

What is the Gospel Message?

Mark Sappington
Given on March 16, 2024

The Christian churches in the world today proclaim a gospel message about Jesus and about His life and death. For most professing Christians, this message about Jesus that He came and died for our sins forms the mainstay of the gospel. It is a story solely about Jesus and His interaction with mankind. It is not a gospel message of Jesus but rather, it is a gospel message about Jesus.

For decades, the majority of the Churches of God have proclaimed a different gospel from most Protestant and Catholic churches. Their gospel message is mainly about Jesus' "second" coming which will usher in the Kingdom of God on this earth where people will live wonderful, happy, healthy, and joyous lives during the 1000-year period known as the Millennium.

However, the Gospel message is much greater and much more meaningful than these messages. To begin with, as always, we must define our terms.

The Greek noun for *gospel* is *euaggelion*, Strong's #2098, meaning "good news".

The Greek noun for *evangelist* is *euaggelistés*, Strong's #2099, meaning "a bringer of good news".

So, the gospel message is a message of good news and good tidings. But good news and good tidings of what exactly?

My sermon this afternoon is entitled:

What Is the Gospel Message?

I would like to explore the subject of what is included in defining the Gospel message, and I would like to explore this subject in five points.

The first point in defining the Gospel message is:

1) The Gospel Message announces the Kingdom of our Heavenly Father.

In Matthew 24, there is a very famous and well-known verse that we all know by heart.

Matthew 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.* (KJV)

So, as part of the Olivet Prophecy that Jesus gave on the Mount of Olives a few days before His death, Jesus said that the gospel (the good news) of the kingdom would be preached in all the world right before the end of the age. What kingdom was Jesus

referring to here in Matthew 24? At the beginning of the ministry of Jesus, what did He preach?

Mark 1:14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
15) And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (KJV)

The term *Kingdom of God* in these verses is *basileía tou theou* meaning “kingdom of the God” which is “the Kingdom of God Our Father”.

Throughout His ministry, Jesus announced the good news of our Heavenly Father’s Kingdom. He announced that His Father’s Kingdom exists. But our Heavenly Father’s Kingdom is not a physical kingdom, although all of His physical creation is part of His Kingdom. His Kingdom is a spiritual kingdom, and we must be spiritual beings, not physical beings, in order to enter into that Kingdom.

The Apostle Paul wrote that we cannot enter our Heavenly Father’s Kingdom as physical beings.

1 Corinthians 15:50 *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God [ho theos – the God]; neither doth corruption inherit incorruption.*

51) *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

52) *In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

53) *For this corruptible must put on incorruption, and this mortal must put on immortality. (KJV)*

So, flesh and blood, physical humans cannot inherit and enter our Heavenly Father’s Kingdom. Our corruptible, mortal and physical bodies must be changed into incorruptible, immortal, and spiritual bodies in order to enter His Kingdom. For the called-out ones, that change occurs at the Resurrection of the Firstfruits which is commonly referred to as the First Resurrection.

Jesus told His disciples that the Kingdom of God our Father was a mystery which can be understood only if the knowledge explaining the mystery is given unto us by our Heavenly Father.

Mark 4:10 *And when he was alone, they that were about him with the twelve asked of him the parable.*

11) *And he said unto them, Unto you it is given to know the mystery of the kingdom of God [basileía tou theou – the Kingdom of God Our Father]: but unto them that are without, all these things are done in parables:*

12) *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. (KJV)*

In Matthew 26, we read a revealing verse about the Kingdom when Jesus was offering the wine to His disciples.

Matthew 26:27 *And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

28) For this is my blood of the New Testament, which is shed for many for the remission of sins.

29) But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (KJV)

So, Jesus called the Kingdom, His Father's Kingdom. Another very famous verse is found later in Matthew 6. This is a command for all *called-out ones* of our Heavenly Father.

Matthew 6:33 *But seek ye first the kingdom of God [basileía tou theou – the Kingdom of God our Father], and his righteousness; and all these things shall be added unto you. (KJV)*

So, Jesus gave us a command to seek our Heavenly Father's Kingdom and His righteousness. His Kingdom should be a focus in our lives.

