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Paul's Gospel

2: 16



As **Paul** began **his** letter to **the Galatians**, he contrasted **the gospel** he preached to what he called **man's gospel**. **On the day when God judges the secrets of mankind according to my gospel through Messiah Yeshua (Romans 2:16), my Good News (Romans 16:25)**. After **Paul** was saved on the **Damascus** road, he had a brief period of ministry in that **city (Acts 9:20-23)**, then he went to **Arabia** for **three years** (see below), and sat at the feet of **Messiah**. Just as **Yeshua** was **awakened morning by morning** by **God the Father**, awakening **His ear to listen like a disciple (Isaiah 50:4)**; **Paul** was **awakened morning by morning** by **Yeshua**, opening his understanding to the mind of **Messiah** and **the apostle to the Gentiles**.

There, isolated from all human contact, **Paul** had another look at the TaNaKh, not with **the Oral Law** (see the commentary on **The Life of Christ, to see link click [Ei - The Oral Law](#)**) corrupting **his** thinking, but, led by **the Ruach Ha'Kodesh**, focusing on the cross of our **Lord Yeshua Messiah**. Alone with **ADONAI**, he began putting together **his** revolutionary version of the gospel - revolutionary in that for the first time a Scriptural and theological basis was given for presenting the gospel to **Gentiles** without their having first to become **Jews**. Out of all **his** meditations emerged the doctrine written in the book of **Romans**.

It must have taken **him** considerable time for **Messiah** and **the Ruach** to disciple **Paul** about the various specific issues - the nature of atonement and forgiveness,

the authority of **the Torah**, the meaning of the **Messianic** prophecies, the role and future of **the Jewish people**, the preeminent requirement of faith and the shedding of Messiah’s blood for salvation, the role of ethics, and other essential theological matters – to formulate and refine **his** views to what they were when **he** wrote **his** letters to the various churches. As soon as **he** experienced the call of **ADONAI** to be **an apostle to the Gentiles**, **he** must have realized that **his** need was not to be taught the Good News as it had been presented to **the Jews** by **Jeremiah** (see the commentary on **Jeremiah Eo - The Days are Coming, declares the LORD, When I Will Make a New Covenant with the People of Isra’el**), but to think about and meditate privately on its implications for **Gentiles**. There was no one to guide **him** on this, save **Yeshua** and **the Spirit**, for **he** would be pioneering; but **his** training as a **Jewish** scholar under **Gamaliel**, uniquely equipped **him** to investigate those matters above in a fundamental way.⁵²

In a way, what we see happening today in the emerging Messianic movement is similar to what **Paul** had to go through during **the three-year** sabbatical after **his** conversion of faith (**Galatians 1:18**), and prior to **his First Missionary Journey**. The real work for **Paul** was understanding the implications of communicating this Jewish truth to the non-Jewish world. **Paul** had to be prepared for **God’s** intention for **the Good News** of **His Son** to reach **the Gentiles**. **The gospel** needed to maintain the integrity of its **Jewish** origins, yet, also adapt to new situations and circumstances.

While today as believers we are all recipients of knowing that **the Savior** has come, the development of the Messianic movement indicates that new situations and circumstances are standing at our doorstep. Originally, Messianic Judaism began as a group of Jewish believers in **Yeshua** wanting to evangelize and reach out to their fellow **Jews**. But as an unforeseen consequence of this, the Messianic community also attracted a great number of **Gentile** believers wanting to know about their **Jewish** roots. Therefore, today, issues are being asked about **Jewish** and **Gentile** believers being one in **Messiah (Ephesians 2:14)**, and how they should live in diligent obedience to **ADONAI**. In Paul’s day, the question was, “Can these **Gentiles** be believers?” Today, however, the question seems to be, “Can these **Jews** be believers?” Perhaps the current season in which we find ourselves – refining our theology and understanding of varied issues – is preparing us to reach out to the world at large, much as **Paul** was prepared during **the three-years** after **he** encountered **the Living Yeshua** on the Damascus Road.⁵³

