrated by and is fulfilled by the reign of Christ on earth, as God once again will be "living among men." At that time, we will participate in the marriage supper of the lamb (Revelation 19:9)

This is also a picture of the Sabbath day, the last 1,000 years in YHWH's 7,000-year plan.

The 1000-year reign is a type of Sabbath, which again, is certainly more good news.

It teaches that we get to rest with Christ for 1,000 years before the new heaven and new earth arrive.

The author of Hebrews in chapter 4 explains this as the rest we are waiting to enter.

For more on this see [Hebrews 4: In His Rest Now or Later?](#) , "[The Creation Prophecy](#)" and also the teaching [The Fourth and Seventh Day](#)

All of YHWH's appointed days teach us about the gospel.

This is why YHWH sees these days as so important for us.

This is also why the adversary has tried so hard to convince God's people that these days have been abolished.

The adversary hates the gospel.

The best way for the adversary to begin attacking what Christ has done and still plans to do, is to convince God's people that the appointed times are done away with, or are no longer important. How can proclaiming the gospel by our observance of the Biblical holidays no longer be important?

As we can see, the appointed days that God gave us as a remembrance of what Christ did and what Christ still must do are all about the gospel.

So Paul's declaration that the gospel is the "death, burial, and resurrection of Christ" is just a summary in capsule form, of the gospel in the Scriptures.

In subsequent parts of this series, we will further reveal the depth of how the gospel is presented in Scripture.

In conclusion:

- The gospel is the death, burial, and resurrection of Messiah Yeshua (1 Corinthians 15:1-4).
- When we believe the gospel, and accept Yeshua as our savior, we are given eternal life.
- This gift of eternal life is not by works but by grace through faith in Messiah.
- Nevertheless, true saving faith will result in following the Messiah, which entails keeping God's commandments as Messiah did. Obedience is the evidence of our faith.
- The Torah proclaims the gospel message. This can be seen in things like the appointed times of Leviticus 23, which we are still to practice today in commemoration of Messiah's work.

We still have much more to present as it relates to the full picture of the gospel.

We pray that you have enjoyed this teaching series so far, and remember, continue to test everything.

Shalom.

We pray you have been blessed by this teaching. Remember, continue to test everything. Shalom! For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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