In Luke 12, there is a parallel verse to Matthew 6:33.

Luke 12:31 *But rather seek ye the kingdom of God; and all these things shall be added unto you.*

32) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (KJV)

It is our Heavenly Father's pleasure and desire to give us His Kingdom. He can give it to us because it is His Kingdom. It is His to give.

In His model prayer, Jesus refers to the Kingdom as His Father's Kingdom. Jesus was teaching his disciples how to pray. Two parts of the prayer show that the Kingdom is the Father's Kingdom.

Matthew 6:9 *After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.*

10) Thy kingdom come. Thy will be done in earth, as it is in heaven.

11) Give us this day our daily bread.

12) And forgive us our debts, as we forgive our debtors.

13) And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (KJV)

Jesus states that "Your Kingdom come" and "Yours is the Kingdom" or in common English "The Kingdom is Your Kingdom."

So, Jesus taught His disciples (and by extension, all of us) to pray that our Heavenly Father and His Kingdom would come to the earth and that the Father's will would be done on earth as it is in heaven. It is interesting that this simple sentence, being one of the most well-known and recited parts of scripture, is so misunderstood in its meaning. Furthermore, we all understand that God Our Father is the Father of the saints whom He has called to Jesus that we all know from John 6:44. With that in mind, we'll read one verse in Matt 13, verse 43.

Matthew 13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.* (KJV)

The saints will shine in the Kingdom of their Father, our Heavenly Father.

In His ministry, Jesus announced the good news of the existence of His Father's Kingdom, a spiritual kingdom into which we, as humans will be given the opportunity to enter—if we will follow Him and His Son. Before His ministry, the world as a whole did not really understand the existence of our Heavenly Father's Spiritual Kingdom and that we have the opportunity to enter into it.

Over the decades, the Churches of God have "cheapened" our Heavenly Father's Kingdom into a 1000-year reign of Jesus, with all of us as righteous saints ruling with Him. When the truth is that our Heavenly Father's Kingdom is an eternal Spiritual Kingdom which has existed forever in the past and will exist forever in the future. God Our Father has always been and will always be the King of His Kingdom. This good news of the existence of our Heavenly Father's Kingdom forms a core part of the Gospel message.

The second point in defining the Gospel message is:

2) The Gospel Message announces Jesus as the Anointed One.

Throughout the Old Testament, the Hebrew descriptor for *the Anointed One* was "ha mashiakh", Strong's #4899 – the anointed one. The English word *Messiah* is a near transliteration of this descriptor Hebrew word. This term was used for anyone who was anointed such as the priests in Leviticus 4:3 & 5 & 16, the prophet Samuel in 1 Samuel 12:5, King Saul in 1 Samuel 26:11 & 16, and King David in 2 Samuel 19:21 and 2 Samuel 22:51.

As a side note, it is important to know the difference between translation and transliteration.

Translation is defining a word into another language by its meaning.

Transliteration is transferring the sounds phonetically of a word from one language to another without translating the meaning.

An example is with names. If a Mexican man has a last name *Robles*, and he travels to the United States, he would be referred to as "Mr. Robles". This is a transliteration of

the sounds of his name, not its meaning, even if it would be spelled differently in some languages. If his name were translated, he would be “Mr. Oak Trees” because *Robles* in Spanish means “oak trees” in English.

This is a good example of the difference between *translation* and *transliteration*, and this is important, because both *translation* and *transliteration* come into play in the subsequent appearance of Hebrew and Greek terms in English.

In the Septuagint (the Greek translation of the Old Testament), the Hebrew word “Ha Mashiakh” was translated (not transliterated) into the Greek in the words *ho Khristos*, Strong’s #5547 – *the Anointed One*. Furthermore, it is important and crucial to note that the overwhelming number of occurrences of “Christ” in English in the New Testament have the definite article “the” in front of the word “Christ” in the Greek. Therefore, in Greek, the term was “ho Khristos – the Christ”, not just “Christ”. Christ was not Jesus’ last name. It was a descriptor word showing that Jesus was indeed “the Anointed One” of His Heavenly Father.