In writing to **the Galatians**, **Paul** said: **I did not receive it from any human,**

nor was I taught it, but it came through special revelation of Yeshua the Messiah (Galatians 1:12; First Corinthians 15:22). The word **revelation** is from the Greek word *apokalupto*, meaning *an uncovering of a subjective revelation to an individual*. **Yeshua Messiah** is best understood as the object of that very **revelation**. In other words, **God the Father** would **reveal God the Son** through **Paul** to others. This **revelation** was the act of **the Ruach Ha’Kodesh** *uncovering* truth incapable of being discovered by the natural mind of **mankind**.

Paul’s gospel made no distinction between Jew or Gentile (Ephesians 2:14). All are counted in unbelief as sinners, and are judged by **God** without respect of persons whether given **the Torah** or not. And just as through **Isra’el all the families of the earth [Gentiles] would be blessed (Genesis 12:3)**, and just as **Yeshua** was to be **a light for the Gentiles (Isaiah 49:6b)**, **Paul** would be **the apostle to the Gentiles (Acts 9:15)**. The heart of **Paul’s** teaching “**his gospel**” – is that **it** represents not a **man-made** artifact but a divinely-authored and supernaturally-conveyed “**mystery**.” In the words which **he** later employs with **the Ephesians**, “**the mystery of Messiah, which was not made known to the sons of men in other generations, as it has now been revealed by the Ruach to His holy emissaries and prophets. This mystery is that the Gentiles are joint heirs and fellow members of the same body and co-sharers of the promise in Messiah Yeshua through the gospel. I became a servant of this gospel by the gift of God’s favor given to me through the exercise of His power**” (Ephesians 3:4-7).

A specific midrash (a rabbinical commentary on **the Torah**) **anticipates that the Messiah will discover new meanings and interpretations of the Torah, and links this task with the giving of these new meanings and interpretations to the Gentiles. The rabbis teach that the Scripture: Binding his foal to the vine, his donkey’s colt to the choice vine (Genesis 49:11a), implies, when He will come of whom it is written: He is lowly, riding on a donkey - on a colt, the foal of a donkey (Zechariah 9:9). He washes His garments in wine (Genesis 49:11b) suggests that the Messiah will compose for the Gentiles words of the Torah. And the blood of grapes on his robe (Genesis 49:11c), intimates that He will point out their misconceptions. Rabbi Hanin said, “Isra’el will not require the teaching of the royal Messiah in the future, for it says: The [Gentile] nations will go after Him (Isaiah 11:10), but not Isra’el. If so, for what purpose will the royal Messiah come, and what will He do? He will come to assemble the**

exiles of Isra’el and give the Gentiles thirty pieces, as it says: Then I said to them, ‘If it seems good to you, pay me my wages, but if not, don’t bother!’ So, they weighed out my wages - thirty pieces of silver” (Zechariah 11:12) (Gen.R. 98:9; Tanh.Vaychi 10; Urbach, Sages 310-14).⁵⁴

However, over the centuries, in **her** pride, **Isra’el** had generally come to exclude **Gentiles** from the Kingdom. **The Jews** viewed **Gentiles** as **dogs**, not worthy of being by **the side of Abraham** (see the commentary on **The Life of Christ Hx - The Parable of the Rich Man and Lazarus**). Yet, after **he** was saved, after spending **three years** in **Arabia** sitting under **the Master** and **the Ruach**, before **Peter** went to the house of Cornelius, before **Peter’s** report to the elders at the Messianic congregation in Jerusalem, and before the council at Jerusalem, **Paul** taught that salvation in **Messiah** was available for both **Jews** and **Gentiles** before **Peter** or any of the other twelve **Jewish** apostles. They also included **Gentiles**, but **they** expected that once a **Gentile** received **the gospel** about **the King of the Jews**, **he** or **she** would become **Jewish**. After all, **it is not right to take the children’s bread and toss it to the dogs (Matthew 15:26; Mark 7:27)**. But **Paul’s gospel** was not just **Good News** for **Isra’el**, but for everyone. Before anyone else, **Paul** taught that **Gentiles** didn’t have to become **Jewish** to be saved – a radical idea for **his** day.