The word *Christ* is an example of the transliteration (not translation) of the Greek word “Khristos” into English. The translators of the King James Version in 1611 transliterated the descriptor word “Khristos” as “Christ” instead of translating the descriptor word as “the Anointed One”. The translators in 1611 could have just as easily translated “ho Khristos” as “the Anointed One”, and we would all be reading and referring to Jesus today as Jesus the Anointed One instead of Jesus Christ. But, unfortunately, they didn’t.

So, “Khristos” was not Jesus’ name; rather, it was His descriptor. Every time it was used in the New Testament, it reinforced that Jesus was indeed **the** Anointed One of the Father, prophesied and promised to come into the world.

So, ultimately, over time, we have substituted the transliterated descriptor word “Christ” as a name for Jesus, instead of using the English translation of the descriptor word which means “the Anointed One”. Using this term “Christ” as a name has led to the loss of the deep meaning of the term.

The Jews knew the prophecy that the promised Messiah and prophet would come through Bethlehem. In John 7 we read of a dispute among the Jews concerning Jesus because they believed Jesus came from Galilee. They did not realize that He had been born in Bethlehem.

John 7:40 *Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.*

41) Others said, This is the Christ (Messiah). But some said, Shall Christ (Messiah) come out of Galilee?

42) Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43) So there was a division among the people because of him. (KJV)

In Micah 5, we read the prophecy of the coming Messiah, which was *Jesus Christ* or *Jesus the Messiah*. Through this prophecy, the Jews all knew that the promised Messiah would be born in Bethlehem.

At the beginning of Jesus' ministry in Judea, Jesus read a prophecy about Himself from the book of Isaiah.

Luke 4:16 *And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

17) *And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,*

18) *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; ... (KJV)*

Jesus read from Isaiah 61:1, and in Hebrew, this verse states the following:

Yehovah has anointed me to preach good tidings to the poor.

So, Yehovah – God Our Father – anointed His Son, Jesus, to preach the gospel, the good news, to the poor of the world. Jesus was *the Anointed One*, long prophesied to come to the earth.

Jesus asked His disciples who the people in Judea thought He was. Peter gave the correct answer, knowing who Jesus was.

Matthew 16:13 *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am?*

14) *And they said, some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*

15) *He saith unto them, but whom say ye that I am?*

16) *And Simon Peter answered and said, Thou art the Christ [ho Khristos – the Anointed One], the Son of the living God. (KJV)*

Toward the end of His earthly ministry, Jesus journeyed to Bethany where his friend Lazarus had died. Martha acknowledged that Jesus was *the Anointed One*.

John 11:21 *Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

22) *But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.*

23) *Jesus saith unto her, Thy brother shall rise again.*

24) *Martha saith unto him, I know that he shall rise again in the resurrection at the last day.*

25) *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

26) *And whosoever liveth and believeth in me shall never die. Believest thou this?*

27) *She saith unto him, Yea, Lord: I believe that thou art the Christ [ho Khristos – the Anointed One], the Son of God, which should come into the world. (KJV)*

So, after more than three years of His ministry, more and more people believed that Jesus was indeed the prophesied Messiah, the Christ, the Anointed One. As more and more Jews in Judea began to believe that Jesus was the Anointed One, that belief became a direct threat to the Jewish leadership. They banned anyone from proclaiming that Jesus was the Anointed One.

John 9:22 *“His parents said this because they were afraid of the Jewish leaders, who already had decided that anyone who acknowledged that Jesus was the Messiah [the Anointed One] would be put out of the synagogue. (NIV)*

During Jesus’ trial at the Sanhedrin at the end of His life and ministry, the high priest directly asked Jesus if He was the Anointed One.

Matthew 26:63 *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ [ho Khristos – the Anointed One], the Son of God. (KJV)*

Throughout His ministry Jesus announced that He was *the Anointed One*.

The third point in defining the Gospel message is:

3) The Gospel Message announces Jesus as the One sent by His Father.

One of the Greek words translated as *to send* is *apostéllo*, Strong's # 649 meaning “to send forth as a messenger with a message or commission”. This verb occurs 133 times in the New Testament.

The angel Gabriel was sent with good news.

Luke 1:18 *And Zacharias said unto the angel, whereby shall I know this? For I am an old man, and my wife well stricken in years.*

19) *And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent [apostéllo] to speak unto thee, and to shew thee these glad tidings. (KJV)*

Later in this chapter in verse 26, the angel Gabriel comes to Mary with the news that she would bear our Heavenly Father’s Son.

Luke 1:26 *And in the sixth month the angel Gabriel was sent [apostéllo] from God unto a city of Galilee, named Nazareth,*

27) *To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (KJV)*

In John 3 we read where God Our Father sent His Son.

John 3:17 *For God sent [apostéllo] not his Son into the world to condemn the world; but that the world through him might be saved. (KJV)*

In Luke 4, we read further into one of the first messages given by Jesus at the beginning of His ministry.

Luke 4:16 – *“And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

17) And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18) The Spirit of the Lord [Kurios with no definite article – Yehovah] is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent [apostéllo] me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19) To preach the acceptable year of the Lord.

20) And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21) And he began to say unto them, This day is this scripture fulfilled in your ears. (KJV)

In this message, Jesus proclaimed that He was the Anointed One and that He had been sent by His Heavenly Father, Yehovah. Jesus proclaimed that our Heavenly Father sent Him.

John 5:36 *But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath [apostéllo] sent me. (KJV)*

One of Jesus' greatest miracles was the resurrection of Lazarus. Before Lazarus' resurrection, Jesus prayed that the people would believe that His Father had sent Him.

John 11:41 *Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.*

42) And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent [apostéllo] me. (KJV)

On the last night of His physical life, right before His arrest and trial, Jesus prayed to His Father saying that His disciples had known that His Father had sent Him.

John 17:1 *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

2) As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3) *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent [apostéllo]. (KJV)*

Continuing in verse 18)

18) *As thou hast sent me into the world, even so have I also sent them into the world. (KJV)*

Continuing in verse 23)

23) *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

24) *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou loved me before the foundation of the world.*

25) *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent [apostéllo] me. (KJV)*

The noun form of this Greek verb *apostéllo* is Strong's #652 *apóstolos* meaning "one sent forth as a messenger with a message or commission. This is the Greek noun from which we obtain the English word "apostle".

After decades and centuries of Church-speak, the English word "apostle" has come to signify many different meanings. The word has been used as an office. It has been used as a level or rank in the Church. It has been used to legitimize people in their ministry.

The Greek noun *apóstolos* simply signifies "one who has been sent forth with a message or commission or task". Peter, Paul, John, and many others were sent forth by Jesus to preach the gospel message and they all are referred to as apostles.

Jesus the Anointed One was sent by God Our Father for a specific purpose in fulfilling the His plan of salvation, thereby fulfilling the role of an apostle. Consequently, Jesus Himself was an apostle.

In Hebrews 3 we see that Jesus was both an apostle and High Priest.

Hebrews 3:1 *Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle [apóstolos] and High Priest of our profession, Christ Jesus; 2) Who was faithful to him that appointed him, as also Moses was faithful in all his house. (KJV)*

A recurring proclamation in Jesus' ministry was that He was sent by His Father on a specific commission. This proclamation was an important part of the Gospel message.

The fourth point in defining the Gospel message is:

4) The Gospel Message announces Jesus as the Son of Yehovah.

The book of Mark starts with a very important verse.

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God; (KJV)*

This verse is an important statement, because a critical truth to understand is that the God of the Jews in Judea at the time of Jesus was God Our Father and not Jesus the Anointed One. The Jews worshipped Yehovah as their God, and Mark proclaims in verse 1 that Jesus was the Son of Yehovah.

Jesus was in the middle of a very tense discussion with the Pharisees concerning Jesus' identity. During this conversation, both Jesus and the Pharisees acknowledged that Yehovah was their Father. Jesus was declaring to the Pharisees that He was the Son of Yehovah, the Son of their God, the Son of God Our Father.