It is both ironic, and tragic, that today far too many churches believe that once **Jews** receive **the gospel** about **the King of the Jews**, **they** are expected to become **Gentiles** and join the church, rather than respecting the legitimate need for and support of Messianic synagogues. Far too many **Gentiles** seem to have forgotten **who** is **grafted into whom**. **But if some of the branches were broken off and you - being a wild olive - were grafted in among them and became a partaker of the root of the olive tree with its richness, do not boast against the branches (11:118a)**. It seems to me that when **Gentiles** make **Jews** act like **Gentiles**, assuming that **they** should ignore **their** own heritage and culture, that **Gentiles** are, in fact, **boasting against the branches**.

34 AD (see the commentary on **Acts Bc - Sha’ul Turns from Murderer to Messiah**).

34-36 AD Three years in Arabia (see the commentary on **Galatians An - Arabia during the Time of Paul**)

37 AD (see the commentary on **Acts Bg - Peter Goes to the House of**

Cornelius)

42 AD (see the commentary on **Acts Bh** - **Peter’s Report to Jerusalem**)

48 AD (see the commentary on **Acts Bs** - **The Council at Jerusalem**)

48 AD Galatians written from Antioch

57 AD Romans written from Corinth

Three times, **Paul** refers to **his gospel** message as **“my gospel.”**

On the day when God judges the secrets of mankind according to “my gospel” through Messiah Yeshua (Romans 2:16).

Now to the One who is able to strengthen you according to “my gospel” and the proclamation of Yeshua the Messiah, according to the revelation of the mystery which has been kept secret for long ages (Romans 2:25).

Remember Yeshua the Messiah raised from the dead, from the seed of David - according to “my gospel” (Second Timothy 2:8).

Paul preached the resurrection of **Messiah** as the means of salvation and sanctification for all humanity as part of a new creature, **the universal Church, the Body of Messiah (First Corinthians 12:27)**. **Paul’s gospel** message was salvation equals faith, plus nothing, and so **Paul** stands alone in calling it **the gospel of Messiah (First Corinthians 9:12)**, but the fact that **he** also calls it **“my gospel”** can only be explained by understanding that **Messiah** gave it first to **Paul** exclusively, that’s why **he** could say **“my gospel.”**

*Dear Righteous **Heavenly Father**, How loving and wise **You** are! Praise **You** that “salvation equals faith, plus nothing”! No amount of good works can be enough to save us - for you require perfection to enter your holy heaven. Only those who have **Yeshua’s** perfect holiness, can enter **God’s** perfect heaven. Thank **You** for graciously giving **Yeshua’s** righteousness to all who love and follow **Him** as their **Lord and Savior**. **We beg you on behalf of Messiah, be reconciled to God. He made the One who knew no sin to become a sin offering on our behalf, so that in Him we might become the righteousness of God (Second Corinthians 5:21).***

Messiah Yeshua, Who, though existing in the form of God, did not consider being equal to God a thing to be grasped. But He emptied Himself - taking on the form of a slave, becoming the likeness of men and being found in appearance as a man. He humbled Himself - becoming obedient to the point of death, even death on a cross. For this reason, God highly exalted Him and gave Him the name that is above every name, that at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth, and every tongue profess that Yeshua the Messiah is Lord - to the glory of God the Father (Philippians 2:5c-11). We bow in worship and adoration of such great love! We look forward to praising **You** thru out all eternity! In the holy name of **Your Son** and **His** power of resurrection. Amen