John 8:41 [Jesus said] *Ye do the deeds of your father. Then said they [the Pharisees] to him, We be not born of fornication; we have one Father, even God [ho theos – the God – God Our Father – Yehovah].*

42) Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. (KJV)

Again, the Jews worshipped one God, and that one God was Yehovah, and that one God was viewed by the Jews as their Father. Let's read on in verse 54.

John 8:54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:*

55) Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. (KJV)

So, Jesus proclaims to the Pharisees that they believe that His Father, God Our Father, was their God. Therefore, God Our Father was Yehovah, the God that the Jews were worshipping and Jesus was proclaiming to be His Son. He was proclaiming that He was the Son of Yehovah, His Father.

The Jewish leadership were wanting to kill Jesus because Jesus had claimed that Yehovah was His Father.

John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*

18) Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God [ho theos – the God – God Our Father – Yehovah] was his Father, making himself equal with God. (KJV)

In Matthew 16, we will read again the proclamation of Peter.

Matthew 16:13 *When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?*

14) And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15) He saith unto them, But whom say ye that I am?

16) And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (KJV)

Peter correctly proclaimed that Jesus was the Son of the living God, so the living God is God Our Father. Jesus was proclaiming to the Jews that He was the Son of their God, Yehovah.

John 10:33 *The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.*

34) Jesus answered them, Is it not written in your law, I said, Ye are gods?

35) If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36) Say ye of him, whom the Father hath sanctified, and sent [apostéllō] into the world, Thou blasphemest; because I said, I am the Son of God [ho theos – the God – God Our Father – Yehovah]?

37) If I do not the works of my Father, believe me not.

38) But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39) “Therefore they sought again to take him: but he escaped out of their hand.” Jesus was proclaiming that He was indeed the Son of Yehovah, the Son of the God of the Jews. (KJV)

Jesus was proclaiming that He was indeed the Son of Yehovah, the Son of the God of the Jews. In Matthew 22 Jesus was in a conversation with the Pharisees and in talking with the Pharisees, Jesus quoted Psalm 110:1

Matthew 22:41 *While the Pharisees were gathered together, Jesus asked them,*

42) Saying, What think ye of Christ [ho Khristos – the Anointed One]? Whose son is he? They say unto him, The Son of David.

43) He saith unto them, How then doth David in spirit call him Lord [Adonai in Hebrew], saying,

44) The LORD [Kurios with no definite article – Yehovah] said unto my Lord [Adonai in Hebrew], Sit thou on my right hand, till I make thine enemies thy footstool?

45) If David then call him Lord [Adonai in Hebrew], how is he his son?

46) And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. (KJV)

The importance of these verses in Jesus' dialogue with the Pharisees is that the Jews knew that the *Anointed One* would be a descendent of David. Jesus then equated the Anointed One as being the second Being (the Adonai in the Hebrew) mentioned in Psalm 110:1, who was at the right hand of Yehovah, the God of the Jews. Here Jesus was proclaiming that He was the *Anointed One* and that He was the *One* who was at the right hand of Yehovah in Psalm 110. During Jesus' trial at the Sanhedrin, the high priest refers to Yehovah as the living God, because the Jews believed that Yehovah was their living God.

Matthew 26:63 *But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. (KJV)*

So, in verse 63, the High Priest actually said:

I adjure you by the living God, that you tell us whether you are the Anointed One, the Son of Yehovah. (KJV)

Jesus gives His reply in verse 64.

Matthew 26:64 *Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (KJV)*

Again, to the Jews, the living God was Yehovah. So, at the end of Jesus' ministry, the message that Jesus was the Son of Yehovah, the God whom the Jews worshipped, was so strong that this message was a direct threat to the Jewish leadership and the High Priest. Jesus also proclaimed that He had been and would be again at the right hand of Yehovah, their God. This was the final straw for the Jewish leadership and the Pharisees. They accused Jesus of blasphemy and condemned Him to death. A critical part of the gospel message announced that Jesus was the Son of Yehovah.

The fifth point in defining the Gospel message is:

5) The Gospel Message announces our Heavenly Father's plan of salvation.

Our Heavenly Father has a plan of salvation. This fifth point includes all of the other four points, because the other four points make up the plan of salvation.

In order for the plan of salvation to work, there must be a spiritual Kingdom, ruled over by our Heavenly Father for eternity—in the past—and eternity in the future. Entry into that Kingdom is the reward to the Firstfruits and for all mankind who will turn to our Heavenly Father and follow His ways and His love. In order for the plan of salvation to work, there must be an Anointed One, anointed by the Father. Jesus was that Anointed One. In order for the plan of salvation to work the Anointed One had to be sent by our Heavenly Father to do His will and to come and die for the sins of mankind and pay the penalty of sin. Jesus was the One who was sent. In order for the plan of salvation to work, the Anointed One sent by His Father had to be an Elohim, a perfect uncreated Spirit Being, who became the Son of our Heavenly Father to be that perfect sacrifice for mankind. Jesus was that Elohim who has been, is now, and will be at the right hand of our Heavenly Father.

Ephesians 1:12 *That we should be to the praise of his glory, who first trusted in Christ.*

13) In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (KJV)

The Apostle Paul wrote that the gospel message is about our spiritual salvation, made possible by our Heavenly Father's plan of salvation. In John 3, we read the most well-known Biblical scripture in the world. We see this scripture at football games, on bridges, on signs. This verse is the summation of our Heavenly Father's plan of salvation.

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

17) For God sent not his Son into the world to condemn the world; but that the world through him might be saved. (KJV)

From our Heavenly Father's love, He implemented the plan of salvation, which included the creation of man and woman as physical beings. It included the creation of the earth in which mankind could live and grow. It included the sending of the other Elohim Being to this earth as the Anointed One. It included the emptying of this Being's Elohim-ship to become a physical man as the very Son of our Heavenly Father to come and to teach and to proclaim His Father's love for humanity and to suffer and die for all of humanity's sins. It included the spiritual resurrection of Jesus by our Heavenly Father as an Elohim once again and to sit once again at our Heavenly Father's right hand in His spiritual Kingdom. It included the pathway to spiritual salvation for physical mankind to enter that spiritual Kingdom through repentance, conversion, and following our Heavenly Father's love and laws. Both God Our Father and Jesus the Anointed One have worked diligently in this plan of salvation.

John 5:17 *But Jesus answered them, My Father worketh hitherto, and I work.*

18) Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (KJV)

The Greek actually indicates *My Father has been working up to now and I am working.*

In Romans 1, the Apostle Paul wrote that the Gospel of the Anointed One is the power of our Heavenly Father unto our spiritual salvation.

Romans 1:16 *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (KJV)*

The plan of salvation is that God Our Father through His love has appointed us to obtain salvation through His Son.

1 Thessalonians 5:9 – *“For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, (KJV)*

For a final scripture, we will read the end result of the Gospel message in Revelation 21. This is the end result of our Heavenly Father's plan of salvation.

Revelation 21:3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

4) And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5) And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7) He that overcometh shall inherit all things; and I will be his God, and he shall be my son. (KJV)

The plan of salvation culminates with mankind entering our Heavenly Father's Kingdom as His spiritual sons and daughters and as siblings of our elder brother, Jesus the Anointed One, and the Gospel message announces that plan.

In today's message, we have explored in five points concerning the Gospel message.

- 1) The Gospel Message announces the Kingdom of our Heavenly Father.
- 2) The Gospel Message announces Jesus as the Anointed One.
- 3) The Gospel Message announces Jesus as the One sent by His Father.
- 4) The Gospel Message announces Jesus as the Son of Yehovah.
- 5) The Gospel Message announces our Heavenly Father's plan of salvation.

The Gospel message culminates with mankind entering our Heavenly Father's Kingdom, each in his own order and time, first the Firstfruits, and then the remainder of mankind who turn to our Heavenly Father, repent, change, and live their lives in accordance with the example of Jesus.

What a wonderful message! What a message of hope for the future! This is why the Gospel message in Greek means: The message of "Good News!" Let's daily thank our Heavenly Father that He has opened our eyes to Him, to His Son, and to this glorious truth of the Gospel message! We all earnestly await the time in the near future when this Gospel message is fulfilled!